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THE

BRITISH CRITIC,

FOR

JANUARY, FEBRUARY, MARCH, APRIL,
MAY, JUNE.

MDCCCX.

Este procul liſes, et amara prælia linguæ.

OVID.



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P R E F A C E.

TURNING over the well-known pages of our friend Izaak Walton, as an amusement suited to the season, while a brother of the quill was gone to realize his precepts on a neighbouring river, we could not but be struck with an analogy, if not a resemblance, between our critical occupation and that of the patient angler. Perpetually watching the great stream of literature, we sometimes bring to land a noble fish, which affords us excellent sport, and supplies a pleasing narrative for our friends; while the smaller fry, which for ever play at the surface, and seem to court the hook, are packed together in our basket; and if they prove not fit to make a separate dish, are employed as garnish for their nobler brethren; or, when they appear entirely worthless, are thrown to the cats and dogs, which continually spit and growl beneath the Critic's table. Our Preface is a select feast, made only from the nobler captures; a course of luxuries, to which we now once more invite our readers to sit down. Let us hope that our work may always prove, if not "a rest after tedious study," as Sir H. Wotton said of angling, yet a study not in itself tedious; and in general, according to the remainder of that character, "a chearer of spirits, a diverter of sadness, a calmer of unquiet thoughts, a moderator of [evil] passions, and a procurer of contentedness*."

* See Iz. Walton. Hawkins's Edit. 1775, p. 43.

DIVINITY.

The faith of the Apostles, attacked in every possible way by the licence of modern pens, never fails to meet with sound and able defenders, and "Wisdom is" ultimately "justified of her children." *Dr. Laurence* will always, we doubt not, appear among these defenders, and his *Dissertation on the Logos of St. John** affords a most honourable specimen of his ability to investigate and to support the truth. That the Unitarian will yet resist is probable enough; but, whether he ought to resist, let the readers of this tract consider. In two instances we have been lately gratified by excellent lectures in theology. But they are of very different kinds. Those of *Dr. Marsh*† are preparatory to a general course of Divinity, and are employed in defining and distributing the subject, or in considerations preparatory to the whole. *Dr. Ireland's Lectures*‡, calculated for still younger students, are designed to lead them into a view of the struggles of paganism against the first triumphs of the Gospel, and thus to connect, in one course of instruction, the knowledge of antiquity and the truths of Christian faith. The Professor will doubtless fill up the outline he has given, by a correct and complete investigation, so far at least as public lectures will admit; and *Dr. Ireland* has promised a sequel to his volume, in which his young hearers are to be supplied with the direct proofs and leading doctrines of our holy Religion. *Mr. Faber's Dissertation on the Prophecies*, long delayed in our Review for reasons before assigned, has at length been noticed in this volume§; and though we are far from agreeing uniformly with

* No. I. p. 16. Where the name was inadvertently printed *Lawrence*. † No. V. p. 485. ‡ No. VI. p. 485.

§ No. IV. p. 321.

the author, we are by no means desirous to withhold from him the commendation which his endeavours demand. The volumes of sacred prophecy are instructive under every contemplation, and unintentional error is much more venial in a Christian, than wilful disregard. The abridgment of *Pearson on the Creed*, by Dr. Charles Burney*, though principally intended as a manual for young people, may be recommended to those of every age. What Burney draws from Pearson, few can be qualified to overlook, in this age of superficial attainment.

In our account of *Sermons*, let us be allowed to begin with those of *Bishop Horsley*†. What we knew and revered in the man is there most luminously exemplified by his writings. Extensive learning, deep penetration, and a powerful talent of reasoning, qualified him to interpret the Scripture in a style which few other divines have been able to attempt; and if he preached dissertations, they were such as it became his situation and abilities to produce, and such as no congregation could hear without improvement. In praising, however, according to their merits, the sermons of our illustrious friend, we would not be thought to depreciate such discourses as those of *Mr. Gisborne*‡, and *Dr. Finlayson*§. The Apostles themselves differed in their style of preaching and writing; and if one surpassed the rest in energy and profundity, the others had their gifts and graces, which equally became their characters. *Dr. Outram's* volume||, besides containing two excellent discourses, has also a classified and authenticated view of the opinions of certain sectaries, on the great doctrines of Religion, which ought to be in the hands of every Clergyman.

* No. VI. p. 584. † No. VI. p. 600. The account is concluded in the present Number. ‡ No. V. p. 511. § No. III. p. 253. || No. II. p. 166.

In speaking of Charges and Discourses separately published, our attention is forcibly called to that Charge of the learned *Bishop of Gloucester, Dr. Huntingford**, which completes his instructions to the Clergy, on the subject of Ordination. In our 30th Volume, we spoke of a Charge, which was entitled “Preparations for the Holy Order of Deacons;” the present is a similar book of instruction for those who are about to receive the holy order of Priests. Both are truly worthy of the learning, piety, and abilities of the Bishop, and ought to be studied with attention by every candidate. The *Bishop of Carlisle’s Fast Sermon*† is full of excellent advice, highly adapted to the necessities of the time. *Mr. Walker’s Sermon*, after the funeral of Bishop Strachan‡, contains much more than such a discourse can usually comprehend; the historical view of an Apostolical Church, with an elucidation of the principles and conduct of its rulers. On the celebration of the royal Jubilee, we have perused several very good discourses; but among them we ought undoubtedly to distinguish that of the Principal of Marischall College, Aberdeen, *Dr. Brown*§. When we meet so old a friend, we are happy to find him unchanged in principles and powers. *Mr. Archdeacon Daubeny’s Sermon at St. Paul’s*||, suggests some very important cautions on the subject of general education; and the apprehensions which he expresses on the incroachments of latitudinarian systems, are such as no man can treat with levity, who is not himself infected with religious indifference. Other Discourses have been noticed, which might be mentioned here; but we must always set bounds to an enumeration which, though pleasing to ourselves, might to our readers appear tedious.

* No. II. p. 133.

† No. VI. p. 642.

|| No. IV. p. 417.

‡ No. I. p. 83.

§ No. VI. p. 648.

METAPHYSICS.

After celebrating various works of *Dr. Kirwan*, for utility and diligence of investigation, we find ourselves obliged to enter into controversy with him, on the first volume of his *Metaphysical Essays* *. He there adopts, and strenuously contends for the ideal system of Berkeley, which we had always been inclined to regard as the dream of philosophical genius. To the arguments of its present advocate we cannot yield our assent, but to deny our respectful notice to a work of so much acuteness, from an author so justly esteemed, is not consistent with our feelings of propriety. The self taught *Samuel Drew*, in writing on *the Identity and general Resurrection of the human Body* †, has strongly exemplified that talent which nature has made characteristic of his mind; and though we cannot assent to all his notions, we are pleased with the boldness of his attempt in a good cause. It is not often that an anonymous work deserves recommendation, but the *Essays on the Pleasures of Literary Composition* ‡ form an exception: and though we do not agree with the author in all his opinions, we think, that if he has not already a name, he has at least the talents to acquire one.

HISTORY AND BIOGRAPHY.

On the former subject we have at present little to say: a *Cursory View of Prussia*, containing the history of its decline and fall §, being almost the only book of that nature which we have lately taken up. It is apparently written by a person well acquainted

* No. V. p. 453. and VI. p. 587.

† No. II. p. 112.

‡ No. V. p. 552.

§ No. I. p. 73.

with the events. *Observations on the historical Work of Mr. Fox*, have also a reference to this class. They correct some misrepresentations, and give a new narrative of some facts; and proceeding from the pen of the *Hon. George Rose**, have the pledge of his well-known accuracy in their behalf.

With Biography our present volume opens, and, what is unusual, with the Life of a Saint, the Cornish Hermit, *St. Neot* †. But, alas! the pen from which it proceeded will not delight or instruct us with any new production! The perspicacious, active, and well-stored mind of *John Whitaker* is removed to another state of being; and associates perhaps with the soul of the royal Saint, whom he honoured with his latest attention. Another divine, not sainted by a Pope, but worthy of much more veneration than Popes themselves have usually deserved, is celebrated by *Mr. Churton* ‡. *Dean Nowell*, the learned and pious Catechist, one of the fathers of our temperate English Reformation, is no longer destitute of the honour which he had so highly deserved; and the account of him will be found at once elaborate and satisfactory. Of General Washington, we had already been satisfied with a copious Life by *Marshall*, an American Judge §; but the enthusiasm of his countrymen is not so easily contented. Two other lives of him, by *Aaron Bancroft* ||, a pastor, and by *David Ramsay*, a physician, have since been offered to the world. They have both the merit of being more concise than Marshall's work, and therefore more adapted to common circulation. Of our English Classics every new illustration is acceptable, and *Dr. Barret's Essay* on the early Life of *Swift* ¶, if it establish no very important facts, at least occupies the mind agreeably on the youth of a

* No. II. p. 161.

† No. I. p. 1.

‡ No. I. p. 27.

§ See vol. xxxi. p. 369.

|| No. II. p. 181. both together.

¶ No. III. p. 230.

most original writer. Of a very different class was the Italian dramatist *Alfieri*, but his *Memoirs* written by himself* have at least a lively amusement to offer, and abound with singular anecdote. The life of *Apollonius*, as written by *Philophrastus* †, has little reference to genuine biography; but, as an ancient work, it demands some degree of attention, and gives scope to learned illustration. *Prince's Worthies of Devon* ‡, long a scarce book, is now reprinted for the advantage of the curious. They to whom books are valuable, only in proportion as they are scarce, will hardly thank the Editors for their trouble. The *Life of Dryden*, by *Walter Scott*, will be mentioned when we speak of the edition to which it is annexed §.

TOPOGRAPHY.

Topography, to be seen in perfection, should unite the talents of the biographer, the antiquary, and the tourist; and when all have taken their turn, an instructive and pleasing work is produced. In *Mr. Illingworth's* account of *Scampton*, in Lincolnshire ¶, the antiquary a little prevails; but the work is such as liberal readers of every class must infallibly approve. We have concluded in this volume our accounts of *Mr. Polwhele's* voluminous works on *Devonshire* ¶ and *Cornwall*** ; and we can fairly say of them, that, in point of diligent research, and elegant illustration, they have seldom been surpassed. *Mr. Meyrick* has rendered to the *County of Cardigan* †† a similar service; and his volume will doubtless be commended by those who delight in

* No. I. p. 88. † No. VI. p. 569. ‡ No. VI. p. 630. § See below, p. xvii. ¶ No. III. p. 306.
 ¶ No. IV. p. 369. ** No. I. p. 23. See vol. xxxiii. p. 321, and xxxiv. p. 490. †† No. IV. p. 342.

copious information. *Chelsea* has at length found its historian, and *Mr. Faulkner* * has shown, that even those things which are close at our doors, require some antiquary to investigate, and some historian to record them. *Lockie's Topography of London* † is a work of mere reference, without description, and not professing particular research; but it is a guide to strangers, of the completest kind, referring to the name of every place in London in alphabetical order. *Mr. Bigland* describes *the World* ‡ at large, and though the extent of his subject gives more properly another name to his labours, yet, as he stands alone in our present volume, we venture to introduce him here.

VOYAGES AND TRAVELS.

As our countrymen are at present either excluded from France, or shut up in it, we must rely chiefly upon foreigners for reports of its actual state. In this point of view, we are obliged to *Col. Pinkney*, an American, for the account of a tour made by him in 1807 and 1808 §; not that his materials are very important, but that something is contributed, where at present a scarcity prevails. To other Americans, Captains *Lewis* and *Clarke*, we are indebted for a view of the interior of their own continent, and for travels by the *Missouri* and *Columbia Rivers* ||, where no civilized enquirer had till now intruded upon the retirements of the natives. Their expedition was the same which was less perfectly described by *Gass* ¶, and their route entirely different from that of our countryman, Sir Alexander Mackenzie **. From the accounts of both it is evident, that the

* No. VI. p. 624. † No. III. p. 311. ‡ No. IV. p. 387.
 § No. II. p. 120. || No. III. p. 247.
 ¶ See vol. xxiii. p. 504. ** See our xxth volume.

native Americans are not persons to visit for mere amusement. The Travels of the *Duke de Châlelet* * take us back to the view of Portugal as it was near forty years ago; but the account appears to have been correct when it was given; and for the changes which time and political occurrences have introduced, we must make proportionable allowance. Among slighter sketches of this nature, *Lieut. Steele's Tour in the Atlantic* †, and *Miss Spencer's Summer Excursions* ‡, in our own country, may admit of a cursory notice; if they do not materially instruct, they may at least agreeably amuse, which, if done in a rational manner, is worthy of some commendation.

PHILOSOPHY AND NATURAL HISTORY.

The *Asiatic Researches* § lead us by an easy transition from the former class to this; being often occupied in the description of new regions, and the objects which they offer to view. Their contents indeed are so extremely various, that they may better connect different divisions than be assigned to any one. We have now concluded our account of the eighth volume. *Mr. de Luc's* elementary work on *Geology* ||, is an excellent introduction to that now important science, and we rejoice to see the labours of an early coadjutor ¶ so long continued with success. Religion herself is supported by the researches of *Mr. de Luc*. *Mr. Dalton's Volume on Chemistry* **, is the beginning of a systematic treatise, to be completed when the author may find leisure. It certainly promises well, so far as he has yet proceeded, and

* No. IV. p. 357.

† No. II. p. 189.

‡ No. V. p. 497.

§ See Geological Letters, in our second and subsequent volumes.

† No. III. p. 314.

§ No. III. p. 321, and IV. 346.

¶ See Geological Letters, in our

** No. III. p. 241.

we shall be glad to see the remainder of the work. By the efforts of various naturalists, British Zoology is likely to receive a complete investigation. To the number of labourers in this department, *Mr. Bingley* is now added; and by the plan which he has formed for his *Memoirs of British Quadrupeds**, is enabled to add systematic method to popular illustration, without confusing the one or obscuring the other. The *Elements of the Linnæan Botany*, as lately given in two small volumes, with plates †, are a model of elegance in an introductory work. Very seldom have etchings of such freedom and spirit been employed to initiate young students; and the descriptive parts are no less remarkable for judicious selection.

MEDICINE.

Though Medicine has been, for so many ages, the study of the most enlightened men, yet improvements are always wanting, and will probably be wanting to the end of the world. Much gratitude is therefore due to those who strike out a novel remedy, which is not only supported by reason, but confirmed by successful practice. Such appear to be the circumstances under which *Mr. Watt*, a surgeon of Glasgow, has published his *Cases of Diabetes, &c* †. We have paid to his publication that attention which it seemed to demand, and we recommend it to the consideration of medical practitioners in general. The arduous subject of *Insanity* has been considerably illustrated by the tract of *Mr. Haslam* §, who however shines much more as a medical attendant, than in the character he occasionally assumes, of a metaphysical philosopher. The plan of intro-

* No. V. p. 444.

† No. II. p. 124.

‡ No. V. p. 522.

§ No. V. p. 475.

ducing *Opium* into the human frame, by means of friction, has been successfully pursued by *Mr. Ward**, of Manchester; and it is not improbable, that in time, the same mode of application will be found practicable with many other drugs. The doctrine of *Muscular Motions* has been ably illustrated by *Dr. Barclay*, of Edinburgh †, the harshness of whose nomenclature, though it may alarm the young student, will not prevent the zealous physician from considering his important opinions. To compress into a neat and convenient form the general maxims of diagnosis and practice is also an arduous task, though of humbler estimation than those of invention and discovery. *Dr. Hooper*, however, has not disdained the employment, and his *Physician's Vade Mecum* ‡ proves, that he was qualified to succeed in it.

LAW.

The *Treatise on Tithes*, which *Mr. Toller* has founded on the researches of *Dr. Woodeson* §, is such a work as must be acceptable, not only to professional men, but to all who have tithes either to pay or to receive. The clearness of its method and the soundness of its authorities give it every title to attention. The privileges of the *House of Commons* having been strangely disputed by those, whose safety depends upon their continuance, *Mr. C. W. Wynn*, in a tract of much research ¶, and by arguments no less sound than learned, has defended the cause of the people against themselves; and shown, that the right assumed is connected with the vital principles of the Constitution. The same doctrine is held by another writer, *Mr. Fleckie* ¶, and the case is in fact so clear,

* No. V. p. 524.

† No. VI. p. 635.

‡ No. IV. p. 416.

§ No. IV. p. 354.

¶ No. V. p. 528.

¶ No. V. p. 529.

that

that nothing but a temporary delusion could throw a shade upon it. If the people could any where be made wise enough to know, that their occasional errors must, for their own sakes, be opposed, it would be in England; but while they who have better knowledge, find or fancy an interest in deluding them, that period is but little likely to arrive.

POLITICS.

The same topic might very powerfully be illustrated by the consideration of *Mr. Stephen's* able speech on the *American Overtures* *. That honourable Member there demonstrates, that the measure which was then moved to be rescinded, and to render which unpopular incredible pains had been taken, not wholly without success, was the very step which had actually recovered our trade; and without which, or something equivalent, it could not have been restored. Such is the patriotism of invariable opposition to Government! The policy of the *American Cabinet* (if the expression may be used) was further developed by the pen of a *Bostonian* †, who shows us plainly what we have to expect from the disposition of Mr. Madison. But to the pen of another *American* ‡, a Mr. *Walsh*, well known to many leading persons in this country, we are indebted for the most luminous view of the present state of France, that deep political knowledge, and accurate personal enquiry could produce. Qualified as this writer evidently is to pronounce with decision on such subjects, we rejoice in the encomiums which he has voluntarily bestowed upon England; and look forward with earnest anticipation to a more finished political work, which he promises in the present. A

* No. III. p. 262.

† No. IV. p. 410.

‡ No. V. p. 433. His name has since been made known.

kind of abstract of this Letter was very judiciously published, soon after the original appeared, under the title of *England and France* *. A few of the same truths were explained by our countryman *Mr. Sturt* †, lately escaped from the tyranny of Verdun; but his tract, though useful in its way, does not, in all respects, carry with it an equal authority. The *Principles and Conduct of the War* ‡, were ably elucidated by an anonymous writer, whom we noticed early in the present volume; and our domestic dissensions were endeavoured to be counteracted by another writer, assuming the title of *Plain Sense* §. The *Speech and Letter of Lord Melville* ||, on important topics of arrangement, particularly relating to naval affairs, could not fail to deserve attention, and were justly recommended to the notice of our readers. Other political tracts, though mentioned with some approbation, do not appear sufficiently important to be again brought forward. They must be sought for in our Monthly Catalogues.

POETRY.

Escaping from Politics to Poetry is like going from the Furies to the Graces, a very happy delivery! Here we have only to choose among various sweets; a separate composition, or a volume collected. In the former division we notice the *Plants*, by *Mr. Tighe* ¶, an ingenious poem, of which the two first Cantos give a pleasing hope of those which are to follow. But *Mr. Croker's* Lyrical Poem, on the *Battles of Talavera* **, deserves a more particular distinction. Seldom, in this day, do we see such

* No. V. p. 527.

† No. II. p. 194.

‡ No. IV. p. 405.

** No. VI. p. 628.

† No. IV. p. 402.

§ No. III. p. 302.

¶ No. V. p. 516.

animated strains, composed with so much classical correctness. *Belfour's Spanish Heroism**, if more obnoxious to criticism, is also entitled to the Critic's praise; and *Erin*, by *Mr. Smedley* †, though it does not exhaust, yet indicates and opens a truly noble subject. Two poems, which the writers have not chosen to avow, have yet their claim to commendation. These are *the Renovation of India* ‡, written for Dr. Buchanan's prize; and *the Hospital* §, a poem on a familiar subject, according to the plan of Mr. Crabbe, but not, like his, assisted by the charm of rhyme. Turning to collections of poems, we are reminded of *Miss Mitford* ||, whose name our compositor disfigured, and whose verses, elegant as they are, did not quite escape his perversion. When her name is changed again, we trust it will be for a better purpose. If we might reject a few compositions from *Mr. Holloway's* volume, entitled *the Minor Minstrell* ¶, it would have less of the minor character in it; the author is by no means destitute of poetical talent, but the frequent operation of his taste is to depress his natural powers. The sonnets and other *Poems of Martha Hanson* ** have also their claims to our praise; and the specimens of *Joseph Blackett's* compositions †† justify the exertions of Mr. Pratt on his behalf.

We come now to translations, among which some of distinguished merit have lately come before us. *Mr. Girdlestone's Pindar* ‡‡, the first complete translation in our language of that Poet's remains, is honourable to the talents and learning of the translator; nor is *Mr. Elton's Hesiod* §§ unworthy to take its place in the same class. To give *the Iliad* in blank

* No. VI. p. 563.

† No. III. p. 292.

‡ No. V. p. 515.

* No. III. p. 294.

‡‡ No. V. p. 505.

† No. VI. p. 599.

§ No. V. p. 520.

¶ No. VI. p. 632.

†† No. III. ib.

§§ No. V. p. 517.

verse, after the translations which had appeared, was a still more arduous task; but *Mr. Morrice** has done credit to himself, though he may not have eclipsed his competitors. In translating from a modern poet, *Gessner*, *Mr. Baker*† displayed considerable powers; but, if we are not misinformed, our praises can no longer gratify his mind. In the comic drama, appearing as it ought to appear, in verse, *Sir James Burges* has given new life to a play of Massinger; and his composition, entitled *Riches*‡, pleased, as it deserved to please, the audiences of London.

For the republication of *Headley's* Specimens, accompanied with a life of the elegant and lamented editor, the public owes a real obligation to *Mr. Kett*§, whose zeal for his departed friend, though active, is not in any respect extravagant. The selection of poetry, entitled *English Minstrelsy*||, is not uncreditable to the taste of the compiler, and comprises a few original compositions.

MISCELLANIES.

To this place we have been obliged to reserve the collected works of *Dryden*; for who so various as that copious writer in the exertions of his powerful pen? Nor is the edition which *Mr. Walter Scott*¶ has prepared, by any means unworthy of the author. Something, in so extensive a work, must always be liable to exception; but we examined it without a wish to cavil, and gave our sentiments at large, in a way which we thought likely

* No. IV. p. 368.

† No. I. p. 68.

‡ No. VI. p. 634.

§ No. V. p. 481. Will

not *Mr. Kett* give the public the play of Beaumont and Fletcher, which he possesses in Ms.?

|| No. IV. p. 400.

¶ No. II. p. 97. III. p. 272. V. p. 465. VI. p. 574.

to be useful. Whoever is not envious of their success, must rejoice at the progress of *Mr. Beloe's* volumes on Literature. The *fourth*, which we lately noticed *, is as replete with curious anecdote as the former volumes; and the topics, already announced, promise a continuation not at all inferior. *Mr. Card's Literary Recreations* † are of a different stamp, but by no means deficient in attractions; and *Mr. Blagdon's Flowers of Literature* are continued with the same spirit which they always possessed ‡. Nor is even a Catalogue, well digested, an inconsiderable accession to Literature; as that of *Mr. Harris*, compiled for the *Royal Institution* §, will long continue to evince.

We have many other books to notice, in this concluding section of our Preface, which cannot easily be connected by any natural transition. Such are the *Correspondence of Sir Richard Steele* ||, which, if we had recollected our former ideas, we should have classed with biographical works, as illustrative of the character of the writer; the *Manual* of various *Essays* ¶, and the *Manual* prepared for *Anglers*, by the ingenuity of *Mr. Howitt* **. Still more heterogeneous are *Mr. Marsh's Introduction to Harmonics* ††, *Mr. Jenning's tract on the Dutch Commissioners* ‡‡, the pamphlet of a *Scotch Farmer*, on *Landed Property* §§, and the *Remarks of Sir Thomas Bernard on the New School* |||. Yet all these have, in their various lines, by far too considerable merit to be passed over in silence.

Here, however, we hold our hand. Some minor publications, which we had noted down as worthy of some notice, are so trifling in comparison, that

* No. II. p. 171.

† No. VI. p. 648.

‡ No. I. p. 89.

** No. II. p. 199.

†† No. III. p. 289.

‡‡ No. IV. p. 389.

† No. I. p. 54.

§ No. I. p. 32.

¶ No. I. p. 88.

†† No. VI. p. 647.

§§ No. IV. p. 375.

they would rather cast a shade on those which we have mentioned, than be raised into consequence by the distinction. They will be found in their respective places, with the commendations which they seem to deserve.

Forſitan hæc aliquis, nam ſunt quoque, parva vocabit ;
At quæ non profunt ſingula, multa juvant.

To our readers we wiſh pleaſure and advantage from the whole of this volume ; and thus we take our leave for another half-yearly period.

T A B L E

OF

BOOKS REVIEWED IN VOLUME XXXV.

N. B. For remarkable Passages in the Criticisms and Extracts, see the INDEX at the End of the Volume.

A.

	PAGE
ABDICATION of Ferdinand: an Historical Play	71
Address on the late Parliamentary Investigation	72
——— to Christians	91
Advice to young Ladies, Broadhurst's	536
Adultress, a Novel	188
Agriculture, Young on its Advantages	190
Alfieri, Victor, Life of, translated	81
Allies, Review of their Conduct	409
Altrec's Topography of Brighton	88
American Overtures, Stephen on	267
——— an, his Letter on the French	433
Anarchy, Pleasures of	297
Angler's Manual, Howitt's	199
Annual Register, the Ecclesiastical, Vol. I.	90
Apollonius of Tyana, Life of	569
Armstrong, Rev. W. A. Loyal Effusions	531
Asiatic Researches, Vol. VIII.	221, 346
Atlantic, Steele on the	313

B.

	PAGE
Baker, George, Select Idylls of Geffner	68
Bancroft, Aaron, Life of Washington	181
Barclay, Dr. John, on Muscular Motions	636
Barrett, Dr. John, on Swift's early Life	230
Bestour, John, Esq. Spanish Heroism	566
Beloe, Rev. W. Anecdotes of Literature, Vol. IV.	171
Bernard, Sir Thomas, on the New School	380
Berwick, Rev. Edward, Translation of Philostratus on Apollonius	569
Bibliosophia, or Book-Wisdom	312
Bidcombe Hill, &c. by Skurray	397
Bigland, John, View of the World	387
Bingley, Rev. W. Memoirs of British Quadrupeds	444
Black Rock House, a Novel	189
Blackett, Joseph, Specimens of the Poetry of	294
Blagdon, F. W. Flowers of Literature for 1808 and 9	648
Bostonian,	

C O N T E N T S.

	PAGE		PAGE
Bostonian, Madison unveiled by a — —	410	Chelsea, Faulkner's History of	624
Brief Remarks on Sir Richard Strachan and Lord Chatham	413	Chemical Philosophy, Dalton's	241
Brighton, Topography of	88	Christian Ministry, Walker on	643
Britain's Acclamation, by Rev. W. Marsh — —	196	Churton, Rev. Ralph, Life of Nowell — —	27
Britannicus, his Letter to Mr. Whitbread — —	639	Circumstantial Report of Charges against the Duke of York	87
British Liberty, and Philanthropy — —	193	Cockburn, Rev. W. Fast Sermon — —	86
Broadhurst, Thomas, Advice to young Ladies — —	535	Communion, Pennington on	307
Brown, Dr. W. Laurence, Jubilee Sermon — —	646	Cornwall, Polwhele's History of, concluded — —	23
Browne's, Felicia Dorothea, England and Spain	401	Cotin, Theodore and Blanche, from Madame — —	189
Burges, Sir James Bland, Riches, a Comedy — —	634	Council of Twelve, by Erinauceus — —	521
Burney, Dr. Charles, Abridgment of Pearson — —	584	Country Church, Sermon at	420
		Croker, Mr. Battles of Talavera — —	628
		Curfory View of Prussia	73

C.

D.

Canada, Upper, View of Political State of — —	75	Dalton, John, Chemical Philosophy, Part I. — —	241
Card, Henry, Literary Recreations — —	54	Dane's Excursion in England	89
Cardigan, Meyrick's History of — —	342	Daubeny, Archdeacon, Sermon for Charity Schools	417
Carew, Thomas, Selections from	186	David's, Bishop of St. Hebrew Elements — —	423
Carey, Dr. John, Practical English Profody and Key	534	De Luc's Elementary Treatise on Geology — —	497
Carlisle, Bishop of, his Fast Sermon — —	83	Devon, Prince's Worthies of, reprinted — —	630
Catholic Layman to British Critic — —	198	Devonshire, Polwhele's History of — —	369
Celtic Feast, on Hallow Eve	3	Diabetes, Watt's Cases of	124
Chatelar, Effusions of Love from	298	Diateffaron, Thomson's	418
Châtelet, Travels of the Duke de — —	357	Divinity, Marsh's Lectures on, Part I. — —	485
Chatham, Earl of, Remarks on	413	Drew, Samuel, Essay on Resurrection — —	112
		Dryden's Works, by W. Scott	97, 272, 465, 574
		Dutch	

CONTENTS.

	PAGE
Dutch Commissioners, Jennyns on the — —	289

E.

Ecclesiastical Annual Register, Vol. I. —	90
Education, Principle of —	81
Elder Brother to younger, Letters of —	422
Elements of Botany —	522
Eliakim the Scribe, his First Book of Napoleon —	100
Elton, Charles Abraham, Translation of Hesiod —	517
Emily, Kett's, a Tale —	63
England and Spain, a Poem —	401
— and France —	527
English Minstrelsy —	400
— Musical Repertory —	517
Erin, a Poem, by Smedley —	599
Erinaceus, Council of Twelve, by — —	521
Essays, selected from various Authors —	88
— on Literary Compositions — —	552
Eugenio's Address on Investigation — —	72
Examination of Col. Wardle's Letter —	527
Exposé, the, or Buonaparte unmasked —	312
— the British, by Mercæus — —	638

F.

Faber, Rev. George Stanley, on the Prophecies —	321
Faction, a Poem —	186
Farmer, R. Analysis of a Chalybeate — —	79

	PAGE
Faulkner, Thomas, Account of Chelsea —	624
Ferdinand, Abdication of —	71
— vindicated —	304
Feron, J. Complete Treatise on Farriery —	523
Finch, Rev. R. Substance of Two Sermons —	533
Fleckie, Andrew, Esq. on Sir Francis Burdett's Argument —	529
Flodden, Battle of, Weber's Edition —	633
— Lambe's Edition —	634
Flowers of Literature, Blagdon's, for 1808 and 9 —	648
Foote, Captain, his Vindication — —	421
Fortunate Departure, the —	424
Fox, Rose's Observations on his History —	161
— Characters of —	209
France, Sturt's Real State of —	402
French Government, Letter on, by an American —	433

G.

Georgics, by Stawell —	518
Geology, De Luc on —	497
Gessner, Salomon, Select Idylls of — —	68
Girdlestone, Rev. T. L. Translation of Pindar —	505
Gisborne, Rev. Thomas, Sermons on Christian Morality —	511
Gloucester, Bishop of, on Priest's Orders —	133
Godwin, William, on Sepulchres —	535
Goodenough, Bishop, his Fast Sermon —	83
Gordon, Rev. Sir Adam, Jubilee Sermon —	421
Grandmation, —	

CONTENTS.

	PAGE		PAGE
Grandmaison, M. P. Classical		Iliad, in Blank Verse, by Mor-	
Descriptions of Love	309	rice — —	362
Grieving's a Folly, a Comedy	70	Illingworth, Rev. Cayley,	
Guide to Elocution —	538	Scampton, 2d Edition	306
		Improvement, Oddy's Sketch	
		of — —	408
		India, Renovation of, a Poem	
		—	293
H.		Insurances, Marryat on Marine	
Hanson, Martha, Sonnets, &c.	294		412
Harmonics, Marsh's Introduc-		Jones, John Gale, Speech at	
tion to —	647	Westminster Forum	77
Harris, William, Catalogue of		Ireland, Dr. John, on Paganism	
Royal Institution Library	32	and Christianity —	545
Hassam, John, on Madness and		Irish Recluse, Isdell's	72, 300
Melancholy —	475	—— Student, Letters from	96
Headley, Henry, Beauties of		Isdell, Sarah, Irish Recluse	72,
Poetry, 2d Edition	481		306
Heberden, Dr. W. Oratio Har-		Ispahan, Parliament of	296
veiana — —	340	Jubilee Sermon, Dr. W. Brown's	
Hebrew Elements, by Ep. Bur-			646
gefs — —	423		
Hesiod, Elton's, in Blank		K.	
Verse —	517	Kempthorne, Rev. John, Select	
Hewlett, Rev. John, Jubilee		Portions of Psalms —	83
Sermon —	420	Kett, Rev. H. Emily, a Tale	
House of Commons, Wynn on			63
its Jurisdiction —	528	———— Edition of	
Holloway, W. Minor Minstrel		Headley's Selections	481
	632	Kirwan, Richard, Esq. Meta-	
Hooper, Dr. Robert, Physi-		physical Essays, Vol. I.	453
cian's Vade-Mecum	416		587
Horsley, Ep. of St. Asaph's,			
Sermons by —	600	L.	
Hospital, a Poem —	520	Lambe, Robert, Edition of	
Howitt, S. Angler's Manual		Flodden Field —	634
	199	Landed Property, Scotch Far-	
Huntingford, Bp. on Prepara-		mer on — —	375
tion for Orders —	133	Laurence, Dr. Richard, on the	
Hydrophobia, Maryan on	526	Logos of St. John —	16
		Leigh, Richard, Esq. Grieving's a Folly —	70
I and J.		Letter to Lord Henry Petty	192
Iberia's Crisis, a Poem	185	—— to Parishioners, by Nance	
Jennyns, Joseph Clayton, Esq.			195
on Dutch Commissioners	289	Letter	

C O N T E N T S.

	PAGE
Letter to British Critic, by a Catholic Layman —	198
—— from an Officer at Madras — —	403
—— on French Government	433
—— to Mr. Perceval, on Lord Melville —	641
Letters from an Irish Student	90
—— from an Elder Brother	422
Lewis and Clarke, Travels among Indians —	247
Libels, Thoughts on —	305
Liber Facietiarum —	311
Literary Recreations, Card's	54
Lockie's Topography of London — —	311
Love, Classical Descriptions of	309

M.

Madison, Mr. his Policy unveiled —	410
Madness, Haslam on	475
Madras, Letter from an Officer at — —	403
—— Petrie's Statement respecting —	643
Manual of Essays —	88
Marsh, Rev. W. Britain's Acclamation —	197
—— Dr. Herbert, Lectures in Divinity, Part I.	485
——'s, Esq. Introduction to Harmonics —	647
Marryat, Joseph, Esq. Subject of Speech —	412
Maryan, W. on Impossibility of Hydrophobia —	526
Melville, Lord, Letter to Mr. Perceval —	405
—— Speech of ib.	
Memoirs of British Quadrupeds, Bingley's —	444
Mencæus, the British Exposé	638

	PAGE
Metaphysical Essays, Kirwan's, Vol. I. —	453, 587
Meyrick, Samuel Ruth, History of Cardigan —	342
Milton, Rev. W. Danger of Stage Coaches —	537
Minor Minstrel, Holloway's	632
Mitchell, Dr. Patrick, Presbyterian Letters —	35, 140
Mitford, Mary Russell, Poems by — —	515
Morrice, Rev. James, Translation of Iliad —	362
Muscular Motions, Dr. Barclay on — —	636
Muse's Bower —	184

N.

Nance, Rev. Letter to his Parishioners —	195
Napoleon, First Book of	100
Naval Revision, Lord Melville on — —	405
New Family Receipt Book	310
New School, the, by Sir Thos. Bernard —	380
Nicholson, Rev. G. Practical Knowledge of Christianity, a Sermon —	86
—— Sermon on Deut. xii. 9. —	531
—— Theological Philosophy —	532
Nowell, Life of Alexander, Dean of St. Paul's	27
Nubilia, a Second Article on	187

O.

Oddy, Jephson, Esq. on Improvement —	408
O-Pœiad, a Satire —	70
Opiate Friction, Ward on	524

C O N T E N T S.

	PAGE		PAGE
Oratio Harveiana, Dr. W. Herberden's — —	340	Poems and Translations, by a Lady — —	399
Orme, Rev. Thomas, on Christianity and Civil Order, a Sermon —	85	Polwhele, Rev. R., History of Cornwall —	23
Ormsby, Rev. J. W. Account of Operations —	303	Devonshire —	369
Outram, Rev. Dr. Edw. Sermons and Extracts —	166	Poor, Reports of Society for	380
P.		Portchester, Lord, Thoughts on his Resolutions —	413
Paganism and Christianity, Dr. Ireland on —	545	Portugal, Duke of Châtelet's Travels in —	357
Paley, Archdeacon, Beauties of —	425	Pott, Archdeacon, Charge, May, 1809 —	417
Parliament of Ispahan —	296	Pratt, his Specimens of Blackett's Poetry —	294
——— Reform of —	300	Presbyterian Letters, Mitchell's —	35, 140
Parr, Dr., Characters of Fox	209	Prince, John, Worthies of Devon, New Edition —	630
Pearson, Dr. Edw., on Simeon's Sermon —	309	Principles and Conduct of the War — —	194
——— Bp. on the Creed, by Burney — —	584	Prison of Montauban —	522
Pennington, Thomas, on Holy Communion —	307	Prophecies, Faber on the —	321
Perceval, Right Hon. Spencer, Lord Melville's Letter to —	405	Profody, English, Dr. Carey's —	534
Letter to —	641	Prussia, Cursory View of —	73
Petrie, William, Esq. Statement of Facts —	643	Pryme, George, Conquest of Canaan —	185
Petty, Lord Henry, Letter to —	192	R.	
Phillips, Sir Richard, Memoirs of — —	424	Ramsay, David, Life of Washington —	181
Philopatris Varvicensis on Fox —	209	Receipt-Book, New Family —	310
Physician's Vade-Mecum, Hooper's — —	416	Reform in Parliament —	300
Pindar, Girdlestone's Translation of —	505	Renovation of India, a Poem —	292
Pinkney, Lieut.-Col. Travels by — —	120	Reports of the Society for the Poor, &c. —	616
Plain Sense, on Reform —	302	Review of Conduct of the Allies —	409
Plants, the, by Mr. Tighe —	516	Rice, J. H. Collectanea Oratoria — —	538
Pleasures of Anarchy —	297	Riches, a Comedy, by Sir J. B. Burges —	634
		Romance Readers and Writers, a Novel —	299
		Rose,	

C O N T E N T S.

	PAGE
Rose, Right Hon. George, on Fox's History —	161
Royal Institution, Catalogue of the Library, by Harris —	32

S.

Sailor-Boy, a Poem, by H. C. Esq. — —	519
St. Afaph, late Bishop's, Ser- mons — —	600
St. Neot, Life of —	1
Scampton, Illingworth's Ac- count of —	306
Scheldt, Evidence on Expedi- tion to —	414
School for Orators —	298
Scotch Farmer on Landed Pro- perty — —	375
Scott, Walter, Edition of Dry- den 97, 272, 465, 574	
Select Beauties of English Poe- try, by Headley —	481
Short Remarks on Parties at the close of 1809 —	641
Simeon, Rev. Charles, Fountain of Living Waters —	307
————— Evangelical and Pharisaical Righte- ousness —	308
Skurray, Rev. Francis, Poems by — —	397
Smedley, Rev. Edward, Erin, a Poem —	599
Smith, Rev. Sydney, Visitation Sermon —	419
Society for Poor, Reports of	616
Spanish Heroism, by Belfour	566
Spence, El. Isab. Summer Ex- cursions —	189
Stawell, Rev. W. Translation of Georgics —	518
Steele, Sir Richard, Correspon- dence of —	89
———— Robert, Tour through Atlantic —	313

	PAGE
Stephen, James, Esq. on Ame- rican Overtures —	267
Still, Rev. John, Fast Sermon	532
Stow, Analysis of Chalybeate near — —	79
Strachan, Sir Richard, Remarks on — —	413
Strictures in the Urethra, Wadd on — —	79
Sturt, Charles, Esq. State of France —	402
Sugar, Facts and Experiments on — —	300
Summer Excursions, Spence's	189
Swift, Account of, by Barrett	230

T.

Talavera, Battles of, by Croker	628
Thomson, Robert, Diatessaron	418
Theodore and Blanche, from Madame Cotin —	189
Thoughts on Libels —	305
Tighe, William, the Plants, a Poem — —	516
Tithes, Wooddefon and Toller on — —	354
Translations, Gessner's Idylls, by Baker —	68
———— Life of Alfieri, from the Italian —	81
———— Theodore and Blanche, from Madame Cotin	189
———— Iliad, by Morrice	362
———— Pindar, by Girdle- stone — —	505
———— Hesiod, by Elton	517
———— Georgics of Virgil, by Stawell —	518

Translations,

C O N T E N T S.

	PAGE
<i>Translations</i> , Philostratus's Life of Apollonius —	569
Trimmer, Joshua Kirby, on Agriculture —	191

W.

Wadd, William, Practical Observations on Strictures —	79
Walker, Rev. James, on Christian Ministry —	643
Washington, George, Two Lives of —	181
Ward, Michael, on Opiate Friction — —	524
Wardle, G. L. Report of his Charges —	87
——— Observations on Thanks to —	76
——— Col. his Letter examined — —	527
Watkins, Rev. Henry George, Jubilee Sermon —	421
Watt, Robert, Cases of Diabetes — —	124

	PAGE
Weber, Henry, Edition of Flodden Field —	633
Westminster Forum, Speech delivered at —	77
Whitaker, John, Life of St. Neot — —	1
Whitbread, Samuel, M. P. Letter of Britannicus to —	639
Woman of Colour, a Novel —	299
Wooddeson and Toller on Tithes —	354
World, Bigland's View of —	387
Wyburd, Henry, Introduction to Linnæan Classification —	523
Wynn, Charles, W. W. on Jurisdiction of House of Commons — —	528
Wyvill, Rev. Christopher, Intolerance, the disgrace of Christians — —	84

Y.

Young, Arthur, on the Advantages of Agriculture —	190
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THE
BRITISH CRITIC,

For JANUARY, 1810.

Oderunt hilarem tristes, tristemque jocos. HOR.

Some hate the light, and some the serious style.

ART. I. *The Life of St. Neot, the eldest of all the Brothers to King Alfred.* By the Rev. John Whitaker, B. D. Rector of Ruan-Langhorne, Cornwall. 8vo. pp. 387. 10s. Stockdale. 1809.

AS our late excellent coadjutor and friend, Mr. Whitaker, had, himself, a great aversion to "prefaces," we shall, without ceremony, enter upon the merits of his work, now open before us. This we cannot better do than by making extracts, and interposing observations. After having performed this task, we shall present our readers, with what we are sure will be acceptable, some account of the author's life and writings; beginning with his "MANCHESTER," and ending with his "ST. NEOT." It is thus Mr. W. commences his history of the princely saint.

"A Saint, however related, and however renowned, will hardly be expected to furnish materials in his life, either attractive of themselves, or important in their consequences; yet the present, I think, with proper management, *will*. It is my business,

B

ref.

BRIT. CRIT. VOL. XXXV. JAN. 1810.

ness, therefore, to use this management, to note the connection of his opinions with our national manners, and to mark the bearings of his actions upon our national annals. I hope thus to render even the biography of a Saint, concerning whom little is told, and less understood, even concerning one who is now, for the first time, referred to history by the hands of criticism, useful enough to challenge the curiosity of many in the beginning, and interesting enough to engage the attention of more to the end."

"But before we enter upon the life of a Saint, so replete with miracles ascribed to him, we must stop a moment to ascertain the origin of the miracles so ascribed, and to explain the quality of the facts so magnified into miracles. Such an operation is requisite, antecedently to any prosecution of his biography; in order to divest the history of all that appearance of incredibility which at present surrounds it, and to bring it down from the high æther of romance to the sober level, the *perspirable** atmosphere of reality. For this purpose we must examine the original biographers of St. Neot, find the author by whom the miracles were first attributed to him, and so mark the matter as well as the manner, *in or on* which they were attributed. We shall thus come to see clearly how common incidents in the Saint's life were worked up into marvellous contingencies, how the very mode of their relation originally shewed them to have been merely common incidents only, and how the very relater of them at first appears to have been the very reprobat of them afterwards." P. 1, 2, falsely paged in the volume 3, 4.

We must here be excused in drawing off attention from the matter to the *manner*; whilst we remark, that this short extract exhibits the author in all his peculiarities of style; discriminated as it is always by vigour and perspicuity; at one time, by elegance and force; at another, by extreme inelegance. To proceed with the history.

"The very memorials that imposed upon Ramsay at first were not, I am persuaded, the fabrication of wilful falsehood; rioting in a wantonness of fiction, and imposing studied forgeries upon the faith of the world. This is too dreadful an extreme of guilt for the generality of mankind; and especially for the sequestered few who love to dwell upon the actions of a saint, to revere the graces of heaven really resplendent always in his conduct, and to contemplate the powers of heaven supposedly displayed in his words at times. Such men are too good to be deceivers, but are very apt to be deceived; to mistake the meaning of names or the quality of circumstances; to consider every common incident in a

* For *perspirable* read *respirable*, without doubt. Rev. saint's

saint's biography as a miraculous one; to suppose the Deity equally present with the saint in visible powers, as he certainly is in invisible graces; and to fancy *these* communicated, in order to give a kind of visibility to *these*." P. 16.

The author's integrity, simplicity, and piety, are here most apparent. He now examines the marvellous acts of St. Neot one by one; and is successful, we think, in proving, that at the bottom of each fiction lies the truth. The sixth miracle is well illustrated by the manner of carrying corn in Cornwall.

"The tenants," says Mr. W., "were once driving the lord's wains loaded with corn, in their usual manner, to the usual places. They had *scarce* begun to move, when, wonderful to be seen, a vehement wind came rushing among them. So great was its vehemence, indeed, that it forced wains, and oxen, and men suddenly to turn and go back. All go back together to the field from which the corn had been taken, as with the force of a dart from a hand."

"The incident is very true, I believe, as it is certainly very probable in itself. A sudden wind arose as the wains were beginning to move, and in a direction opposite to their movement. We know from our own experience in Cornwall at present, where we still carry our corn on wains, and still draw it with oxen, piled artificially in rows upon rows of sheaves, raised to a considerable height, and bound down by a rope in several directions; how readily such a tall structure catches the force of those rushing winds that frequently annoy us from the south-west. This was such a wind assuredly. The rising stories of sheaves could not stand the violence of it; the whole mass tottered from side to side, and all will instantly be thrown to the ground. The attendants feel the distress, run to support the load at the sides with their protended pikes, and goad on the oxen. But their labours are all vain; the oxen are not able to advance against such a torrent of air so obstructed; and the sheaves begin to fly. In this extremity, no resource is left but to turn, to move before the wind, to seek the field in which they took up the load, and there to lay it down again. Such an incident as this may have happened to many, and is likely to happen to all; our Cornish mode of forming our sheaves into round mows within the field, and there leaving them saved (as we naturally presume to speak) till the weather permits us to carry them into our rick-yard, being calculated equally to defend them against the wind as to protect them from the wet." P. 64.

Let us next view St. Neot in his retirement.

"In an eager desire (notes Leland) for the life of a hermit, he went into Cornwall. Yet in this eagerness he acted prudently,

dently, by not burying himself alone amid the wilds of St. Queryr; but taking a companion with him, and settling near to the church with its priest. From this conduct, solitude smoothed her rugged looks for him; a hermitage lost its dreariness of aspect; and by the irradiations of social religion,

“ There did a fable cloud
Turn forth her silver lining on the night,
And cast a gleam over these tufted groves.” P. 116.

But the grand magnet to the lovers of solitude was always a fine fountain of water; and at St. Neot's is a well of high celebrity, about a quarter of a mile from the church.

“ At this well (which is to the west of the church, lying in what is called a meadow under a wood at present) St. Neot resided as a hermit with Barius, and communicated that reputed holiness which still adheres in part to its waters. That there was a good arch of stone over it, with a large oak springing from the arch, and with doors to the entrance, is well remembered now. “ This beautiful spring,” says a late author, (who has happily caught some descriptive touches concerning it) “ with a rill issuing from it, that constantly supplies the neighbouring village with water, is yet to be seen at the foot of a steep wood. About thirty (now forty) years ago, a very large and spreading oak, which grew almost horizontally from the bank above, and overshadowed the well” in a fan like form, “ was cut down by the tenant of the estate for repairs,” when it had been spared for centuries, probably from a principle of religion. Weakly children used also, within memory, to be brought from a distance, even from the distance of Exeter itself, to be bathed in the waters on the *three first* (we should have written, *first three*) mornings in May. Even now the parish clerk resorts to it in all weathers, as his predecessors in office have immemorially resorted, to fetch from it the water for the baptismal font in the church. The water itself is very fine to the eye, and very * pleasing to the taste. Here, adds Ramsay, St. Neot “ was daily wont to repeat the whole psalter throughout;” thus going through a length of private prayer, to which our faint and languid spirits in devotion could never extend. But our spirits in devotion are not to be compared with a hermit's. When the soul is constantly engaged in the contemplation of that awfully important point of

* The author in this place refers to his “ Historical Survey of the Cornish Cathedral.” There the description of the well of St. Ruan, very similar to the above, was written by the Rev. R. Polwhele, who visited that well for Mr. Whitaker. *Rev.*

time on which it stands; is tremblingly alive to its destiny in heaven or in hell, for the whole round of eternity; THEN SEES ONLY THE SLIGHT TRANSPARENCY OF LIFE, RISING UP BEFORE BOTH; and is continually breathing forth its supplications to God, its hopes or its fears concerning both. Under this habitual discipline of devoutness, what must be the intenseness, the fervidness, and the ardency of prayer? Infinitely superior must they be to those sensations of devoutness, which the man of business, or the man of studiousness, even if very devout, can ever feel in his bosom. The latter can be no more to the former, than THE FUGITIVE CORRUSCATIONS (coruscations) of AN AUTUMNAL NIGHT, TO THE STEADY RADIATIONS OF A SUMMER'S SUN. St. Neot, therefore, might well indulge himself in such a length of prayer, as to go through the whole psalter every day; by the frequent recurrence of his prayers in the day, and by the continuance for them for a long time at every recurrence." P. 115.

We have given in capitals two fine illustrations which occur in the above beautiful passage. In the hands of such an author, no subject, however dry in itself, can be either uninteresting or unedifying. Of *Wolstan*, who was made precentor of Winchester, on account of his fine voice and skill in singing, the following is a curious memoir: as also of venerable *Bede*, who died "singing."

"Wolstan, a monk of Winchester cathedral, in the tenth century, (says Leland) was not without a voice finely musical, or without very great skill in singing; on both accounts he became much esteemed by his fellow collegians, and was thus at last made even precentor, a kind of magistrate in high honour among the monks formerly," in high honour among ourselves still, and the leader purely of the chants in our cathedral services.

"But in the eleventh century, when Edmund Ironside, under 1016, engaged Canute and his Danes within the county of Essex, we behold an amazing picture of devoutness in the midst of a camp, in the open field, and in the heat of a battle; Ednod, bishop of Lincoln, "chanting the communion service there," even while the battle was at its very height, being overtaken by the close of it before he had concluded; and, while he was praying with lifted hands, having one of them cut off by the victorious Danes. So early do we find (what we do not find in our cathedrals at present) the prayers of the Eucharist chanted! Yet still earlier do we perceive the chanted prayer in private. In those illustrious moments of death, when the celebrated Bede shone more than ever he had shone before, and was placed by the altar at which he had used to pray, there "he chanted," even with his expiring breath, "glory be to the Father, and to the Son, and to the Holy Spirit;" but as soon as he had invoked

the Holy Spirit, "he breathed his own spirit out of his body;" and thus, as the narrator concludes, he was singing "glory be to the Father," with some other spiritual sentences, as long as his soul was in his body." P. 118.

After examining the claims of St. Neot's, in Huntingdonshire, to the remains of this Saint, and given some account of their supposed removal to that place, the author triumphs in the refutation of that hypothesis; and then tells us, what remains actually existed there.

"What then were the remains of St. Neot that Huntingdonshire really had? At this very epocha it pretended to exhibit only two articles, but two that were totally extrinsic to him, and had merely been once possessed by him. Leland himself was curious enough to note what they were. They were "the interior tunic of St. Neot, made of cloth of hair in the Irish fashion;" and "the comb of St. Neot made of a small bone two fingers in breadth, but having the teeth of fish inserted into it, so as to appear like the jaw of that river-fish the pike *."

"Huntingdonshire thus shewed to Leland all that it had of St. Neot. This all was merely the comb and the interior tunic of the Saint. Nor did the monks there pretend to have any thing else of his. All proves them to have possessed none of his bones, yet to have owned some remains of his, which in the undistinguishing talk of the times among others, in the studied obscurity of language among themselves, and in the bold eruptions of partial fondness into positive falsehood at times, were vainly estimated to be bodily relics."

It was worth while to insert the above, for the reflections that follow.

"Nor let my reader smile at this long and successful labour to appropriate the bones or the dust of an ancient saint to Cornwall. The fondness for sainted relics is now passed its meridian indeed, and the human mind exercises itself at present upon what it supposes to be the grandest objects of attention. Yet, even with these objects before it, the genius of learning is not more usefully or more vigorously employed than it was before. Antiquarianism particularly, one of the favourite studies of the day, has equally its relics, and its fondness for them. The impassioned part of all studies must have them; only as religion has less hold upon the mind or the affections, that sober rational enthusiasm;

* Leland's Coll. iv. 12. Vidi tunicam inferiorem S. Neoti, ex panno villosa—pecten S. Neoti ex osiculo duos digitos lato, insertis piscium denticulis instar maxillæ lupi fluvialis,"

which is properly fond of relics, is transferred from theology to literature; and a coin, an altar, or a tessellated pavement, take place of the comb, the tunic, or the bones of a saint. The same taste prevails, but the objects are changed. Yet the antiquary smiles at the objects of the devotee, while the devotee has greater reason to smile at the antiquaries. The sepulchre of such a saint as Neotus, is surely more worthy of our affectionate attention, than the grave-stone of a Roman soldier, or the tomb of a Roman officer, of either of whom we know no more than that he lived, and that he died, or else we know that he was brave, successful, and destructive. And as the truth of history required me to ascertain the permanent place of St. Neot's interment, I felt enough of the fondness of antiquarianism for such a king, and of the reverence of religion for such a saint, to draw aside the curtain that has hung so long before his tomb, and to shew it in all its dimensions to the eye of my readers. His dust has been always preserved at our St. Neot's, and the casket of stone continued to our own days the faithful repository of it, while those remains of his, which were conveyed away into Huntingdonshire, have long since been destroyed by neglect or by wilfulness, the shrine containing them is equally gone, and nothing remains but a few letters upon a broken pedestal." P. 289.

Among the incidental notices, which will stamp a value on this book, in the opinion of many who have no regard for the history of St. Neot, or any other saint, the author's account of some wild animals, no longer existing in these islands, is not the least interesting.

"Little has been done," says Mr. W., "to ascertain the continuance of our wild beasts among us. Thus at what time even that well-known native of our woods once, the wild-boar, became extirpated from them, no one has endeavoured to ascertain.

"It roamed in our woods very late, even so late, could one think it? as the sixteenth century. In the same woods roamed that much more astonishing animal, the moose-deer, or elk. Of this fact I can produce an evidence that is very obvious, but has never been noticed; that is, incontestable in its nature, and that actually demonstrates the animal to have been an inhabitant of our own isle, to have been currently denominated an elk among us, to have even continued under that denomination so late as the middle of the sixteenth century. To our astonishment we find the breed mentioned by one of our first game-laws, as the 33 Henry 8. c. 6. section 33. kindly extends its protecting arm to the last remains of the wild-boars and the wild-elks of our country. It allows the inhabitants of certain places to use their guns, "so that it be at no manner of deer, heron, shoveld, pheasant, partridge, WILD-SWINE, or WILD-ELK, or any of them."

them." This extraordinary intimation from so respectable an authority, I am happy to call out into public notice. It forms a very important addition to the history of our original beasts. It completes particularly the accounts which have been formerly given by myself of our boars and moose-deers, the latter of which are either contending still with incredulity for their very existence, or have this existence thrown back (as here it is by Lady Moira) into the morning twilight of antiquity, into a "remote period," beyond the reach of all "written tradition." They are now shewn to have existed among us, and to have been universally known to exist, even within a couple of centuries from our own times." P. 294.

On reconsidering this extract, we are rather disposed to think, that the recital of the names of the Wild Swine and the Wild Elk, among other animals, in an Act of Parliament of Henry VIII. (merely in a clause of exception) does not furnish quite incontestible proof of their existence in the reign of Henry. Had we leisure, we could quote similar recitals, to which little or no meaning can be affixed. We should be cautious in turning the ordinary phraseology or forms of law, into historical recognitions. The author thus concludes the volume.

"I have thus laid open the whole history of St. Neot, have shewn who he was, have explained why and whence he came into Cornwall, and ascertained what befel him or his afterward. By all this I have endeavoured to do justice to a Saxon Saint, whose settlement in our country seems so strange at the first view, whose reputation is so considerable among us even at present, but whose real history was little understood, even by ourselves or our Saxon neighbours. And I have equally endeavoured as I proceeded, to catch every call that judgment would allow, for occasional migrations from a local subject, to turn aside into the open ground of general history, and to settle doubts of moment, or to correct errors of importance, in the annals of the nation at large." P. 314.

Such is the last production of our much regretted friend, which we shall not further appreciate here; as we hasten to our promised retrospect of this distinguished character. To the work indeed immediately before us, (after having traced the impressions of his youth, of his maturer age, and of "the years that tend towards the grave") we must return, as with its history is involved that of the closing days of its author. Yet shall we return with "no unpleasing melancholy;" since we shall be able to contemplate (what could not be seen even in a Johnson) the energies of genius, learning, and

and religion, lively, warm, and vigorous, almost in the last moments of life.

John Whitaker was born at Manchester, probably in the year 1735. For, in the register of baptisms at the collegiate parish church of Christ, in that place, we find he was baptized on the 11th of May in that year. Before he was ten years of age he was * entered a scholar of the Free-Grammar-School in Manchester.

In 1752, he was "made exhibitioner to Oxford, at ten pounds per annum." He was elected scholar of Corpus Christi College 2d of March, 1753; and fellow, 21st of January, 1763.

In 1759, February 27, he was admitted M. A.; and in 1767, July 1, he proceeded B. D.

It appears that he was a young man "of great peculiarities." He associated with very few; it was supposed from the narrowness of his circumstances. He regularly kept the fast of Lent, and that of every Friday throughout the year, till supper time; when he used to draw attention from all who were at table with him, by eating double or treble commons. He was, from the beginning to the end of his time in College, a very hard student. But these peculiarities were manifest proofs of an independent mind, of a conscious superiority over others. The character, however, of his mind was soon decided in literary composition.

In 1771, Mr. Whitaker published the first volume of his "*History of Manchester*," in quarto; a work which, for acuteness of research, bold imagination, original sentiment, and correct information, has scarcely its parallel in the literature of any country. Nor does its composition less merit our applause; whether we have respect to the arrangement of the materials, the style, or the language. In some passages there is much elegance; in others a magnificence of thought, a force of expression, a glow of diction, truly astonishing. The introduction of Christianity into this island, in particular, is described (we had almost said) as with the pen of inspiration. With regard to the general subject of the Manchester, Mr. W. was the first writer who could so light up the region of antiquarian research as to dissipate its obscurity, even to the eyes of ordinary spectators: and his Manchester is perhaps the only book in which the truth of our island history has been elucidated by

* Entrance at the Free-Grammar-School, 1745, Jan. 7, John, son of James Whitaker, inn-keeper.

the hand of a master. It is rather singular that this work was in the order of merit, as well as time, the first of Mr. Whitaker's publications. In proportion as he advanced in life, his imagination seems, by a strange inversion of what is characteristic of our nature, to have gained an ascendancy over his judgment; and we shall perceive more of fancy and passion, of conjecture and hypothesis, in some of his subsequent productions, than of just opinion, or deliberate investigation. Mr. Whitaker's "*Genuine History of the Britons asserted*," an octavo volume, published in 1772, may be accepted as a sequel to the "*Manchester*." It contains a complete refutation of "the unhappy Macpherson," whose "*Introduction to the History of Great Britain and Ireland*," is full of palpable mistakes and misrepresentations.

In 1773 we find Mr. W. the morning preacher of Berkeley chapel, London; to which office he had been appointed in November, by a Mr. Hughes; but in less than two months he was removed from that situation. This gave occasion to "The Case between Mr. W. and Mr. Hughes, relative to the Morning Preachership of Berkeley Chapel;" in which Mr. W. declares himself "unalterably determined to carry the matter into Westminster-Hall." But the fervour of his resentment threw him off his guard; and he expressed himself so indiscreetly, that his Case was considered as a libel by the Court of King's Bench. During his residence in London, he had an opportunity of conversing with several of our most celebrated writers; among whom were the author of *The Rambler*, and the historian of the Roman Empire.

It does not appear, indeed, that Johnson was much attached to Whitaker. Both strong in understanding, equally tenacious of opinion, and equally impassioned in conversation, it is not probable that they should amicably coalesce on all occasions. In the Ossianic controversy they were decidedly hostile. With Gibbon Mr. W. was well acquainted; and the MS. of the first volume of "*The Decline and Fall of the Roman Empire*," was submitted to Mr. Whitaker's inspection. But what was his surprise, when, as he read the same volume in print, that chapter which has been so obnoxious to the Christian world, was then first introduced to his notice! That chapter Gibbon had suppressed in the MS. over-awed by Mr. Whitaker's high character, and afraid of his censure. And, in fact, that the Deist should have shrunk from *his* indignant eye, may well be conceived, when we see his Christian principle and his
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manly spirit uniting in the rejection of a living of considerable value, which was at this time offered him by an Unitarian patron! He spurned at the temptation, and pitied the seducer! Of his integrity, however, some recompence was now at hand; and in the year 1777*, he succeeded, as fellow of Corpus Christi College, to the rectory of Ruan-Lanyhorne, one of the most valuable livings in the gift of that College; and into Cornwall he went, to reside upon his rectory.

There, it might have been expected, that retirement and leisure would greatly favour the pursuits of literature. But Ruan-Lanyhorne was, for several years, no tranquil seat of the Muses. That pleasant seclusion was now the scene of contest. This was a contest, however, absolutely unavoidable. Mr. W. had proposed a tithe composition, by no means unreasonable; which his parishioners refused to pay. But Mr. W. was steady to his purpose. A rupture between the parties ensued; the tithes were demanded in kind; disputes arose upon disputes; animosities were kindled; and litigations took place. That Mr. W. was finally victorious, afforded pleasure to the friends of the rector, and to the friends of justice and truth: yet it was long before harmony was restored to Ruan-Lanyhorne.

That his literary schemes had been so early interrupted, was the subject of general regret. But the conscientious pastor looked with a deeper concern to the spiritual welfare of his parishioners. He saw, with sorrow, their aversion from his preaching, their indifference to his instruction, their repugnance to his authority: and "he laboured more abundantly;" till, after a few years, he had the satisfaction to perceive a visible alteration in the behaviour of the principal parishioners: and a mutual good understanding was established between the pastor and his flock. His cordial, his familiar manner, indeed, was always pleasing to those whom prejudice had not armed against him: and, in proportion as they became acquainted with his kind disposition, the transitoriness of his resentments; and, after injuries, his promptness to forgive, and anxious wish to be forgiven; they endeavoured more and more to cultivate his friendship, and at length loved and revered him as their father. Nothing can more fully display the warmth of his affections, his zeal as a minister of Christ, or his impassioned style of

* July 16, on the death of Mr. Henchman.

eloquence,

eloquence, than those "*Sermons*" which he published in 1783, after having preached them to his parishioners, we doubt not, with a voice and manner calculated to penetrate the conscience, and strike conviction into the soul; to awaken the tears of penitence, and to elevate the hopes of the Christian to the abodes of immortality. That he should have published so little in the line of his profession, is perhaps to be regretted. His "*Origin of Arianism*," however, is a large volume. It is a controversial tract, full of erudition and ingenious argumentation. We have read no other work of Mr. W. in divinity, except "*The Real Origin of Government*," (expanded into a considerable treatise, from a sermon which he had preached before Bishop Buller, at his Lordship's primary visitation), and "*The Introduction to Flindell's Bible*." This has been much admired as a masterly piece of eloquence.

In the mean time the Antiquary was not at rest. His "*Mary, Queen of Scots*," published in 1787, in three octavo volumes; his "*Course of Hannibal over the Alps*;" his "*Ancient Cathedral of Cornwall*;" and his "*Supplement to Polwhele's Antiquities of Cornwall*;" furnish good evidence of an imagination continually occupied in pursuits, which kindled up its brightest flame; though not always of that judgment, discretion, or candour, which (if human characters had been ever perfect) we should have expected from a Whitaker. But not even here were his antiquarian stores exhausted. "*The Life of St. Neot*," "*The History of Oxford*," and "*The History of London*," were works all at once projected, and no sooner projected than executed in imagination, and more than half executed in reality.

In criticism, (where writing anonymously he would probably have written with the less restraint) we find him for the most part candid and good-natured, not sparing of censure, yet lavish of applause; and affording us, in numerous instances, the most agreeable proofs of genuine benevolence. Even in the instance of Gibbon, where he has been thought severe beyond all former example, we have a large mixture of sweet with the bitter. It was his critique on Gibbon which contributed principally to the * reputation of the "*English Review*;" in which Mr. W. was the author of many valu-

* Whitaker's review of Gibbon's History, (Vols. IV. V. VI.) originally appeared in "the English Review." It was published separately by Murray, in 1791. 8vo.

able articles. To his pen also, "*The British Critic* *," and "*The Antijacobin Review*," were indebted for various pieces of criticism.

But the strength of his principles is no where more apparent than in those articles where he comes forward armed with the panoply of truth, in defence of our civil and ecclesiastical constitution. It was there he struck his adversaries with consternation; and we behold the host of Jacobins shrinking away from before his face, and creeping into their caverns of darkness.—But we are here betrayed into expressions perhaps too violent for plain prose.—This reminds us of another part of our friend's literary character: we mean his poetical genius. That he contributed some fine pieces of poetry to "*The Cornwall and Devon Poets*," is well known. These were published in two small octavo volumes: and the editor is said to possess a sufficient quantity of good verse, by Mr. Whitaker, to fill forty or fifty pages of a third volume, once in contemplation.

We have thus, with rapid glances, reviewed the productions of our old and valued friend; and hailed him in the several departments of the HISTORIAN, the THEOLOGIST, the CRITIC, the POLITICIAN, the ANTIQUARY, and the POET. Versatility like Whitaker's is, in truth, of rare occurrence. But still more rare is the splendour of original genius, exhibited in walks so various. Not that Mr. W. was equally happy in them all. His characteristic qualities as a writer, were acute discernment, a velocity of ideas which acquired new force in composition, with a power of combining images in a manner peculiarly striking, and of throwing on every topic of discussion the strongest illustration. With little scruple, therefore, we hazard an opinion, that though his chief excellence was recognized in antiquarian research, he would have risen to some distinction as a poet, had he cultivated in early youth the favour of the Muses. Be this as it may, there are none who will deem us extravagant in pronouncing, that Mr. W. was a great literary character. That he was good, as well as great,

* Of the *British Critic* he was the regular coadjutor in antiquarian and other lore, from the beginning of 1797, to the very end of 1801; when a refusal to admit his opinions on the subject of *Ossian*, caused a separation between him and the conductors of that work, though by no means any irritation or quarrel. We saw him in his last visit to London, with great satisfaction and increase of regard.

would sufficiently appear in the recollection of any period of his life; whether we saw him abandoning preferment from principle, and heard him "reasoning of righteousness and judgment to come," until a Gibbon trembled; or whether, among his parishioners, we witnessed his unaffected earnestness of preaching, his humility in conversing with the poorest cottagers, his sincerity in assisting them with advice, his tenderness in offering them consolation, and his charity in relieving their distresses. It is true, to the same warmth of temper, together with a sense of good intentions, we must attribute an irritability at times destructive of social comfort; and an impetuosity that brooked not opposition, and bore down all before it. This precipitation was in part also to be traced to his ignorance of the world; to his simplicity in believing others like himself—precisely what they seemed to be; and, on the detection of his error, his anger at dissimulation or hypocrisy. But his general good humour, his hospitality, and his convivial pleasantry, were surely enough to atone for those sudden bursts of passion, those flashes, which betrayed his human frailty, but still argued genius. And they who knew how "fearfully and wonderfully he was made," could bear from a Whitaker what they would certainly have resented in another. We should add, that in his family Mr. W. was uniformly regular: nor did he suffer, at any time, his literary cares to trench on his domestic duties.

Such was the Historian of Manchester, and the rector of Ruan-Lanyhorne; of whose public and private life we have endeavoured to draw a faithful sketch: and we should now close up all, in marking the approaches to "the inevitable hour," at which this life was terminated, but for the literary schemes still formed in that mind of high intelligence, and still prepared for execution.

Not many months before his death, the writer of this article heard him speak of "*Notes on Shakspeare*," and "*Illustrations of the Bible*." But he wished to finish his "*Oxford*," his "*London*," and his "*St. Neot*," (already mentioned as projected publications) before he resumed his "*Shakspeare*," on which he had occasionally written notes; and, to lay aside his Shakspeare, before he took up his "*Bible*." To the Bible, he meant, at last to withdraw himself from all other studies: it was "the Holy of Holies," into which he longed to enter.

All this he intended to do: and all this, if a few years had been added to his life, he would probably have done.

With a view to the last three antiquarian works, (but chiefly to "the London,") he determined to travel to the metropolis: and thither he travelled, with all the ardour of youthful spirits. But even for his athletic frame, he had a mind of too restless an activity. Amidst his indefatigable researches into the antiquities of the city, his friends detected the first symptoms of bodily decay. His journey to London, his vast exertions there in procuring information, his energetic and various conversation with literary characters, brought on a debility which he little regarded, till it alarmed him in a stroke of paralysis. From this stroke, not long after his return into Cornwall, he recovered so far as to be able to pursue (though not many hours in a day) his accustomed studies: and it was the *Life of St. Neot* that chiefly occupied his attention. Of the actual publication of this, which was in the press at the time of his death, a very good account may be seen in a preface prefixed to the volume, by Mr. Stockdale, and containing two letters of Mr. Whitaker's, in the last of which he still writes with confidence as to his further plans. Alas, never to be completed!

During this last year, his decline was gradual; nor, melancholy as it was, could a Christian contemplate it without a lively mixture of pleasure; since, when he became sensible of his approaching dissolution, he was uniformly supported by the cheerfulness of resignation, and the strength of faith. His were in truth the resignation and the cheerfulness which became a primitive disciple of that Jesus in whose mercies he reposed, and to whose mediation alone he looked with confidence. His end, we are assured, was such as could not but give comfort to those who viewed it; particularly when (on October 30, 1808), in the awful hour which gave him a nearer assurance of approaching happiness, at peace with himself, his fellow-creatures, and his God, he sank as into quiet slumber, without a struggle or a pang; and, with a smile on his countenance, expired.

ART. II. *A Dissertation upon the Logos of St. John, comprehending the Substance of Sermons, preached before the University of Oxford, by Richard Lawrence, LL D. Rector of Merisham, Kent.* 8vo. pp. 83. 3s. 1808. Oxford. Parker.

DR. Lawrence being a writer who has paid particular attention to the most profound and laborious works of modern biblical critics, his remarks on any particular topic, connected with that branch of study, must be exceedingly valuable. The dissertation before us undoubtedly demands the closest attention of every theologian. It is become so common a stratagem with a certain party adverse to the doctrine of Christ's Divinity, to promulgate opinions in direct contradiction to the testimony of antiquity, that the world ought to be protected from every misrepresentation of this nature, by the utmost efforts of the learned. Dr. Lawrence proposes in this dissertation to consider "the supposed origin of this expression, the several meanings which have been affixed to it, and the genuine acceptance of it among the earliest Christian writers on record." The work is accordingly divided into three parts, in which these three topics are severally discussed. As to the origin of the term, he distinctly considers the alledged derivation of it from the Chaldea Paraphrasts, from the Platonic or Alexandrian Philosophy, from the Gnostics, and from the terms used in the xxxiii^d Psalm, ver. 6. Upon all which points he plainly proves, that many things have been assumed as matter of fact, for which there is very little if any plausible ground.

It is doubtful, for instance, whether the Targumists were ever known to St. John, or whether indeed they could be known, the time of their composition and appearance being very uncertain. As to the adoption of the term in the sense of the Platonists, this is still more improbable, since it does not appear that the Philosophy alluded to was in any manner generally embraced by the Jews; the correspondence discoverable in the writings of Philo, being attributable only to the particular sentiments of that learned Jew, and his individual endeavours to combine the two systems; at least there is no contemporary evidence to the contrary. In attributing the term, with many others in the proem of St. John's Gospel, to the system of Gnostics, some of the most learned authors appear to have confounded the tenets of the earlier and later heretics of that denomination; and thus to have fallen into a palpable anachronism. The Valentinian doctrines being subsequent to the times of the Evangelist, he could at the utmost only

only have alluded to them proleptically, and consequently by divine inspiration. That the term was suggested by the expression of the Psalmist, Ps. xxxiii. ver. 6, Dr. L. is in no manner disposed to admit, and indeed it would be a matter of extreme difficulty to reconcile the Psalmist and the Evangelist, without falling into the grossest contradictions.

There remains one more conceit as to its origin, and that is, that it is used metonymically, and this interpretation the learned author himself seems most inclined to adopt. Let the origin however of the word be what it may, another enquiry remains, namely, in what sense was the term applied by those from whom it has been supposed to be derived; and this enquiry leads the author into some curious disquisitions concerning the term, whether derived from the Chaldee Paraphrasts, from the Alexandrian school, from the Gnostics, or in the way of metonymy; and he concludes, from a very curious and critical discussion of its general use and application, that it must at all events be understood in a personal point of view.

“Whichsoever of these various suppositions we admit,” says the author, “whether we consider the term as used by the Evangelist metonymically according to the characteristical genius of his native language, or as derived from the phraseology of the Gnostics; or whether in conformity with the other conjectures, we choose to say, that it was suggested by a particular passage in the Psalms, or that it was a technical expression of Rabbinical usage at the time, or that it was evidently borrowed from the Chaldee Paraphrases, which were in equal estimation with Jews and with Christians, still shall we assume the fact, that it is to be contemplated solely in a personal point of view, in a point of view, which represents it as indicative of an actual subsistence, and a real person.” P. 31.

On the absurdity of supposing the *Logos* of the Evangelist to be a mere attribute, the learned author thus expresses himself:—“But let us more minutely examine the supposed metaphorical sense, which has been so confidently imputed to the language of St. John. We may indeed say, if we please, that the attribute wisdom was in the beginning, and that she was in the beginning with God: but how can we with propriety assert that she was God? Can Deity be ascribed to an abstract quality? We may indeed state, that God is Wisdom, as St. John elsewhere terms him Love; but we cannot correctly reverse the proposition, by stating that wisdom is God. And the reason is obvious. God may be said to be any abstract quality, congenial with his nature; but it would be manifestly inaccurate to

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say, that any abstract quality is God, because a quality may be predicated of a person, although a person cannot be predicated of a quality. When Plato appropriated to the Supreme God the appellation of το αγαθον, it is plain, that the proposition must have originally occurred to his mind, not under the form of "Goodness is God," but under that of "God is Goodness;" under a form in which the person was the subject, and the thing the predicate; for although a being may be described by any quality, which he eminently possesses, a quality cannot be described by the being who possesses it.

"As we proceed we find it asserted, that *John the Baptist* was not *the Light*, but He, or as the Unitarian will have it, she (that is, the personified attribute Wisdom) who made the world. Now when the Evangelist affirms that the *Logos*, and not *John the Baptist*, was *the Light*, it must be granted, that he conceives the existence of a kind of parallel between them, by supposing the possibility of the same character being ascribed to both. Between person and person, this may undoubtedly be the case; but what species of parallel can exist between a man and an attribute? Nor will the difficulty be obviated by suggesting, that wisdom here means not the attribute itself, but him, whom that attribute inspired, the man *Jesus Christ*, because the name of our Saviour has not yet been mentioned, because that rule of interpretation must be inadmissible, which at one time would explain the term *Logos* by an attribute, at another by a man, as best suits the convenience of hypothesis; and because, if it be in this instance conceived to indicate our Saviour, it must follow that our Saviour created the world (which the Unitarian will by no means admit,) for the *Logos*, who was that, which *John the Baptist* was not, *the true light*, is expressly declared to have made the world.

"But the concluding part of the exordium furnishes, upon the Unitarian construction, the strongest instance of metaphorical incongruity, in which it is said, that Wisdom was made flesh, and dwelt with us full of grace and truth. Personify as we please, still must we find it difficult to explain, how a mere attribute can be supposed to have assumed our nature, and to have dwelt among us. Metaphor, it is true, may ascribe to an attribute a personal character, and operation; but surely cannot represent it as becoming a real man, and a particular individual, without manifest absurdity. If, however, St. John be supposed only to mean, that the wisdom of God was illustriously displayed in Jesus Christ, would be, it may be observed, have expressed so incontrovertible a position

fiction in so singular a mode? Were it intended simply to affirm, that a man appeared, eminently wise, to say, that a divine attribute was made flesh, and, exhibiting the glory of God's only begotten Son, dwelt with us full of grace and truth, would be a species of figurative phraseology without a parallel. Besides, it is on both sides agreed, that by the term *flesh*, must be understood that, which is properly and truly man. Unless, therefore, the *Logos* here alluded to, indicates something more than an attribute personified, something which possesses a real personality, how can actual manhood be predicated of it, without the substitution of an hypothesis more subtle, in its explication at least, than the hypothesis of the Docetæ? The Docetæ contended that a celestial spirit assumed the human form; the Unitarian on the other hand, contends, that the wisdom of the Deity assumed actual humanity, and thus appears to convert an attribute into a substance. If however to avoid the idea of so preposterous a conversion, he argues that the term *Λογος*, which elsewhere signifies God's wisdom, signifies here a man, possessing a portion of that wisdom, to say nothing of his inconsistency in making the same expression import first the inspiring principle personified, and afterwards the person inspired, how will the proposition then stand? will it not consist in the assertion, that a man endowed with divine wisdom was truly a man; an exposition, as harsh in its metaphor, and inconclusive in its meaning, as the former? But let us suppose, according to the general persuasion, that the word always implies a person, one, who was the only begotten Son of God, participating in the Godhead, and every difficulty in the construction of the Apostles language vanishes, every sentence admits an easy solution, exempt from all those intricacies and perplexities, which seem to render the Unitarian comment, not a simple illustration of divine truths, but an inexplicable knot of hyperbolical incongruities.

“On the whole, therefore, because *Λογος* cannot be correctly rendered *reason* or *wisdom*, the only meanings which suit the hypothesis of an attribute, and because, even if it could be so rendered, it would still prove in its application to the text constrained and incoherent, is it not fair to reject that hypothesis as untenable, and to admit the opposite one, which contemplates it in the light of a person?” P. 47.

We could have made many extracts of still more importance than the above, but they would have required a large accompaniment of learned notes, exceeding the ordinary limits of our Review. In the course of the enquiry into the meaning of the term *Λογος*, other very curious points of cri-

ticism are brought under discussion, and some very important remarks occur, particularly on the date of the *Peshito* version, Dr. Lawrence inclining to support Michaelis against his learned annotator; and notwithstanding the suspicions of the latter, to assign to that important version, a *very high antiquity*. The author has undoubtedly displayed, in this small Tract, great learning and ability, and amply shown how eminently qualified he is, to engage in such very curious researches and important criticisms.

ART. III. *Treatise on Pulmonary Consumption, in which a new View of the Principles of its Treatment is supported by Original Observations on every Period of the Disease. To which is added, An Inquiry, proving, that the Medical Properties of the Digitalis, or Fox glove, are diametrically opposite to what they are believed to be.* By James Sanders, M.D. one of the Presidents of the Royal Medical and Royal Physical Society of Edinburgh. 8vo. pp. 319. 8s. boards. Longman and Co. 1808.

PULMONARY consumption, from the frequency of its occurrence, and the fatality of its character, has attracted peculiar attention. The phenomena of the complaint have been acutely investigated and accurately detailed, by various distinguished writers, from Hippocrates, down to our own times; in the present state of our knowledge, we cannot therefore rationally expect that any thing new can be offered on the subject. The present writer, however, just emerging from the school of Edinburgh, and having already attained the honour of presiding over two societies of medical students in that city, asserts that every thing relative to consumption is involved in obscurity and confusion. *Introduct. p. v.* This roused our attention, and we were anxious to discover the order, the arrangement, and the new information, which this author supposed himself to possess. The work is divided into two parts, the first of which treats of pulmonary consumption. The author first describes incipient phthisis. After enumerating some of the usual symptoms, he informs us that—

“Whoever is so affected can neither run nor climb with the same ease of respiration as others; without incurring greater danger than others indeed, or often without immediately increasing the complaint; he can neither exert his voice, nor forcibly retain the air in his lungs; he cannot inhale acrid fumes, as of
coals,

coals, metals, and acids; he cannot live in a marshy country; he cannot expose himself to the extremes of heat and cold, to showers, to an atmosphere loaded with moisture, nor to any great vicissitudes of weather; he can neither neglect the natural evacuations, nor omit the artificial, such as venæsection; he can neither be greatly grieved nor greatly exhilarated; he cannot devote himself to excess of study, to long watching, to abstinence, nor to any privation; he can neither indulge indolence, nor enjoy the gratification of active amusement; he cannot, in eating or drinking, exercising or resting, nor, finally, dare he, in obedience to the dictates of appetite or passion, deviate from the golden rule of mediocrity." P. 2.

We have quoted the preceding lines to show the absurdity of informing us what a consumptive patient cannot do; these negative symptoms are equally applicable to several other complaints; and are not always true with regard to consumption; for in spite of the "golden rule of mediocrity," the author himself informs us in the next page, that

"Very many of them (patients affected with incipient phthisis) become fond of convivial intercourse and intoxication, as a refuge from that occasional despondency to which they are particularly liable. Some of them, for perhaps several months, proceed in an *almost uninterrupted course of astonishing dissipation*, by which they may even seem to have meliorated their health," &c. &c.

As he proceeds to describe the more advanced stages, Dr. Sanders also enumerates symptoms which seldom or never occur; at page 16 we are taught (for the first time) to dread "an attack of furor like that of phrenitis;" at p. 18, that livid spots or petechiæ appear all over the surface of the body, while at the same time "small aphthous sores cover the lips, the tongue, the inside of the mouth and fauces, most disagreeably tainting the breath, and rendering speech and deglutition very difficult," &c. We need scarcely observe, that these symptoms are not characteristic of phthisis, although they occasionally occur in that complaint. The whole of p. 19 is more applicable to typhus fever than to consumption of the lungs; and at p. 21 and 24, the author outdoes himself in describing the last sad spectacle of human suffering; surely this picture of a dying man might have been omitted.

The second chapter commences with a description of the appearances which present themselves on the examination of the bodies of those who have died of pulmonary diseases. What the author's opportunities of witnessing such dissections may have been, we profess not to know, but we are con-

vinced that no benefit can accrue from such indefinite statements as the following :—

“ The lungs are in one *wonderfully* shrivelled, and in another *enormously* swelled; the lung of one side is almost completely obliterated, while that of the other has acquired uncommon size, and seems, for a considerable time, to have alone supported the function of respiration; even the air cells have been found *prodigiously* enlarged.” P. 42.

“ In the lungs of those on whom scrofula has exercised dominion, glandular swellings or tubercles present themselves, replete with matter of *every* colour and consistence, while part of the substance of the lungs remains found in the interstices; some of the tubercles contain pus, and others appear as if they have been arrested in their progress to suppuration; very many of them are not larger than small seeds, and others are of *incredible* magnitude. In fine, every species of sore, from the minute pustular to the *large* cancerous; every form of inflammation and effect of diminished vitality are manifested, from simple redness to complete phacelation.” P. 45.

Notwithstanding this abuse of epithets, the author ‘*mirabile dictu*,’ seriously laments “ how far we may be led from the very object of our research by adventitious circumstances, and the want of precise and definite terms,” and even attempts to ridicule the judgement and experience of Drs. Cullen, Darwin, Rush and Willis!

The remaining part of the treatise on consumption is equally deficient in practical remarks, and sound observation: the author appears indeed to have consulted various works, and from each has culled a little, till he has got up a book of tolerable size. The second part, containing an account of the powers of digitalis, is the most original, for the author directly contradicts the received opinions of the best writers on the effects of that medicine. It has long been acknowledged, and large experience has determined, that digitalis, in whatever form administered, has a direct influence in diminishing the frequency of the pulse; yet Dr. Sanders, assisted by some of his fellow students, has demonstrated by experiments,

“ That *each* small dose of the digitalis taken by a person in health, *increases* the force and frequency of the pulse; and if the doses are repeated, that they will induce an inflammatory action of the system; that also in disease, the first effects of digitalis exhibited in small doses, are to increase the force and frequency of the pulse; to excite and maintain that degree of action during which sores assume the action of healing; to promote the process

by

by which effusions are removed from any of the cavities or parts of the body; to enliven the mind, and improve the powers of voluntary motion; to invigorate digestion, and increase the evacuations by the skin, and by the urinary organs: in the mean time, is gradually attaining a febrile activity, so that from 70 or 90, if the use of the medicine is incautiously persevered in, the pulse shall be raised in a short time to 120, 130, or any number between these and 150."

We shall leave our readers to determine which party is in the right, premising that in the course of considerable practice, we have never observed any inflammatory symptoms occur during the use of digitalis; neither have we in any instance observed any increase in the velocity of the pulse; on the contrary, we have usually found it diminish in frequency, and sometimes even to a very considerable degree.

ART. IV. *The History of Cornwall, &c. &c. By the Rev. R. Polwhele.*

(Concluded from Vol. xxxiv, p.)

THE volume, which gives the history of Cornwall, "in respect to its population; and the health, strength, activity, longevity, and diseases of its inhabitants," remains for notice. From the instances of longevity, we shall extract a few of the more recent.

"In the parish of Grade, were living in 1797, seven persons of one family, whose ages then amounted to 550; viz. Oliver Oliver, who was 84; Eliz. Francis, 87; Catharine Willey, 80; Duance Martin, 82; Grace Oliver, 79; Grace Roberts, 72; Ursula Harry, 66. In that year they celebrated their Christmas together, with great hilarity. There was every appearance of comfort in Mr. Oliver's residence. It is a very retired spot; and indeed its romantic features would furnish noble subjects for "poesy or picture." As a summer scene, Poltesco (for such is its name) exhibits rocks in a variety of forms; castles, pyramids, and craggy projections overshadowed by the ash, the elm, the poplar, and the sycamore, or breaking through their foliage; a winding rivulet that takes the course of the valley; and a glimpse of the sea which terminates the prospect. Such was the scenery of which I was a witness: I thought it another Vaucluse. The effect of winter on the trees, the stream, and other objects in this fine assemblage, I must leave to the imagination of my readers. Whether Mr. Oliver Oliver, his wife, his sisters, or his cousins, had any sense of picturesque beauty I did not enquire. But though

the females never called upon the Muses, they could invoke, in shrill strains, their pigs and poultry. And for Mr. Oliver Oliver himself, if he had not "the poet's eye," he had eyes to read without glasses. It was not without some feelings of envy that I bade adieu to the valley of Poltesco. In this parish of Manacan, Priscilla Roufe is said to have lived to the age of 101; Edward Roberts, a weaver, at High-lane, to 102; and Richard Vivian, of Crowns, to 92. In 1798, Mr. Henry Thomas was buried at the age of fourscore. Till within the last two years of his life, when "his strength was but labour and sorrow," I often found his conversation an agreeable relief to my studies, in a winter's day: he was cheerful and communicative: and I loved him for his loyal attachment to his king and country. In 1801, was buried here Elizabeth Landerya, at 82. In 1803, Mary James, at 96 years of age. In St. Anthony, I buried in the year 1799, Dorothea Downing (whose maiden name was Penberthy), her age is supposed to have been little short of an hundred. On the 23d of February, 1772, died in the parish of St. Martin, Thomas Dotson, within one year of an hundred. His grandson, Mr. Edward Dotson, from whom I had this information, resides in the parish of Manacan. In St. Martin are now living several very old people; particularly a man of the name of Roberts, who was born in St. Keverne, in the beginning of the year 1717. He walked hither on the 10th of June, 1805, to lay a complaint before me as a magistrate; and told me his tale so well that on hearing his age, I was surprized, and for a while incredulous. That St. Keverne is not more remarkable for the fruitfulness of its soil, than for the long lives of its cultivators, will appear from the names below. Before I come to my extracts from the registers of burials in Helston and Wendron, I must mention "one Gatly, a taylor" who is said to have died at Helston, in 1773, at the age of 104. I have stated below the advanced ages of many who died at Helston, from the year 1783 to 1803. At that place I have lately met with several very old people, one in particular, who is nearly approaching to her hundredth year. With respect to Wendron, I have gone over nearly the same period of time. There the ages of three persons, taken together, amount to three hundred years." P. 44.

Mr. Polwhele thus introduces his account of the diseases of Cornwall.

"We have been engaged by a pleasing subject. In contemplating the health, strength, and activity of our countrymen, we are involuntarily disposed to compliment ourselves: and in reviewing the long lives of others, we throw the period at which our own must terminate, to a greater imaginary distance. Such is our attachment to our present possessions, that this is a spontaneous operation of the mind; but self-flattery will have an end.

However

However numerous they may be, who drop off merely from exhausted nature, disease is not banished from among us : and “ the painful family of death,” are in full prospect. The very causes, however, which contribute to health and longevity, must operate, if not in preventing various diseases, yet in breaking their force, or in shortening their duration. That the Cornish are healthy, strong, and active, and that they live to a good age, is evident from the foregoing statements. These are facts, which have been, in general, referred to our peninsular situation, and our peculiar modes of life. But that our physiological character has a great dependance on local causes, will be much more apparent on the consideration of the diseases to which we are subject. That we are not absolutely exempt from any of the diseases of the island is unquestionable. But there are some which assume a peculiar form from the influence of the climate, some which are modified by different causes, and others which may be said to be incidental to our pursuits or habits of living. However unphilosophical the Greek and Roman writers might have been in many respects, they were certainly founded in their ideas of climate, as influencing not only the physical, but the moral character of man. It was no less the opinion of our British progenitors, that the temperature and diseases of the inhabitants of a country, were materially affected by its air and scite. The difference, indeed, of a few leagues of latitude cannot generally give rise to any variety of consequence ; but there may be local circumstances of such a nature as to occasion a great diversity at a small distance. The figure and scite of Cornwall is peculiarly favourable to such a difference in its temperature. Almost surrounded by sea, it feels little of continental winds, while the prevalence of the south and west winds, nearly two thirds of the year, renders the climate particularly soft and mild. From this circumstance, it is more humid, though the quantity of rain has not greatly, if at all, exceeded that of the neighbouring counties. In sheltered spots, in the western parts of Cornwall the range of Fahrenheit’s thermometer (with few exceptions) has been found from 44 to 50 in the three coldest months : and a table of the weather kept here, compared with one kept in Devonshire, has shewn a difference on the average of 4 degrees through the winter. Changes of winds and weather are frequent, sometimes sudden : but these changes are generally the attendants of storms, and occasion very few, if any increase, or decrease, in the temperature : so that the health of the inhabitants is less affected by these changes, than might be expected. The unusual continuance of easterly winds has been found most prejudicial : for the atmosphere most congenial with the sensations of the people is the mild, humid one : and even when rains have been long continued and excessive, no impression has appeared on the general health. The temperaments of the inhabitants are of course so constituted, that the physician would
expect

expect a mixed, rather than a decided character of disease. A combination of the sanguineous and the irritable is, accordingly, most frequent. And the irritable alone are infinitely more common than the choleric or melancholic. Genuine inflammatory affections are therefore, rarely seen." P. 54.

Respecting the diseases of the mines, Mr. P. has made some observations that may be worth insertion.

"That the miner should be affected with diseases which other labourers have no great reason to dread, might readily be presumed. There is certainly a consumption peculiar to the miners; of which a full account will be here required. And, perhaps, to this disease, more than one half of their population fall a sacrifice. It is brought on by working in what they term damp. These damp are either hot, or cold; that is, they consist of volumes of air elicited from the surrounding hills of the caverns in which they work, of different temperatures, sometimes as high as 90 or 100 degrees, and replete with moisture, at others as low as 45 or 40 degrees. The air is mephitic, or unfit for respiration, in a greater or less degree. Carbonic acid gas, is in general, the air by which the whole is vitiated: but it is known that two columns of bad air are met with in some drifts or passages: so that the labourer has a small portion of respirable air; in the middle only, while above him is azote, and below, carbonic and gas. Tempted by high wages, or stimulated by fortunate speculations, the miner pursues his work in this deadly atmosphere in spite of repeated slight injuries to his health. Ere long, however, a sense of heavy weight at the pit of the stomach and shortness of breath, announces the approach of serious calamity. Soon after, the countenance becomes fallow or leaden; a little cough and black expectoration in the mornings follow, and giddiness is felt on "*coming to grass*" (the surface) after work. The appetite fails; and a pain round the loins is added to the other symptoms. These occur in succession more or less rapidly, according to the quality of the air and constitution of the subject. If the unhappy sufferer stopped here, his life might be preserved, but not without great injury to health. Asthma indeed has sometimes supervened, and by this the impending consumption has been for a time averted. The progress of disease, however, is in general too little attended to, until all probability of cure is removed. Persisting in the same occupation, and supporting himself with spirituous liquors, after his appetite for solid nutriment has failed, he relinquishes his pursuit only when he is no longer able to stand, and when the last stage of his disease is at hand. He is then assailed with excessively profuse sweats, increased pain at the pit of the stomach, and around the loins: his respiration is short and wheezing, resembling the asthmatic, except that he has no interval. The expectoration, which is of
a slimy

a slimy pituitous kind, becomes suddenly very copious and black : his strength is exhausted : and though there is often some considerable remission after the profuse sweats have continued a few weeks, he lingers only to feel a new set of symptoms, by which his sufferings are prolonged without hope." P. 77.

We now turn to the concluding pages of the volume, where the author observes, in apology, chiefly, for his freedom of remark on living personages :

" Perhaps, in a few places, I have trifled : but dulce est desipere in loco. Perhaps I have been too familiar : but this is not my fault ; it is owing to the nature of the subject. To the next generation, what may now seem a little breach of delicacy, will not be perceptible. Besides, I profess myself no grave historian : I am here, only the light memorialist—the writer of anecdote."

We heartily wish that the biographers of former ages had written their memoirs under this impression. We should then have been able to contemplate the genuine features of many, whose characters are said to be delineated, but of whom we can form no clear ideas. We see them as mere shadowy representations. We cannot approach their persons for want of those little familiar touches, which are the very life of biography.

The volumes are ornamented with numerous prints and pedigrees ; several, in a high style of engraving, by the first artists—others, mere etchings. There are some beautiful aquatinta illustrations of the picturesque parts of the work.

ART. V. *The Life of Alexander Nowell, Dean of St. Paul's, chiefly compiled from Registers, Letters, and other authentic Evidences. By Ralph Churton, M. A. Rector of Middleton Cheney, Northamptonshire, Archdeacon of St. David's, and late Fellow of Brazen Nose College. 8vo. Price 1l. 1s. Rivingtons. 1809.*

THE name of Dean Nowell must, from various considerations, be universally dear to Englishmen. He was not indeed selected by his royal mistress "to stand in the fore front and head of affairs," but he was both the friend and counsellor of the most eminent characters of his time, and bore no small part in the first and final establishment and triumph of the reformation, over the long and galling tyranny of the papal superstition.

We have not hitherto had more than short and imperfect, and consequently very unsatisfactory, sketches of the life of
this

this distinguished personage. The best was that found in Donald Lupton's enlarged translation from the Latin of the *Heroologia* of Henry Holland. Mr. Archdeacon Churton having spent some years in collecting materials for his purpose, has, in the present volume, given an account of the Dean of St. Paul's, for which he is entitled to our best acknowledgments.

The work is divided into ten sections. In the first we have a description of the family, birth, and education, of Alexander Nowell. He was Fellow of Brazen Nose College, afterwards Master of Westminster School, where the famous topographer Harrison says of himself, that he was "sometime an unprofitable grammarian under him." He was the second master on the new foundation—Adams was the first. The successor of Nowell was Nicolas Udall, famous, like Busby, "for erudition and for flogging." In the first parliament of Mary, Nowell was returned for Loo, in Cornwall, but was not allowed to sit, having, as prebendary of Westminster, a voice in the convocation. Soon afterwards he had the good fortune to make his escape to Germany.

The second section is employed in giving an account of the exiles dispersed in various parts of Germany, but principally at Strasburgh and Frankfort. In the disputes which took place among them on the subject of forms of discipline, the moderation of Nowell was particularly conspicuous.

The third section announces the accession of Elizabeth, and the return of the exiles. Nowell was made one of the commissioners for the visitation of the kingdom. His brother Laurence was appointed Dean of Lichfield—himself, Rector of Saltwood, Prebendary of Canterbury, Prebendary of Westminster, and finally Dean of St. Paul's.

The remainder of the volume is employed in the exhibition of him both in his public office and domestic life, and details much serious and important matter, with great variety of anecdote, in that most interesting period of our history.

As a specimen of the work, we select the conclusion of the last section.

"Nowell was one of these holy builders, who, in repairing the breaches of our Sion, did not use 'untempered mortar.' Endowed with excellent parts, he was soon distinguished by the progress he made in the schools of Oxford; where he devoted thirteen years, the flower of his youth and best time for improvement, to the cultivation of classical elegance and useful knowledge. His capacity for teaching, tried first in the shade
of

of the university, became more conspicuous, when he was placed at the head of the first seminary in the metropolis; and, at the same time, his talents as a preacher were witnessed and approved by some of the principal auditories of the realm! Attainments such as these, and a life that adorned them, rendered him a fit object for Bonner's hatred; but Providence rescued him from the fangs of the tiger, in the very act of springing upon his prey.

‘Habuerunt virtutes spatium exemplorum.’

Retirement, suffering, and study, in the company of Jewell, Grindal, and Sandys, stimulated by the conversation and example of Peter Martyr, and other famed divines of Germany, returned him to his native land, with reunited vigour and increasing lustre, when the days of tyranny were overpast.

“Elizabeth, and her sage counsellor—Burghley, placed him at once in an eminent situation among those of secondary rank in the church, and accumulated other preferments upon him; and would probably have advanced him to the episcopal bench, had not his real modesty, together with the consciousness of approaching old age, been known to have created in him a fixt determination not to be raised to a station of greater dignity; which however, all things considered, could scarcely, in his case, have been a sphere of greater usefulness. Near to his friend and patron, Bishop Grindal, near also to his other illustrious friend and patron, the excellently pious and prudent Archbishop Parker, and not distant from the court, he was an able coadjutor to each and to all, in bringing forward and perfecting, what they all had at heart, the restoration of true and pure religion. It is indeed impossible to view him, in the department assigned him, without love and admiration. Meek, retired, and unobtrusive, he is ready at every call of duty; he is solicited from all quarters, and on all occasions. If a sermon on some great emergence is to be preached at the cross, at court, or before parliament, Nowell is the preacher. If the relentless hand of death has deprived the nation of one of its brightest ornaments, of either sex, an Ascham, a Sidney, or a Cecil, he is requested to console the surviving relatives in a funeral discourse, and to convert the common example and benefit. When the beautiful and lofty spire of St. Paul's, by a stroke from heaven, is laid in ashes, the dean is the person, who successfully exhorts the generous citizens to a speedy reparation of the sacred edifice. When the proud armada has been defeated, he is selected to announce in the house of God the unparalleled victory; and to prepare the public mind for public thanks. If donations are solicited for the university in which he was not educated, at the hands of those who are ever ready to give, the opulent merchants and inhabitants, of the metropolis, their thoughts are immediately

immediately fixed upon Mr. Nowell, and he is desired to be treasurer of the bounty. When contributions are requested for distressed Protestants abroad, those of first rank and influence in the nation, wishing to forward the object of the petition, particularly desire the aid and advice of Nowell.

“ His own art of angling suggests the true character of the man. Placid and contemplative, and studious of peace, he loved to pass the day on the margin of the river; and in his adopted motto, ‘*Piscator hominum*,’ doubtless had an eye to those sons of peace, whom from this ‘irreprovable employment’ the Saviour of the World called to be his disciples; of whom it is observed, that they have the ‘priority of nomination in the catalogue of the Apostles.’ Whether it is true, as the honest and ingenious Walton, a man of kindred meekness and piety, observes, in his ‘*Contemplative Man’s Recreation*,’ that angling is like poetry, and a person must be born to it, I shall not inquire: Nowell certainly felt the propensity early, and threw his youthful line in his native rivers, the Calder and the Ribble. Placed, in later life, at a distance (the frequent lot of clergymen) from these his juvenile haunts, his father long ago deceased, his mother, under the legatine dispensation of Cardinal Wolsey, married again, and became the parent of another family; though he constantly corresponded with his friends in Lancashire, he seldom had leisure personally to visit them, and then rather to draw shoals of men with the net of the gospel, than to take a solitary fish with a hook. In his parish of Hadham there was scope at once for serious duties and innocent recreation. On the banks of the Ash he meditated penitence, gratitude, and charity; making it his practice to give a tenth part of his revenue, and usually all his fish, to the poor.

“ As a Divine he was not one of those ‘*Strawberry Preachers*,’ described by one of his own days, in a Sermon at the Cross, ‘which come once in the year.’ He was a constant, and he was a successful preacher: for his sermons were unlike those of certain ‘seeming and sun-burnt ministers,’ of whom his friend Ascham speaks; ‘whose learning is gotten in a summer heat, and washed away with a Christmas snow again.’ His learning was solid, polished, and durable; his words full of matter, drawn without violence from the scriptures of truth; and their best interpreters—the early fathers; and enlivened by examples of ancient and of modern days. He had the honesty of Latimer, and a portion of his familiarity, without his quaintness and occasional coarseness. In whatever light we view him, we see the lineaments and proportion of a true Son of the Church of England. Dignity and simplicity are the characteristics of her service and ordinances; piety and plain dealing is the character of Nowell.

“ Generous and kind to his numerous relatives, grave without austerity in his public deportment, condescending without mean-
ness

ness in his intercourse with others, cheerful without levity at his hospitable board, he is formed for all times, and conciliates all hearts; dextrous alike to detain the ear of friendship and enliven social converse with anecdotes of past occurrences and outlandish customs, or, as occasion invites, to throw in truths of higher import, or, as duty calls, to console the bed of sickness, and elevate the departing soul from earth to heaven. But if in this summary as in life, Religion has precedence, her faithful handmaid—Erudition, must not be overlooked or forgotten: and here Nowell ranks with the very first men of his time—with Ascham and Smith, with Grindal and Parker, with Cox and Jewell. His just fame in this respect, together with his known humanity, wisdom, and experience, caused his advice and assistance to be requested in behalf of almost every seminary of learning established in his time; and when a work of ingenuity, or literary labour, is to come abroad, the recommendation of the venerable Dean of St. Paul's is studiously prefixed to it, as a passport to public favour and acceptance: and dedications wait upon him, as if he had to bestow the dignities of the church, or the patronage of the crown. To encourage genius and draw forth humble merit, his own labours, time, and talents, were uniformly devoted; securing to himself an honourable place in the memory and gratitude of mankind, while the right institution of youth is regarded as an object of prime concernment; and the society, which he augmented by his munificence and adorned by his example, shall, by the support of its friends, the vigilance of its governors, and the blessing of providence, continue to flourish." P. 377.

An appendix is added, containing sixteen articles, in which are letters, papers, and evidences, many of them never before printed. Among these are the pedigree of Nowell, verses on Nowell, and some of his letters, his will, and the dispensation of Wolfsey for the marriage of the Dean's mother, and Charles Townley, Esq.

The following sonnet, as it is called, being from an exceedingly rare book, we are induced to insert.

"Sonnet addressed to Nowell, from 'Eclog's Epitaphes and Sonnettes, newly written by Barnabe Googe: 1563,' in Black Letter, Signat. E. 5. b. in the Library of Richard Heber, Esq.

TO MAYSTER ALEXANDER NOWELL.

The Muses ioye *, and well they may to se,
So well theyr laboure com to good successe,

* The lines are divided, each of them, after the second foot, or fourth syllable, even if it happens in the middle of a word; a peculiarity, for the convenience, perhaps, of the printer, on a small page, which it did not seem necessary to retain. P. 400.

That they fustayned long agoe in the,
 Minerua smyles, Phebus can do no lesse,
 But over all, they chye fly do reioyse,
 That leauyng thyngs, which are but fond and vayne,
 Thou dydest chuse, (O good and happye choyse)
 In sacred Scoles, thy lucky yeares to trayne,
 By whiche thou hast obtayned (O happy thyng)
 To learne to lyue, whyle other wander wyde,
 And by thy life, to please the immortall kyng,
 Then whyche so good, nothyng can be applyed,
 Lawe gyues the gayne, and Phylycke fylls the purse,
 Promotions hye, gyues artes to many one,
 But this is it, by whiche we scape the curse,
 And haue the blys of God, when we be gone.
 Is this but onely Scriptures for to reade?
 No, no. Not talke, but lyfe gyues this in deade."

At the conclusion of the volume, and preceding an excellent index, are two pages of additions and corrections. In one of them, in which an intimation on Edward the Sixth's Catechism, said by Mr. Beloe in his 3d volume of Anecdotes, to have been written by Nowell. This Mr. Churton, in a loose and general way, appears to question. We could have wished that he had condescended to give his reasons of doubt.

The volume contains some beautiful engravings, among which are the portraits of Nowell, of Mr. Townley, Whitaker, and of Mrs. Frankland, that great benefactor to both our Universities, are exquisitely finished. The whole forms a very elegant, interesting, and important publication.

ART. VI. *A Catalogue of the Library of the Royal Institution of Great Britain, methodically arranged, with an alphabetical Index of Authors.* By William Harris, Keeper of the Library. 8vo. 15s. Payne, 1809.

THERE is perhaps no precedent for introducing the notice of a mere catalogue in the leading part, or indeed in any former part of our Review; but we think so highly of the execution of this volume, and with so well to the institution, whose library is here admirably described, that we have no reluctance in thus placing it before our readers.

However sciolists may affect to condemn either the compilers or the readers of such performances, they who are better informed do not require to be told, that not only a considerable degree of talent is requisite for the due performance

formance of such an undertaking, but that both scholars and students owe them no trifling obligation. That the knowledge how to distinguish between the best and inferior editions of books is in the highest degree important and essential, requires no formal argument to prove; and that the information where the best are deposited is useful and necessary to every one engaged in studious or scientific pursuits, is alike and equally obvious. A very long list of catalogues might be enumerated, which, from the consciousness of their real value, the greatest scholars are anxious to possess, and indeed would consider their collections highly defective without them. Such are, to specify but a few only, the catalogues of De Bure, Gargnal, Goutard, De Boze, Hoym, De La Valiere, Crevenna, &c. &c. and in our country those of the Harleian, Mead, Askew, Bridges, Rawlinson, Crofts, and various other collections.

This description of the Catalogue of the Royal Institution is entitled to a very honourable place among those books of the kind which have preceded, and will be found particularly useful not only to the collector, but to the student. The plan pursued is nearly that which was so successfully adopted by Mr. Dryander, in the noble and extensive collection of Sir Joseph Banks; and we consider it as a matter of common justice to Mr. Harris to insert his preface.

“ The library of the Royal Institution has been founded by the liberality of a few noblemen and gentlemen, for the immediate use of the subscribers to that establishment, and it may be said, for that of the public at large; as any person, on the recommendation of one of the patrons, may always have access to it.

“ The library, in its present state, will be found as useful as many more splendid establishments, supported by royal or national munificence. It contains the best and most useful edition of every Greek and Roman classic author, with the best translations in English, and some in other modern languages. The class of mathematical science in all its branches is very full, with the best scientific journals and transactions of learned and philosophical societies. The historical class, particularly the English, in its various divisions and subdivisions, will be found very interesting; the managers having, at the formation of the library, procured the entire collection of the late Thomas Astle, Esq. Author of *The Origin and Progress of Writing*; which library was chiefly collected by the Rev. Philip Morant, Author of the *History of the County of Essex*. Many of the books are enriched with his manuscript notes; particularly those relating to biography.

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“ The

"The usual classification has been generally followed, with a few exceptions in some of the classes. It has also been thought advisable to keep the Greek and Roman classics in two distinct alphabetical classes, rather than distribute them under their respective heads of historians, poets, orators, &c.

"In the alphabetical index will be found not only the names of authors of the entire works, but also of those in the different classical collections of *Stephens, Grotius, Maittaire, Reiske, Brunck, and Wernsdorf*, and likewise the writers in the great historical collections of *Gronovius, Grævius, Burmann, Sallengre, &c.* nor is it less complete in the contents of the collections of our English historians, by *Camden, Twysden, Fulmar, and Gale*.

"This catalogue will be found particularly useful in all libraries; as under each head not only all the best authors are to be found, but also every particular treatise contained in the miscellaneous collection of their works; such as those of *Bacon, Newton, Leibnitz, Boyle, and Locke*; for instance, at page 67, among the books on money and coin, will be found *Locke on Money and Coin*, with a reference that it is in the 2d volume of his works: also under the class of geography, voyages and travels, every distinct voyage contained in the collections of *Ramusio, Churchill, Harris, &c.* is arranged under the respective island or country therein described.

"The same method is followed in all the different classes of science and history; and by referring to the synoptical table of contents, the reader will find a list of the best writers on every branch of knowledge. In order to render the lists more complete, several books are inserted which are not at present in the library, but are intended to be placed there when the funds of the institution will permit them to be purchased.

"The books wanted at present are marked with a †, and those marked with * an asterisk shew that they are to be found in the integral works of a miscellaneous author.

"Among the English antiquities there is a frequent reference to *Antiquary Tracts in 5 vol. 4to.* This is a miscellaneous collection made by Mr. Astle; therefore cannot be found in the same order in other libraries. It is also necessary to remark, to avoid the charge of inaccuracy, that allowance must always be made for the difference of *editions*, as in the case of the reference being to the second edition in octavo, which varies in a volume or two from the first edition of that work." P. 5.

The reader will thus perceive that this library, though it usually goes by the denomination of A Library of Reference, contains a great variety of literary treasures; that it is exceedingly rich in English History and Antiquities, and that the best classics in their acknowledged best editions will not be looked for in vain.

That an establishment so honourable in a national point of view, so important to the cause of literature, and so extensively contributing to the convenience and assistance of students, should continue to receive the aid which first formed and supported it, must be the wish of every friend to science. But this is hardly enough. It claims, we think, the countenance and liberality of those, who, from their high stations, must be not only sensible of the wisdom and policy of fostering such an institution, but who also have the power of improving and increasing its advantages. May this salutary intimation not be communicated in vain.

ART. VII. *Presbyterian Letters, addressed to Bishop Skinner, of Aberdeen, on his Vindication of Primitive Truth and Order: to which is prefixed, A Preliminary Discourse on the present State of the Controversy concerning Ecclesiastical Government. By Patrick Mitchell, D.D. Minister of Kemnay, Aberdeenshire.* 8vo. 459 pp. 9s. Johnson. 1809.

IN the 16th century, when those eminent men, whom we emphatically style the Reformers, were driven from the communion of the Romish Church, some of them seem to have persuaded themselves that they could not remove too far, either in doctrine or in discipline, from that tyrannical and corrupt society. Hence the variety of sects which, at that period, sprung up in Germany and elsewhere, to the discredit, in some degree, of the Reformation itself; and hence too the doubts that were excited in the mild mind of Melancthon to what the spirit of innovation might ultimately tend*. Of the various reformed churches on the continent, the most numerous, and on many accounts the most respectable, were those which were under the controul of Luther and Melancthon on the one hand, and of Calvin on the other. These two great bodies differed from each other in some points of doctrine, and still more perhaps in their notions of discipline and ecclesiastical government; but so long as both trembled at the power of the pontiff, neither of them, we believe, hesitated to hold at least occasional com-

* It is well known that he advised his aged mother, when she consulted him on the subject, to remain in the communion of the church in which she had been baptized.

munion with the other; for neither of them was at leisure, during that period, to pay due attention to the importance of the points on which they differed.

In England, the Reformation was conducted more deliberately and with greater prudence than it had been on the continent, either by the Lutherans or by the Calvinists; and to the tyranny perhaps of Henry the eighth, and his half measures, we are indebted for the cautious proceedings of Cranmer and his associates; though it is indeed evident from the remonstrances of the more impetuous Calvin, that the Archbishop continued cautious when all dread of Henry was removed by his death. We were thus enabled, by the blessing of God, whose property it is to bring good out of evil, to retain in our church whatever had a place in the primitive church during the three first centuries of the Christian Era; though we may grant, without a blush, that we retained likewise several things which were then unknown*. We retained not only the form of episcopacy, which the Lutherans had likewise done; but also the succession of our bishops uninterrupted, which they had done no where, except in Sweden, and perhaps in Denmark. We retained likewise a liturgy in our church, without which, or something equivalent, it is not easily to be conceived how a congregation can unite in the public worship of God†; and with these more essential articles we retained likewise the sacerdotal vestments.

These things seem to have given very little offence to any reformed divine in England, till the beginning of the reign of Elizabeth. At that period, indeed, some of those confessors, who had taken refuge at Geneva, from the persecution of Queen Mary, brought back with them strong prejudices against the sacerdotal vestments, and likewise against the hierarchy of the Church of England; though Calvin

* “Where he (Martin) observed the embroidery to be worked so close, as not to be got away without damaging the cloth; or where it served to hide or strengthen any flaw in the body of the coat, contracted by the perpetual tampering of workmen upon it; he concluded, the wisest course was, to let it remain; resolving, in no case whatsoever, that the substance of the stuff should suffer injury; which he thought the best method for serving the true intent and meaning of his father's *will*.” SWIFT.

† It does not appear that objections were made to a set form of prayer by any of the first Reformers, or that there was, for some years, any reformed church without some kind of liturgy.

himself had declared that there is no anathema of which they are not deserving, who would not reverence such a hierarchy *. The objections that were then started by those scrupulous men, soon afterwards known by the name of *Puritans*, gave occasion to our divines to inquire more accurately than perhaps † they had hitherto done, into the constitution of the primitive church, and the authority by which the clergy minister in holy things; and as there were then no philosophical Christians who imagined, that any man might preach the Gospel, and administer the sacraments of Christ's institution, by his own private authority, all parties were agreed in the necessity of ordination by the imposition of hands. The only questions at issue were who authorized them to ordain, and send labourers into Christ's vineyard, and from what source was that authority derived.

Zuingle seems to have derived all authority, in the Church as well as in the State, from the civil magistrate; but as the church subsisted for three hundred years, independent of the civil magistrate, his opinion was too palpably erroneous to make much impression on the good sense of Englishmen. The Reformers of our Church contended, that the hierarchy ‡, as it is established in her, is of apostolic institution; that the bishops alone therefore are authorized to send others as they had been sent themselves; and that they derive this authority—not from the civil magistrate

* “ Nullo non anathemate dignos fateor, si qui erunt, qui non eam (hierarchiam) revereantur.”

† We say *perhaps*, because it is evident from the preface to the forms of ordaining deacons and priests, and consecrating bishops, that the authors of those forms were convinced, that from the Apostle's time the three orders of bishops, priests, and deacons, had been in the church, and that they allowed no man to officiate in the Church of England who had not been episcopally ordained or consecrated.

‡ We use here the word *hierarchy*, because it is generally used by Dr. Mitchell to express the three orders of bishops, priests, and deacons. Deans, archdeacons, and canons, however, are often considered as degrees in the hierarchy; and we embrace this opportunity, once for all, to declare that we do not consider these dignities as of apostolical appointment. No defender of our church ever did; but because Hooker pleads only for the *lawfulness* of retaining them, he has, by a figure in logic, in great use among polemics, been represented as contending not for the apostolical institution of the hierarchy, but only for its lawfulness or expediency!

or from the election of the people, but by uninterrupted succession from the apostles of Christ. The Puritans denied that there is any difference discoverable in the New Testament, or in the earliest uninspired writers of the Church, between the orders of Bishops and Presbyters; that ordination by the hands of two or three Presbyters, is of equal validity with ordination by the hands of two or three bishops; that Presbyters have therefore authority to send others, as they had been sent themselves; and that they derive this authority by uninterrupted succession from the Apostles, who were sent by Christ, the supreme and only head of the Church,

The controversy thus begun in the reign of Elizabeth was continued with greater or less earnestness and acrimony through the reigns of the first James and the first Charles; both parties contending for the apostolical institution, and, of course, the divine right—the *jus divinum regiminis ecclesiæ*—of the ecclesiastical polity to which they respectively adhered. During the civil war in the seventeenth century, when the Church was laid prostrate in the dust, a variety of new and hitherto unheard of sects arose, and among them the Independents, who were patronized by Cromwell. These men maintained that every congregation of Christians met together for public worship, constitutes a church independent of all other churches; and that nothing but the election of the congregation is requisite to authorize any individual of its own body to lead the devotions of the rest, to preach the Gospel, to dispense the Sacraments, and in one word to act as a “minister and steward of the mysteries of God.” The independent scheme was equally hostile to Episcopacy and Presbytery, and was accordingly opposed by the advocates of both systems by nearly the same arguments; though the Presbyterians have of late years abandoned the *jus divinum* of their polity, and chosen to maintain their cause by arguments which, proceeding on the principle that what is *positive* in Christianity is of no value, are calculated to support only the cause of independency, and the common rights of Christians.

On the restoration of the monarchy, the Church was likewise restored; but the controversy between the Episcopalians and Presbyterians, and occasionally between both the parties and the Independents, was maintained with great learning, and often with too great heat, down to the middle of the last century. About that period men became cooler at least, if not wiser. Aware that every thing had been advanced on the subject that could be advanced on it, and that

that in matters wholly *positive* what is *really of faith after due inquiry*, will be accepted by that God, who, knowing our infirmities, will never punish as guilt unconquerable ignorance or unconquerable prejudice, both parties seemed to agree to leave each other to stand or fall to their respective masters. The controversy may be said to have, from that period, lain dormant, till the progress of methodism, the mischiefs of lay-preaching, and the exclusive claim set up by a party in the Church to the character of the *only true churchmen*, laid some of our most eminent divines again under the necessity of stating what is essential to the institution of the Church of Christ, and to the ministration of the holy Sacraments.

In Scotland, the Reformation was effected in the most tumultuous manner. Knox and his associates, though well meaning men, seem to have been little more than tools in the hands of a fierce and avaricious aristocracy, which, at that period, was by a combination of circumstances enabled to trample at once on the altar and the throne. It cannot, therefore, excite wonder, that in such a country and in such circumstances, no regard whatever was paid to the succession of the bishops, or the authority of the Clergy; though it seems indisputable that for the first fifteen years there was no serious intention entertained to throw off the highest order of the Clergy, and to establish the Church on the Presbyterian model, as she is there established at present. The name of *bishop* was indeed changed for that of *superintendent*; but the authority of the office, though much curtailed, was still retained! Nay, it appears that before the death of Knox, the *name* as well as the *office* of bishop was restored, and that Knox himself preached at the consecration of the Archbishop of St. Andrews*; though it is certain that about the year 1575, the Presbyterian form of Church government was introduced into Scotland, chiefly by the influence of Andrew Melville, who may be considered as the founder of the present Church Establishment. That form, however, was very unacceptable to the king, as well as to a great part of the nation; and nominal bishops were again placed over the several dioceses long before James succeeded to the throne of England. In the year 1610, three of those nominal prelates were regularly and canonically consecrated in London; and from that period till the breaking out of the

* See Brit. Crit. vol. xxx. p. 662; and Bannatyne's Journal, *passim*.

grand Rebellion, the Church of Scotland was as truly episcopal as any other church in Europe. Episcopacy was indeed overturned during the reign of the solemn league and covenant; but it was restored at the restoration of Charles the second; and in the year 1686, we have reason to believe that the number of Presbyterian Dissenters was comparatively very small.

The Scotch Bishops all refusing to transfer their allegiance from king James to king William, and the majority of the established clergy adhering to them, episcopacy was again overturned at the great era of 1688; and in 1690, Presbyterianism was established in its stead. That during so many ecclesiastical revolutions there was much controversy in Scotland, concerning the apostolical constitution of the Church, can hardly be doubted; and some tracts on the subject, which have come down to us, bear ample evidence that by our brethren on the north side of the Tweed it was thoroughly understood*. When the Episcopalians, however, in the reign of Queen Anne, obtained a legal toleration of their public worship, the animosity of the two parties gradually subsided; the controversy seems to have fallen asleep; nor was it revived, except by one or two writers so very obscure as to be now almost forgotten, even after the impolitic, as well as severe laws, which were enacted against Scotch Episcopacy in the years 1746 and 1748. Occasionally a pamphlet on either side may have made its appearance; but no writer of eminence had displayed a wish to revive the controversy till the posthumous publication of *Lectures on Ecclesiastical History*, by the late Dr. Campbell, of Aberdeen, showed that there was at least one writer of deserved celebrity, who wished to bring episcopacy every where into contempt, and to hold up the whole race of Scotch Episcopalians to public scorn, as a set of fools or

* The writings of Bishop Sage, in particular, are replete with such learning and sound arguments, as would do honour to any bishop, of any age or nation. The chief of them are *The Principles of the Cyprianic Age with regard to Episcopal Power and Jurisdiction*; *A Vindication of the Principles of the Cyprianic Age*; *The Fundamental Charter of Priestery, as it has been lately established in Scotland*; and *Letters on Toleration*. The learned Prelate's chief antagonists were Mr. Gilbert Rule, Principal of the College of Edinburgh; and Mr. George Meldrum, an apostate from the Episcopal Church: but we have never been able to lay our hands on any of their works.

impostors. That it was the learned Principal's duty to guard his theological pupils against every opinion, which he deemed erroneous, we most readily grant; but it astonished us, as we think it must have astonished the religious world in general, to find the philosophical divine, who, when unravelling the sophistry of the sceptic Hume, had treated that writer with the greatest respect, pouring out a torrent of the most contemptuous epithets upon every man, who had presumed to maintain that diocesan episcopacy in the church is of apostolical institution! This opinion, though generally held for fifteen centuries, *may be* erroneous: episcopacy *may be* an usurpation, which had prevailed every where in the Church, at a period when there was not only no inducement for one clergyman to exalt himself above his brethren, but every motive, which usually influences human conduct, to induce them all to remain as much as possible in the shade of obscurity: but granting all this, belief in the apostolical institution of episcopacy, is an error surely not so dangerous to our holy religion as the calling in question of the miracles recorded in the Gospel, on which our Saviour himself rests the evidence of his divine mission!

Yet, in the opinion of Dr. Campbell, "the merit of Mr. Hume is great. The many useful volumes which he published of history, as well as on criticism, politics, and trade, justly procured him, with all persons of taste and discernment, the highest reputation as a writer." Nay, the greater share of the merit of refuting Mr. Hume's Essay on Miracles, is by the learned Principal ascribed to Mr. Hume himself. But though the learned Principal was at so much pains to conciliate the respect of a man, who, by his own acknowledgment, "attempted to undermine the foundations both of natural religion and of revealed," he treated with the greatest indignity the learned Dodwell and Hickes*, and other ornaments of the Church of England, only for presuming to think differently from himself, with respect to the origin and importance of episcopacy in the Church; whilst he represented the whole body of Scotch Episcopals, who had lately got a respite from the severity of persecution, either as dupes or impostors, and therefore totally unworthy of the toleration which they had obtained!

* No mention is made of the merit of Dr. Hickes, though few men have done so much for genuine English literature, as he did by his writings on the Northern languages—the undoubted sources of our English tongue.

An attack so unprovoked, and made at such a time, one or two episcopal clergymen in Scotland very naturally attempted to repel; and the subject coming in the way of Mr. Daubeney, who had been defending the Church of England against the calumnies of methodism, and the mischievous effects of lay-preaching, to which Dr. Campbell, perhaps without intention, had unquestionably lent his aid, he too made some remarks on the learned Principal's *Lectures*, in the preliminary discourse to his Eight Sermons on the Connection between the Old and New Testaments. It is not easily to be conceived how men of liberal and enlightened minds should have considered this conduct as criminal or worthy of reprehension; unless indeed it can be proved that Presbyterians have a *divine right* to attack the whole system of episcopacy, and that Episcopalians have no right to defend themselves.

Bigotry even to old opinions is abundantly offensive; but bigotry to novelties, or to that laxity of principle, which, in the philosophical *flang* of the day, is called *liberality of sentiment*, is surely the most disgusting spirit by which a man can be actuated; for such a bigot treats the wisdom of ages as folly, whilst the other only pleads for what he considers as the wisdom of ages, as for something too sacred to be rudely examined by an individual. We have no hesitation, however, to say, as we hope to prove, that in this spirit the whole work before us is written, from beginning to end. By railing and ridicule, and gross misrepresentation, (for these Letters are as destitute of reasoning and criticism as the most intolerant Episcopalian could wish) Dr. Mitchell, indeed, labours to pull down the hierarchy of the Church of England, and of the Episcopal Church in Scotland; but he does not attempt to raise in its stead any other building on that rock, on which alone the Church must stand, if it be indeed true that "the gates of hell shall never prevail against her." Let those, who presume to think that positive institutions, declared to be of the highest importance in that very confession of faith to which he has himself subscribed his unfeigned assent, derive all their importance from the authority conveyed from the Institutor to him by whom they are administered. He is ten times more enraged than his Master was at the man who called in question the miracles of his Redeemer. Nay, we verily believe, that had Bishop Skinner, Mr. Daubeney, and Dr. Gleig called in question the infallibility of Christ himself, they would have given much less offence, to this bigot to modern liberality, than they have done by calling in question the infallibility

of Dr. Campbell! The followers of Dr. Priestley are scattered through the whole British empire, and we have reason to believe that not a few of them are to be found in Scotland. We have not, however, heard that this author's indignation has been excited by those men, for teaching that Jesus Christ was liable to error; whilst all the learning and acuteness, and zeal, displayed by Bishop Horsley, in proving, against their leader, the divinity of our Lord, has not secured him from Dr. Mitchell's railing; because the Bishop had the presumption to consider "as little better than infidels in masquerade, those clergymen of the Church of England who are silent when the validity of their divine commission is called in question*." That illustrious Prelate, who in learning and science was as superior to Dr. Campbell, as Dr. Campbell was to Dr. Mitchell, is in this work classed with certain "senseless and arrogant bigots", to whom this author leaves the scrambling for the *jus divinum*, and with much meekness and modesty prays heaven to send them, "in its own good time, a little more judgment and candour, and a reasonable portion of humility:"—to send to such men as Archbishop Potter and Bishop Horsley the judgment and candour of the minister of Kemnay!

Before we admit that this prayer is for a mighty boon, we must be convinced that there was *judgment* displayed in committing it to paper; as we confess we have not a very high opinion of the *candour* which dictated the following sentences, which occur in the page immediately preceding.

"High Church contends, that Presbytery is too democratical in its constitution to have any pretensions to a divine origin. It seems indeed to be one of that Church's theological axioms, that no form of government, civil or ecclesiastical, is *of God*, but absolute monarchy alone; an axiom, on which she has always most religiously formed her own conduct." P. 6.

As we have the honour to belong to that party which the author styles *High Church*, we trust that the reader will give us credit when we say that we are not acquainted with so much as one Churchman, at present on the face of the earth, who holds such opinions of absolute monarchy, as are here ascribed to our whole body. In the opinion of all the high churchmen whom we have ever personally known, the democratical form of presbytery, though not the best form

* See the Bishop's Primary Charge to the Clergy of the Diocese of St. David's.

conceivable, would be a matter of comparatively very small importance, could the Presbyterians show that their clergy are authorized by a clear commission from the Divine Founder of the Church, to act as the ministers and stewards of his mysteries. This is the great question at issue between the two parties; and whatever Dr. Mitchell, or any other man, ambitious of the fame of *liberality of sentiment*, may say to the contrary, it must appear to every serious Christian, who considers the Gospel as something different from a mere system of human philosophy, a question of the highest importance.

This author, however, affirms, in defiance of the very words of his antagonists, that it is for the hierarchy, as a mere form of government, that they contend, and then triumphantly says, that

“When High Church touches on the *expediency* of her ecclesiastical model, it is with evident reluctance and great reserve. Even the limited faculties of *man* can discover the wisdom of many parts of the divine plan of redemption. Why then does not High Church instruct us clearly and fully in the causes and grounds of that superiority in point of excellence, which renders hierarchy preferable to every other form of ecclesiastical government?” P. 17.

Now, had High Church been perfectly silent on this subject, a little reflection would probably convince a man, whose judgment and candour are worth the praying for, to such divines as the late Bishop of St. Asaph, that her conduct would not have been so absurd, as, in the first heat of his polemical zeal, he seems to have imagined. High Church might say—a hierarchy, we are convinced, was the appointment of those who were guided in their conduct by the spirit of God; and of such an appointment we leave the *expediency* to its author, who knows better than we, or the Minister of Kemnay, or even the late Principal of Marischal College, Aberdeen, what form of government is most expedient for a society, which is to be spread over the whole earth, and yet continue united under its Divine Head. The author knows, or at least ought to know, by what means mutual communion was maintained, in the earliest ages of Christianity, between the most distant churches; and if he really has the same notions that we have “of the great end of the Christian religion,” we hardly think, that he will venture to pronounce such mutual communion a matter of no importance; or pretend that even modern philosophy could devise a more *expedient* method for maintaining it, than that at which the primitive

fathers followed; or alledge that such a method *could* have been followed, had there been no kind of hierarchy in the Church. But we will pursue this question no further, since Dr. M. seems more reluctant than even High Church herself to enter on the *expediency* of different ecclesiastical models, not having said indeed one word on the subject.

“What, you HIEROPHANT, or HIEROMYST, or MYSTAGOGUE, or DRUNKARD, or “SON OF THE MORNING”*, have I not asked, he will say,

“What particular *clerical gift* is conveyed to a Presbyter, by the laying on of the hands of a Bishop, which the laying on of the hands of a Presbytery cannot convey? Is the Episcopal gift different from the other in kind? Or is it only superior in degree? Does it take possession of the man’s head, and guide him without the labour of much study, unto all necessary truth, and inspire a divine eloquence in preaching Christ crucified? Does the person ordained by a Bishop find himself endowed with more of the graces of the Spirit, with more profound knowledge of the Christian doctrine, or with greater talents for communicating that knowledge, than the same person would do, if he were ordained by a Presbytery? Or does the whole virtue of the gift, conferred by the laying on of the hands of a Bishop, consist in the efficacy which is given to the ministration of the person who receives it?” P. 17.

True, good Sir, you have asked these questions, and the first and last of them are much to the purpose; not however for ascertaining the *expediency* of a hierarchy in the Church, but for ascertaining *the authority* by which the ministers of different churches act; and on this subject High Church does not touch with reluctance or reserve. She says, explicitly, that to her it appears from the Scriptures and the writings of the earliest fathers, that those only, who are now called bishops, derive authority from the Apostles to open and shut the kingdom of heaven; or, in other words, to admit men into the Church of which Christ is the head, and when such men “walk unworthy of the vocation wherewith they are called,” to cast them again out of that sacred society. She says, explicitly, that the particular *clerical gift* conveyed to a Presbyter by the laying on of the hands of a bishop, is authority to that Presbyter to open and shut the

* These are the epithets with which Dr. Mitchell honours his antagonists; and the last of these he marks as a quotation, to show, we suppose, that by it he means *Lucifer*, alias, the *Devil*.

kingdom of heaven, or the Church, in subordination to the bishop under whom he ministers. She says, explicitly, that though there be Presbyters, who, without receiving this *particular gift*, by the laying on of the hands of a bishop, pretend to open and shut the kingdom of heaven, or the Church, she finds no evidence, in the New Testament, or in primitive antiquity, that such Presbyters have any authority to do so, or that their ministrations can be of any efficacy; and she has no hesitation to say, that, with respect to ordination, the episcopal gift is as different in kind from the other, as the judgment of a court is different from the opinion of a lawyer at the bar. But while High Church says all this, she is far from wishing to limit God's mercies, or, as you and your associates falsely accuse her, far from dealing damnation round the land, on those who consider the authority of the clergy, and, of course, the efficacy of their ministrations, as of no importance. She thinks them herself of the highest importance. She thinks that every man, who has leisure and ability to enquire into the original constitution of the Church and the authority of her ministers, is bound to do so without suffering himself to be biassed by interest or prejudice, or the rude railings of a polemical latitudinarian. She even presumes to say, that ignorance of such things can never be innocent, but when it is invincible, and that he who wilfully misleads the ignorant incurs guilt of the deepest dye; but whilst she thus bears her testimony to what she believes to be the truth, she leaves those who differ from her, as she wishes to be left herself, to stand or fall each to his own master.

The other questions in this extract about *knowledge*, and *eloquence*, and *graces*, and *talents*, are nothing to the purpose; for as far as man is capable of judging of *graces*, we may venture to say, that as great a degree of *grace* and *knowledge*, and *talents* and *eloquence*, may be occasionally found in an honest *quaker*, as in a High Churchman, or even in the *minister of Kemnay*. The Quaker was never baptized. Shall baptism be therefore banished from the Church, because it does not always produce a manifest superiority in such as have by it been admitted into Christ's fold, over those who reject that Sacrament entirely? For *communicating* knowledge, the talents of Socrates probably surpassed the talents of any man at this day in the United Kingdom of Great Britain and Ireland; but Socrates was no Christian: is Christianity thereforen of preferable to heathenism. To our blessed Lord's rule for judging of false prophets, to which the present author so triumphantly appeals, no Christian will dare

dare to object ; but the triumph of this learned person would probably have been less exulting, had he given himself time to reflect, that “ the fruits of prophets, by which they are to be known,” are not the *virtue* of their *lives* but the *truth* and *tendency* of their *doctrines*. This is unquestionable, for Jonah was a true prophet, though he murmured against God for granting a respite to the penitent Ninevites ; and so was Balaam, when he prophesied of the star to come out of Judah, and of the sceptre to rise out of Israel, though he was a wicked man, and loved the wages of unrighteousness. A very little reflection, indeed, on our Saviour's rule for discriminating false from true prophets would probably have suppressed the greater part of this author's queries respecting the *expediency* of a hierarchy in the Church ; for he must then have perceived, that if it shall be found either that his own doctrines are contrary to the practice of the Apostles, or that their natural tendency is to produce endless divisions in the Church, he must, by that rule, be himself condemned as a false prophet.

On the whole the question is not what form of Church government appears to this or that lover of novelty the most *expedient*, though *High Church* need not shrink from a contest with *modern liberality*, even on that question, but what was the form of government established in the Church by the Apostles, and who are authorized by succession from them to send labourers into Christ's vineyard. This is at last admitted by the author himself, who says,

“ It may be urged, that we are not warranted to reject episcopacy, merely because we cannot discover the superior utility of that ecclesiastical model. This I readily admit. There are *some things* * in creation, whose final causes have not yet been developed by man ; but we are not hence warranted to deny that they are the work of an infinitely wise Being, or to pronounce them altogether useless. If then, it can be proved, that episcopacy is of divine institution, our rejection of it would be absolutely without excuse ; although we should never, in time, discover that it is good for any thing. Jesus Christ, who purchased his church with his own blood, had an unquestionable title, to prescribe the form of its government, without instructing us in the reasons on which he acted ; and we may well believe, that what *He* prescribed is the fittest for us, and the best. The controversy, then, between High Church and us, turns on a matter of fact, which can be ascertained by creditable testimony

* Ay, Sir, many things. Rev.

only †. Behold the *jugalum coule*. Now what testimony is credible, what testimony is decisive, but that of *Holy Writ*? No man shall ever persuade me to believe, that what is not to be found in scripture as a condition of salvation, is one of the terms of acceptance with God through Jesus Christ. If I were to be convinced by reasoning, that any one condition of salvation is either omitted by the sacred penmen, or so darkly revealed, that it is discoverable by the learned only, after long and deep research into the Christian antiquities, I must cease to be a Christian the moment after." P. 28.

To the greater part of this extract we give our cordial assent; but we trust that a moment's cool reflection will convince the author himself, that the latter part of it has not been duly weighed; for though we do not like some of his principles, we should be sorry to see him renounce his Christianity. Before any one religious doctrine, not discoverable by human reason, can be rationally believed on the authority of scripture, we must be convinced that scripture itself is the word of God; that the several books of which it is composed were written by those holy men of old to whom they are ascribed; and that the same holy men wrote as well as spake as they were moved by the "Holy Ghost." But this discovery cannot be at all made by the unlearned, nor even by the learned themselves, but after long and deep research into profane as well as Christian antiquities. Let us suppose however that the mere illiterate vulgar should, by some means inconceivable by us, be able to convince themselves that the Scriptures are indeed the word of God, and therefore worthy of all acceptance, what would this avail them? The English Bible is not that *infallible word*, but a *mere translation* by fallible men. According to our author's principles, therefore, the vulgar must study the Greek, Hebrew, and Arabic languages, before they can have any reason to admit the truth of Christianity; but as they have neither leisure, nor perhaps inclination, for such studies, we should not be surprised to hear that some of them, after reading this part of *Presbyterian Letters*, by Patrick Mitchell, D.D. had burnt their Bibles as impositions upon mankind. This we all know was done by many of them some years ago, when Tom Paine's *Age of Reason*

* We have heard a rumour that there is another champion of *liberality* in Scotland, who will soon ascertain this *fact* by *metaphysics*; a metaphysical demonstration of an arbitrary matter of fact will indeed be a curiosity. *Rev.*

found its way into their libraries; or, if Paine could alone accomplish so much, what may he not do, when backed by the authority of the minister of Kemnay?

But this author will say that the vulgar have the testimony of the learned, that the Scriptures are faithfully translated into the English language, and that the original books were indeed written by those inspired men, whose names they bear. This we readily admit, as well as that such testimony is to the vulgar a sufficient foundation for faith in the *two matters of fact*, on which alone rests the truth of Christianity; but, we say also, that the original constitution of the Christian church is as much a matter of fact as the authenticity and inspiration of the four Gospels, and certainly more visible to the public eye than that St. Matthew wrote the first of the Gospels, and St. John the last. High Church adds, that we have the unanimous testimony of learned and unlearned, for fifteen centuries, that the constitution of the church was every where from the beginning episcopal; and this testimony acquires some additional support, if it stood in need of any, from the discovery in the East of an episcopal church, which appears never to have acknowledged the usurped prerogatives either of the Pope of Rome, or of the Patriarch of Constantinople.

But the present author will admit no evidence of the apostolical institution of episcopacy, but the express testimony of Holy Scripture, and of the few fathers contemporary with the apostles, whose writings have come down to us. He begins, we know not why, with examining the report of the apostolic fathers; but rejects the author of the epistles usually ascribed to Ignatius from that respectable body of witnesses. For this rejection he assigns no reason—at least nothing that to us has the appearance of reasoning; but if our recollection do not deceive us, his infallible master—the late principal of Marischal College, Aberdeen—rejects those epistles, or at least questions their authenticity, *because the author so clearly testifies that in the church, when he wrote, there was a hierarchy consisting of the three orders of bishops, priests, and deacons*. If this be the reason of their rejection by Dr. Mitchell, as we suspect it to be, his reasoning amounts to this—

“In regard to such of the letters, whose writings are acknowledged by all to be unadulterated, I have no objection to admit their testimony concerning the external form of the church, or any thing else, which they relate as what they saw.” P. 31.

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But

“ But I am convinced that whatever ancient writings give an account of the hierarchy, must on that account be either altogether spurious, or so completely adulterated, that it is in vain to attempt to separate the truth from falsehood. I therefore appeal only to such ancient writings as make no clear mention of the hierarchy in other words, to such as favour me, and by them I am willing that the question between myself and High-Church be tried !” Yet this man sneers at some of those, whom he has chosen to revile, as men not accustomed to turn over treatises of Logic !

He next proceeds to affirm, with buffoonery and banter (for he does not reason on the subject) that the apostles were not bishops, though St. Paul expressly says, that on himself came daily the care of all the churches which he had founded ; that James, the Lord's brother, was not a bishop, though it is impossible to read the Acts of the Apostles without perceiving that he was superior to the Elders of Jerusalem, and equal in station to St. Peter himself ; that Timothy and Titus were not bishops, though they were both enjoined by St. Paul to perform the very offices, which, in the opinion of High Church, distinguish bishops from presbyters ; and that the angels of the seven churches, mentioned in the Apocalypse, might be moderators of Presbyteries, pastors of single congregations, or indeed any thing which you please, if you infer not from what is said to them, that there was then a hierarchy in the church. It is, however, true, nor has he ventured to contradict it, that some of them are censured for *suffering* false teachers in their churches, a censure which seems unjust, if they were nothing more than mere moderators of Presbyteries ; and absurd, if they were, each the pastor of a single flock. But rather than admit them to have been diocesan bishops, he appears willing to abandon the inspiration of the Apocalypse*, observing that the church, which rests the truth of a practical doctrine on a book so mysterious, is much at a loss for proofs of “ Holy Writ !” High Church, he says, admits that there is in the New Testament no delineation of the form of church go-

* Before he actually abandon that mysterious book to the pupils of Michaelis and Eichorn, we would recommend to his attentive perusal ten letters on the subject, which were some years ago addressed to Dr. Marsh. It may likewise be worth his while, before he publish a new edition of his Letters, to read what was long ago written by Bishop Pearson, and more lately the Essay of Mr. Cockburn, on the Epistles of Ignatius.

vernment adopted by the apostles; and though there had been such a delineation, he is confident that the adoption of it would not have been obligatory on Christians, "unless it were clearly and authoritatively prescribed as a Christian duty." P. 69. Hence we expect soon to hear that the observation of the Lord's Day, or Christian Sabbath, has been given up in the parish of Kemnay by the advice of the pious pastor; for there certainly is not in the New Testament any clear and authoritative prescription on the subject. We have not, however, nor, we trust, has the Church of Scotland, so learned Christ. We think that what may be *proved by Scripture*, whether, in this author's sense of the words, fully delineated and expressly prescribed or not, is obligatory on Christians; and therefore we hope to be allowed, as heretofore, to observe the festival of the Lord's day, and retain the episcopal government of our church.

But who are those members of High Church, that make the concessions in which Dr. M. appears so much to triumph? Why, they are Bishop Skinner, Mr. Daubeny, and the anti-jacobin reviewer of Dr. Campbell's Lectures—writers certainly from whom we should have looked for no such concessions. But have they really made the concessions in question? They *have*—in Dr. Mitchell's pages, but not in their own! Be not surprised, good reader. Bigotry produces the same effects in every mind, of which it takes possession; and the bigot to modern liberality is just as ready as the bigot to old prescription, to misrepresent the sense, and falsify the words of his antagonist, that he may exhibit that antagonist in a ridiculous point of view, as shifting his ground, and even contradicting himself. That Dr. Mitchell has occasionally betrayed this symptom of bigotry, take the following proofs—

"Our opponents," he says, "are very far from pretending, that *any* specific scheme of ecclesiastical polity is authoritatively prescribed in Holy Writ, under awful sanctions. Nay, *they admit* that the model, which they are pleased to call apostolical, and therefore divine, is not so much as mentioned in express and positive terms, from the beginning to the end of the New Testament." P. 52.

In proof of this he refers the reader, at the bottom of the page, to Anti-Jac. vol. ix. pp. 106, 107; he should have added 108, as, on turning to the vol. we found the discussion referred to extending through all these pages. This, however, would not have served the purposes of bigotry; for, in p. 108, that reviewer *expressly denies* what our liberal minded author makes him *admit*.

The reviewer having observed (p. 106) that the mode of reasoning from the *supposed* silence of the New Testament is not peculiar to Dr. Campbell, but common to every latitudinarian of every age since the reformation, proceeds, through p. 107, to show that a *hierarchy* in the priesthood was so familiar to the first converts to the faith, that unless it had been expressly *forbidden* in the New Testament, those men observing the affairs of the church, administered by the three orders of apostles, elders, and deacons, must naturally have inferred, that a hierarchy, similar to that which was established under the law, was to be retained under the gospel. He then adds (p. 108,) "But our author (Dr. C.) considers this *pretended* silence (for we shall show by and by that it is not real) as decisive in the cause;" and the proofs which he urges that it is not real, Dr. Mitchell has certainly not confuted*.

We shall give another instance of this author's fairness of quotation, and then take our leave of him for this month. After mentioning some differences of opinion among Dodwell, Dr. Hammond, and Bishop Burnet, concerning the government of the apostolical church, as stated or alluded to by Clement of Rome, he adds—

"To put an end to this episcopal scuffle, which cannot but grieve the heart of a genuine high churchman, our primate (Bp. Skinner) steps in between the two combatants last named, and with true archiepiscopal gravity speaketh on this wise:—

"What! gentlemen, do you fall out about a thing so plain? No doubt, Clement speaks of only two orders of ecclesiastical officers at Corinth, and calls them one while bishops and deacons, and another while presbyters and deacons. But do you not ob-

* The only thing bearing even the semblance of a refutation of those proofs, is contained in the following words: "Stop a little, Mr. Anti-Jacobin, and let us know who told you this fine tale. Were a great majority of the Roman, Corinthian, Galatian, Ephesian, Philippian, Colossian, Thessalonian, converts, either Jews by descent, or Proselytes to Judaism?" We certainly are not called upon to answer for the Anti-Jacobins; but we have no hesitation to say, that a great majority of the earliest converts from all these nations and cities were either Jews or Proselytes to Judaism before they became Christians; and that we have been told this *fine tale* in various places of the New Testament, but more particularly in the Acts of the Apostles, which we hope Dr. Mitchell will not therefore exclude from the canon.

serve, that to shame the Corinthians, who had raised a sedition against their pastors, he calls upon them to contemplate the quiet subordination that reigned in the Jewish Church at Jerusalem? How could he have urged *that* to their shame, if there had not been just as many orders in the church at Corinth, as there were in the church at Jerusalem, and not one more nor fewer? Unless this had been the case, the *allusion would not have been proper, nor the inference just.*" P. 39.

This is certainly a very singular passage, nor did it require much effort of genius to make it ridiculous; but has Bishop Skinner expressed himself in this manner? This author says, he has; we say, he has not; and that the reader may for himself determine by which of us false witness is borne, we shall transcribe the bishop's words, after observing, that he makes no reference whatever, to Dodwell, Hammond, or Burnet, on the occasion. After quoting from St. Clement's Epistle a well-known passage, which Dr. C. had likewise quoted, the bishop adds, in the page referred to by our candid author—

"When we consider the scope and design of this passage, we must be convinced, that though the venerable writer is speaking of the economy of the Jewish Church, it is only in the way of allusion, and for drawing the necessary inference with regard to the Christian ministry. But neither the allusion would have been proper, nor the inferences just, if the distinctions of ecclesiastical order in the Christian Church had not corresponded to those in the Jewish, as they are here described by St. Clement, for the sake of pointing out the resemblance, and shewing the proper conclusion which was to be drawn from it. Yet our professor endeavours to make this ancient author contradict himself, by quoting a passage from him, in which, as he thinks, the orders of the Christian ministry are represented as but two, and so not the same in number with those of the Jewish. It was for the same purpose that Blundel made use of this passage, in which Clement says—that the apostles having preached the gospel through countries and cities, constituted the first fruits of their conversions, whom they approved by the spirit, bishops and deacons, of those who should believe: from which words it is inferred, that the apostles, in planting churches through countries and cities, ordained but two orders to take care of them. And may it not then be asked—What were the *ordainers themselves*? Were they of no order in the church *?"

Is

* This question Dr. M. has answered (p. 83) in the following words, which, if they have any meaning, seem to imply
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that

Is the writer deserving of credit, who can convert this passage into the ridiculous interposition between Hammond and Burnet, which Dr. Mitchell represents as having been made with true archiepiscopal gravity? or can the cause be good, which requires such means as this for its support? That cause, however, let it be remembered, is not the cause of the church of Scotland, which the reasonings of our author tend as much to undermine, as the church of England, or any other church of which the government is not left, as Mr. Daubeny expresses it, *ad arbitrium vulgi*.

(To be concluded in our next.)

ART. VIII. *Literary Recreations*, by Henry Card, A.M. of Pembroke College, Oxford. 8vo. 300 pp. 7s. Longman. 1809.

WE have had recent occasion to commend the industry, and ability of Mr. Card, as well as the right application of the talents which he possesses. The modest title of LITERARY RECREATIONS, which he has given to his present performance might be more properly exchanged for the graver one of "Dissertations moral, historical, and religious," as they exhibit proofs of deeper research, and more extended enquiry than the former title seems to imply; the essay on the growth of Methodism in particular being very important and elaborate, of which we shall convince our readers by a considerable quotation.

Among the earlier and more entertaining essays in this volume there is one of great length; on the condition and character of women in different countries and ages, which will be perused, we think, by readers of either sex, but particularly by that fair portion of them who are the objects of its strictures, with avidity. It takes a very extensive retrospect of their conduct, treatment, and influence, as well among savage as civilized nations, as well among their despotic tyrants in Asia, as their submissive admirers in the polished western world. In the course of the narration many instructive moral lessons relative to the heroic virtue and exalted charac-

that *self-constituted teachers* are the only true ministers of Jesus Christ. "I say, then, that as the apostles were not constituted by themselves, their office made no part of the *apostolic model*; and therefore they are out of the question!"

ter of females, renowned in ancient and modern times, are introduced, and many lively anecdotes interspersed, which evince Mr. Card to be a complete master of his subject. Towards the conclusion he comes nearer home, and draws the female character as it now exists in Britain, with an impartial hand.

“ Having now contemplated women, in different epochs and countries, it only remains for us to speak of their actual condition and character. But that we may not still further lengthen a discourse, already perhaps, too long, we shall confine our observations to those of our own country.

“ Whoever surveys the condition of woman, in savage and civilized life, will perceive that, in the one and the other, she may be said to touch the extremes of misery and happiness. Of the benefits, then, which result from an age of high refinement, like the present, there can be no question, but that women receive their full share. Without regarding them like the sons of chivalry, or romance, as beings of a superior order, we yet acknowledge, in every act, the influence which they possess over our society. We, in fact, consider them as the grand spring, which puts it in motion. Capable, then, of imparting whatever form they please to society, it must be a matter of great satisfaction to every thinking mind, to perceive that this influence on the part of women is properly exerted; for it will not be denied, even by those who are disposed to entertain the most gloomy apprehensions respecting the future destiny of Britain, that the female character never stood higher, for the cultivation of private virtue of every kind, than in the present times*.

“ In spite of the general licentiousness which reigns on the Continent, softness, delicacy, and purity, are still the characteristics of the females of this island. They have not learned, as yet, to mistake effrontery for dignity, and they still consider, that the most indispensable of all their virtues, and that by which they obtain the greatest influence over our sex, is modesty. The absence, indeed, of this virtue, excludes all the rest, which are its inseparable concomitants; and such is the inexpressibly captivating effect of it over their whole character, that it is the observation of Madame de Sevigné, whose acquaintance with human nature, and skill in the portraiture of every feminine passion, was inferior to none, that women should preserve their modesty, even in the very moment they are going to part with it.

“ The intellectual powers of our fair countrywomen are now beginning to take a wider range than they have hitherto done. Few subjects can be presented, upon which their extensive reading does not enable them to throw out some suitable ideas. In the days

* The exceptions which appear occasionally in our courts of law will not, we trust, be thought to invalidate Mr. Card's assertion, as a general fact. *Rev.*

of the Spectator, the greatest part of the fine ladies conducted themselves as if they had really adopted that tenet of Mahomet, which forbade all kind of study to their sex. Their shameful privilege of doing nothing, was then claimed and made use of, to the fullest extent. Whereas, the most dissipated votaries of fashion, we believe, can now find time to cultivate their minds; while some individuals, in the female community, exhibit talents of the very first order; abundant proofs, indeed, will be found in the records of authentic history, to justify the assertion, that genius has no sex. In all the departments of literature, except the philosophical one, women, we profess to think, have nearly reached to an equal degree of excellence with men, and in some, we will venture to add, eclipsed them.

“ We are not, however, ignorant, that the celebrated Descartes has boasted of the philosophical spirit of women. But the impartial examiner of his life, will not fail to recollect, that at the time he committed this error, in our judgment, he was persecuted by envy, and chiefly admired by two princesses. Possible it is, too, that in his royal pupils, Elizabeth and Christina, he found clearness, order, and method, but the foundation of the philosophical spirit, that hesitation and cold reason which measures every step it takes, we suspect were not to be traced in their understandings. The female mind is quick and penetrating. But to investigate a subject in all its relations, is a task which it is [usually] incapable of performing. It has more sallies than efforts. That patient induction, therefore, which leads to the discovery of great and important truths, cannot be looked for in the intellectual character of the softer sex. But though we are not disposed to admit, that the mind of woman, in the foregoing respect, is endowed with the same powers as that of man, yet justice requires us to remember, that Madame de Chatelet made such proficiency in the study of abstracted sciences, and difficult researches, as to illustrate Leibnitz, and to translate and comment upon Newton*.” P. 109.

Many of the other essays in this volume possess distinguished merit. That on some particular injunctions and actions in the New Testament, deserves peculiar commendation, as it places many of the passages commented upon in a new point of view, illustrates what is obscure, and unravels what is intricate; but the essay above alluded to is of such predominant excellence, as well in point of sound argument, as just ridicule of practices, not less marked by absurdity than impiety, that any more detailed notice of them is necessarily superseded by the extended extracts with which we mean to present our readers from that particular disquisition.

Mr. Card begins by remarking that the great political

* Gaëtana Agnesi wrote two profound and excellent volumes, 4to. on Mathematics. See Brit. Crit. vol. xxiii. 143. xxiv. 653. and xxv. 141. Mr. Card's positions are clearly too general. *Rev.*
convulsions

convulsions of the times in which we live, threatening with immediate or distant ruin all the established governments of Europe, have had the effect to make us less sensible than we ought to be to the magnitude of the growing evil; "The amazing increase of Methodism: an evil, he is inclined to think, of so great and tremendous a nature, that, compared with it, the Catholic Emancipation shrinks into total insignificance." P. 131. Although we do not entirely coincide with this author in the concluding sentiment of this paragraph, yet we readily admit the alarming magnitude and extent of the evil of which he complains, and the dangerous consequences that may result from the wide diffusion of Methodism. He then proceeds:

"Our curiosity, then, is naturally prompted to inquire, by what means a religious sect, in an age, the characteristic of which is certainly not very favourable to the spirit of proselytism, should have made such rapid strides, within the short space of sixty years, as to number among its disciples, secret and avowed, seven hundred thousand people: composed, however, chiefly of the low and middle classes of the community.

"To this enquiry, we shall studiously endeavour to bring a mind, divested of all those prepossessions arising out of that reverence which we entertain for the consecrated servants of our faith; since it must be admitted, with regret, that this most serious and important subject has been hitherto treated, with only one or two exceptions, in a tone too magisterial and virulent, to confer the slightest service upon the interests of true religion. After a careful examination, then, into the various causes of the increase of Methodism, we are inclined to think, that it has been chiefly promoted and diffused by the seven following:—1. The prejudices of the common people against episcopacy*.—2. The Methodist doctrines of the immediate and perpetual interference of Providence, of experience, and justification by faith only.—3. Their class meetings.—4. Extemporaneous preaching.—5. Affected sanctity and austerity of manners.—6. The imperfect residence of the clergy of the established church.—7. The domestic irreligion of the great." P. 131.

These seven causes are successively considered, and with respect to the first, among other observations, Mr. C. remarks, that the difference so often objected to between the bishops of the apostolical age, and the present, exists more

"In the variation of modes and manners of life, than in any departure from the learning, charity, and benevolence, which characterized the saints of the primitive church.

* We do not allow, however, that such prejudices at all prevail, though great pains are taken to excite them. *Rev.*

“ In confirmation of this remark, we need only look to the valuable publications on matters of religion and morality, which have proceeded from the pens of so many of the reverend bench, and to their patronage and support of almost every charitable institution in the kingdom, for the laudable and public spirited use which they make of the greater part of their revenues. Reasoning from this last fact, the labourer and artizan would have seen through that detestable cant of hypocrisy which would persuade them, that it so deeply compassionated their state, as to hope the period would come, when the whole of episcopal property might be confiscated for their benefit; but which, at the same time, could drain them of their last shilling, for the use of the Tabernacle. Can any rational being read, and not be filled with indignation and horror, at the dangerous influence gained over the minds of ignorant people, by these *fanaticists*, that a poor man with a family, earning *only twenty eight shillings a week, had made two donations, of ten guineas each, to the missionary fund.** This total indifference to the first of all tender and social ties, in the case of this infatuated individual, forcibly reminds us of the methodistical exclamations of old Lady Lambeth, in the Hypocrite: ‘ How has he weaned me from all temporal connections! My heart is now set upon nothing sublunary, and I thank Heaven, I am so insensible to every thing in this vain world, that I could see my son, my daughters, my brothers, my grand-children, all expire before me, and mind it no more than the going out of so many snuffs of a candle.’ P. 136.

With respect to their favourite doctrine of the *immediate interference* of Divine Providence, he observes,

“ The clergyman of the established church but seldom dwells in his discourses upon the interference of Divine Providence in particular instances, unless they are closely interwoven with the downfall of empires, or any other revolution which may affect the happiness or misery of millions. Not that he affirms the universe to be ruled only by general laws, or denies the inspection and regard to terrestrial affairs, of Him, “ who is about our path, and about our bed, and spieth out all our ways;” “ without whom, not a sparrow falls to the ground, and with whom the very hairs of our head are all numbered.” He knows God to be omnipresent, all-wise, and all-powerful; capable of governing and directing all things upon earth, with equal care, whether they be great or small. But that he thinks to insist upon the immediate interposition of his Almighty Power, upon every trifling occasion, would lead to the adoption of opinions, repugnant to his moral justice, and, therefore, to true piety.

“ The methodist preacher, however, shuts his ears against this sort of reasoning. What enlightened minds have considered as the innocent amusements of a leisure hour, his gloomy soul turns from

* See the Evangelical Magazine for this extraordinary fact.

with as much pious horror, as if they were polluted with the stain of idolatry. Nay, God's avenging providence, if we listen to his narrations, would seem to follow those indulgences. In the Evangelical Magazine, which seems to be established for no other purpose but the admission of the most extravagant fictions of the *children of light and grace*, the *dear people*, the *elect*, the *people of God*, the pharasaical names by which the votaries of Methodism distinguish themselves from the rest of mankind, we are instructed to believe, that a clergyman, for committing the heinous sin of playing a game of cards, was punished by instant death. "And it is worthy of remark," says the writer, "that, within a very few years, this was the third character in the neighbourhood, which had been summoned from the card-table to the bar of God." P. 138.

In his observations upon the other supposed causes of the increase of Methodism, and, particularly, while combating the methodist doctrines of *experience*, *inward emotions*, &c. Mr. Card has unveiled many of the profound arcana of that enthusiastic sect; and many curious anecdotes, taken for the most part from their own publications, relative to their *select bands*, *love feasts*, and other extravagant institutions, are related with much humour, blended occasionally with severe invective, and merited reprobation. A specimen, also, is given of the hymns sung at those *feasts of love*, composed in the warm mystical language of the Canticles, and admirably adapted to keep alive the ardour of superstitious zeal, among a people who mistake the fallies of passion for the ecstasies of devotion. P. 161.

On the *extemporaneous preaching* of their ministers, and the success of the bold undaunted *manner* in which they address their audience, there occur some good remarks at p. 164, and he concludes that head with observing,

"It is not, we contend, the rhapsodical nonsense which the methodist preachers pour forth, for one or two hours, without the assistance of book or paper, and the consequent notion among the ignorant, that God's spirit resides in them, and speaks from their mouth; no; nor it is not the fulminations which these ecclesiastical mountebanks let fly, without mercy or prudence, of eternal tortures to the lukewarm, and wavering, nor that disgusting bitterness of spirit, which leads them to deal damnation around the land, that half so much has brought over the multitude to their party, as the fervour and animation with which their perfect cant is delivered*." P. 166.

In

* "In a printed sermon of Mr. Adam Clark's, a man of great authority, we believe, among the methodists, and certainly deemed

In regard to what is advanced at p. 177, concerning the *imperfect residence* of the clergy, operating as one of the causes of the growth of methodism, we must suppose this part of the discourse to have been written before the passing of the late act enjoining residence; if this ever *were* a cause, it has, we trust, now in great part ceased to exist. The solid advantages, however, arising to a parish from the constant residence of an enlightened clergyman, are too well depicted in the following passage to be omitted.

“ A resident incumbent, if the qualifications of his heart be equal to those of his head, is naturally impelled, from a variety of motives, to seek the promotion of the spiritual interests of his flock, by the different means of inspection and remonstrance. The cure of souls with him, is a charge of no small responsibility. The command of St. Paul to Timothy, to “ be instant in season, and out of season,” is constantly fresh in his remembrance. He considers it, therefore, as essential a part of his duty as preaching, to lose no favourable opportunity of cultivating a friendly intercourse between him, and those who are committed to his charge, in order that he might be enabled to remedy certain disorders and irregularities, which are of such complexion, as can-

deemed by them of great talents, the following expressions, we suppose, are designed at once to terrify, and subdue into an implicit obedience, those whose vices, or, we should rather say, frailties, have been considered by the preacher to affect the character of the society.—“ A damned spirit.—A devil damned in the abyss of perdition, in the burning pool which spouts cata-racts of fire!—Sinners may lose their time in disputing against the *reality* of hell-fire, till awakened to a sense of their folly, by finding themselves plunged into what God calls the lake that burns with fire and brimstone.—Many are desirous of seeing an inhabitant of the other world, or they wish to *converse* with one, to know what passes there; curiosity and infidelity are as insatiable as they are unreasonable. Here, however, God steps out of the common way to indulge them. You wish to see a disembodied spirit! Make way! Here is a damned soul, which Christ has waked from the hell of fire! Hear him! Hear him tell of his torments! Hear him utter his anguish! Listen to the sighs and groans, which are wrung from his soul by the torture he endures! Hear him asking for a drop of water, to cool his burning tongue! Telling you, that he is tormented in that flame, and warning you to repent, that you may come not into that place of torture! How solemn is this warning! How awful this voice.—Hear the groans of this damned soul, and be alarmed!”

not be openly redressed ; and especially for the sake of acquiring that honourable sort of influence over their minds, which will gradually dispose them to read religious books, to strengthen and enlarge their faith, by private and family devotion, and not to forget, in the commerce and business of active life, the unalterable principles of christian charity and love. This, and much more good, will be found, on examination, to be done by many of our resident parochial clergy ; and we may confidently add, that those who possess good means of information respecting that valuable class of men, will likewise perceive that this spiritual acquaintance with their parishioners, is not effected by any of those low arts, by which the Romish priests obtained such an absolute sway over their laity ; and by which, the religionists who form the subject of this essay, have such a surprising ascendancy over their followers, but by those free and uncontrained methods, equally suitable to their characters as gentlemen, and to their reputation for learning, common sense, and rational piety.”*—P. 179.

The last cause assigned for the growth of methodism, the *domestic irreligion of the great*, as affecting dependants, and servants, and rendering them either incurably wicked, or else, if driven by sickness and affliction to the house of prayer, confirmed methodists, from their ignorance of the distinction existing between sound religion, and fanaticism, is ably discussed, and well deserves the attention of those who are the subjects of it. There are, however, to the honour of Britain, be it recorded, splendid exceptions among our nobility to these, perhaps, too general censures of Mr. Card, men as distinguished for their piety as their rank, who follow the bright example of their virtuous Sovereign. May their numbers increase, and their example be effective. Mr. Card concludes his useful strictures on this important topic with the following reflections, in which we fear there is too much truth, as the unwearied efforts of this powerful and numerous sect, seem equally directed against the established church, and government of these realms.

“ From this imperfect, but impartial view of the rapid growth of Methodism, it will appear, this pernicious heresy has taken

* “ It is the remark of Bishop Watson, whose liberal spirit corresponds with his solid judgment, and extensive erudition, “ that there are many among the poorest of the parochial clergy, whose merits as scholars, as christians, and as men, would be no disgrace to the most deserving prelate on the bench.”—See his admirable Letter to the Archbishop of Canterbury, in 1783.

such deep root, that its spreading branches even threaten to overshadow the established church. Cottages, huts, woods, moors, and even mines, have been visited by the proselytizing activity of its professors.* In the army and navy † they have insinuated their doctrines with most unexampled success; and as it is alike indifferent to them whether they accomplish the downfall of our establishment by open violence, or secret stratagem, provided it be accomplished, it is a part of their policy, we understand, to have a large fund for the purchase of livings, to which ministers of their own persuasion are of course always presented. Many wise and pious divines are of opinion, that every sect of christians have their use; inasmuch, as by their means, each important religious truth has the advantage of being set in a full light by some party or other. But surely the propriety of that opinion cannot be admitted respecting a sect, which unceasingly labours to blacken and discredit all those who do not adopt its tenets, which, wretchedly destitute of intellectual culture, requires its votaries to be hovering on the precipice of insanity, before they can be rightly prepared to come to the *New Birth*; a sect which without restraint, and without remorse, abuses the liberal indulgence of our church, by professing to belong to it, while it acts in open defiance to all established rules, and lastly, which has impiously dared to confine the future rewards of true piety solely to its followers.

“ Of such a sect then, we shall not be afraid to make this concluding remark, that while we readily allow some individuals among the methodists to be of the most respectable reputation in private society, yet as a body, their close hypocrisy and fraud, their violent and malignant zeal, their arrogant pretensions to the true character of primitive christians, and their limited notions of the mercy of the Almighty, entitle them to the pity and contempt of every man of liberal education and understanding.” P. 184.

From the essays of minor importance in this volume, we could extract many entertaining passages, but the length of the foregoing quotation prevents us; and, for further information, we must refer the curious reader to the volume itself, which is stored with variety suited to every taste.

* “ In delineating the particular doctrines of ‘ these self-sent apostles,’ and in exposing their ambitious hopes, the Bishop of Bangor [now Bp. of London] has indeed justly remarked, “ that proselytism, not doctrine, is their great object.”—P. 19. See the Charge of this most sound and learned Prelate, to his Diocese, in 1808.

† “ For their activity in those two departments of the state, see the Methodist and Evangelical Magazines.”

ART. IX. *Emily, a Moral Tale, including Letters from a Father to his Daughter, upon the most important Subjects. By the Rev. Henry Kett, Fellow of Trinity College, Oxford, and Author of the Elements of General Knowledge, &c.* 2 Vols. 8vo. 14s. Rivingtons. 1809.

JOB said, "O that mine adversary had written a book #!"—Frequently must a reviewer say, with little less feeling of distress, O that my friend had not written one! for, if the book be not good, he stands in the unfortunate dilemma of losing either his credit or his friend. If he censure, the private tie is broken for ever. If he praise, even without exceeding the truth, the public will detect the secret bias, which keeps back the harsher part of the truth; or, if not, the determined adversary of the unfortunate author will be sure to remark upon it; and when he is dealing forth his sarcasms at the writer, will hardly suffer the critic to escape. This we have already experienced with respect to Mr. Kett's *Elements of General Knowledge*, though the public has thought well enough of the book, with the imperfections it may have, to carry it through seven editions; and something similar we may expect on the subject of *Emily*, because it is decided that the tutor of a college should not write books for young ladies; and because the censure thrown upon a more unfortunate publication rebounds in some degree upon this. We shall, however, venture to review *Emily* as if we had not heard of the other, and leave the author's enemies to triumph in a few mistakes, which we shall not make it our business to detect.

The object of this tale, which is surely of high importance, is so distinctly and fairly stated by the author, that we shall transcribe his words, as the best mode of explaining it to our readers.

"To point severe and indiscriminate censures against the times in which we live, is, perhaps, rather the part of an ill-natured satyrist than of a candid observer of mankind; for every age, like every individual, is marked by characteristic virtues and defects. But we cannot, it is presumed, take a view of the present state of society, without observing that too many young

* Job xxxi. 35. It means, we must confess, in that place, "O that he had drawn up a written accusation against me." Though often quoted in the sense here used.

persons of both sexes are disposed to look upon the restraints of parental authority as an intolerable check to the freedom of their actions; to rest their claims to distinction and praise too much upon trifling accomplishments; and to think that constant appearance in public, and a continual round of amusements are essential to their well-being.

“ If such be, in any respect, a true description of the sentiments and the manners of the young, that writer cannot be fairly censured as aiming at an unworthy, or a trivial object,—as misemploying his time, or degrading his talents, who endeavours to correct such dispositions by displaying the advantages, and describing the pleasures that result from the persevering cultivation of filial love, from the acquirement of elegant and useful knowledge, and from the exercise of such virtues as are calculated to shed lustre on the walks of domestic and private life.”
Advert.

This display Mr. Kett exhibits in the history of Colonel Lorton and his only child *Emily*, whom he conducts, through various adventures and trials, to the summit of earthly happiness. As that happiness results naturally from her uniform practice of the duties of a Christian in the various stations in which she appears, and as the whole is meant for a picture of real life, the reader will be disappointed who looks in this tale for those surprising and unnatural adventures, which, to a vitiated taste, are so intersting in some novels. Colonel Lorton and his daughter, with Dr. Marriott and Edward, and indeed every other person who makes a figure in these volumes, are real men and women of this world; and though often involved in difficulties, are never exposed to such as men of the world ought not to be always ready to encounter, or which piety, resignation, and fortitude, may not overcome.

As Colonel Lorton superintends the instruction of his daughter, much of the information to be derived from these volumes is in the form of conversations between the father and his child, on religion, morality, Belles Lettres, and various sciences. From the nature and object of the work, we did not expect that the speakers were to enter far into the profounder sciences; but we should have hoped that the Colonel, if he undertook to give his daughter any insight into these, would have taken care to acquire for that purpose the latest information. Yet we find him affirming positively, that no other heavenly bodies, besides the seven great primary planets (including the Georgium Sidus), with their satellites, and the comets, move round our sun. Long before the publication of this book, *Ceres* and *Pallas*, &c.

had

had been discovered; and, though Dr. Herschel calls them asteroids, and distinguishes them from planets, the discovery was surely of sufficient importance to have been mentioned on such an occasion. We are likewise of opinion, that enough is not said to remove the doubts, which, when conversing on astronomy, Emily, not unnaturally entertains, of man's being *worthy* of that care which the Scriptures assure us is taken of him by the God of so many worlds. The subject is of the highest importance; and since it was introduced, it ought to have been freed from every difficulty, which we trust it will be in any future edition of the work. The subject has indeed been already treated in a most masterly manner by Warburton, in one of those Sermons which he preached before the Honourable Society of Lincoln's Inn; and till Mr. Kett shall have an opportunity of supplying, what we think clearly a defect in the work before us, we beg leave to recommend that Sermon to the youthful and serious readers of Emily*.

As a specimen of the instruction which our author has prepared for such readers, we shall extract some passages from the Colonel's first letter to his daughter, on the improvement of the mind. To us they appear at least as worthy of the attention of parents, as of children.

* "Your remarks upon the practice of the young ladies of your acquaintance in London, as well as my own observations upon those I meet with in the country, convince me, that the eagerness for acquiring *accomplishments* is become a general fashion; and girls are obliged to employ by far too much of their time in attempting to be proficient in dancing, drawing, and more particularly in music. I can see no objection to a girl in a genteel situation in life, learning and pursuing any of them, if she have a genius for it; but in the name of propriety, I wish to protest against that indiscriminate rage for accomplishments, which now pervades all ranks, from the daughter of a duke to the daughter of a farmer; as if female education could not be complete, unless all girls above the degree of a peasant, were educated exactly in the same manner, and the whole harmony and welfare of society depended upon being taught to play upon the piano-forte, and sing Italian songs.

"At the time I make this observation, I am not at all in-

* It will be found in Warburton's Sermons, published in two volumes 8vo. by himself, in 1753, and in his Works, by Bishop Hurd. We recommend also, to the more learned enquirer, the Εἰς Θεός, εἰς Μεινους, of the Rev. E. Nares, of Biddenden, Kent. See Brit. Crit. Vol. xxviii. p. 405.

clined to detract from the advantages that are generally ascribed to accomplishments. They undoubtedly serve to fill up, in an agreeable and harmless manner, many vacant hours. Music and dancing are excellent substitutes for card-playing, which, though it may answer the purpose of those who are advancing in life, as the most agreeable method of passing many of their hours, is certainly not so well adapted to the active disposition, and the vivacity of the young. Music, the most fashionable of all accomplishments, has a tendency to soften the temper, and improve the taste; and if a girl have a genius for it, she cannot fail to acquire in the progress of her improvement a refined pleasure, which is much heightened by the consideration, that she communicates to others, while she is playing, a great share of the delight she feels.——

“ Having made these allowances in favour of accomplishments, I now wish you to consider their *relative* value. By relative, I mean as they are connected with the well being and happiness of mortals, whose life is short, who are accountable for the use of their time, and have various duties to perform; who are sent into the world not only to attract the attention of admirers by external graces, but are designed to inspire affection, and deserve esteem by their amiable tempers, good sense, and improved understandings: and if they enter into the married state, the discharge of the most useful and important duties may reasonably be expected from them, as the mothers of families, and the guides of their children, in the paths of religion and useful knowledge.

“ A little reflection will, I hope, convince you, that mere accomplishments cannot secure the qualifications necessary to form those important characters, as they afford no moral or literary improvement to the mind: they can neither make you more virtuous, nor more wise; they have more of the *mechanical* than the *intellectual* in them, and they employ the eyes, the hands, and the feet, rather than the understanding, the head, and the heart.”
Vol. i. p. 213.

In order to make the necessary intellectual and moral acquirements, the Colonel exhorts his child to attend to the conversation of the virtuous, the ingenuous, the wise, and the experienced; and to peruse with attention well chosen books.

“ The former is highly desirable, and one of the most rational objects of your ambition; but as you cannot always gain admittance into the most improving company, you must find out the best substitute for it you can. Deprived of the society of your excellent friends Mrs. Mapleton and Dr. Marriott; you must seek instruction and entertainment in the pages of Addison, Johnson, and the Marchioness de Lambert. And you may be assured, that as long as I can command money, after providing for the supply of our common comforts, you shall never be with-

out the company of those silent monitors of life, those inoffensive and pleasing companions, those anodynes of the troubled mind, which a well chosen library can always supply." P. 219.

The Colonel is very anxious, whilst he so earnestly presses on his daughter the cultivation of her mind, to guard her against that self-conceit which a little learning is so apt to excite both in male and female students.

"If I thought," says he, "that your reading would have the most distant tendency to make you vain and arrogant, I should caution you against looking into any books, except your Bible and Prayer-book." P. 225.

To the Bible indeed no woman or man can pay too much attention; and, besides the awful importance of the doctrines which it teaches, there are no books extant at once so instructive and amusing as the historical books of the Old Testament. They are the only records of the earliest ages of the world, in which any confidence can be placed; and as it is a shame for a well-educated woman to be ignorant of all that has passed on this globe previous to her own age, and at a distance from her own country, we have often wished that a judicious course of sacred and profane history made an essential branch of female education*. The ways of Providence are indeed displayed in the revolutions of states and empires, and above all in the prophetic history of the Old and New Testaments, in a light so striking as must make the deepest and most useful impressions on every youthful mind. In such studies, and in that of natural history, says Colonel Lorton,

"Wisdom opens her treasures to you, she discloses the sublime truths of Christianity, the history of past ages, the productions of genius, and the lessons of experience. Nature displays to you her beauties and her wonders visible in the fertile earth, the starry heavens, and the wide ocean. All these are objects that invite research, and will reward your enquiries; objects worthy of the study and the contemplation of a rational being,—an accountable agent—an heir of immortality.

"From these copious treasures endeavour, my Emily, to draw the true riches of the mind, such as are superior to the levities of

* This has been lately proposed by a lady, whom we know to be equal to all that she has undertaken to perform, and of whose course of reading a Prospectus may be had by applying to Mr. Hatchard, Bookseller to her Majesty. Rev.

fashion, independent of the vicissitudes of fortune, and unimpaired by the lapse of time—I mean the constant practice of persevering in virtue and rational piety, the acquirement of useful knowledge, a delight in performing every branch of duty, a taste for good and improving company, a disposition to be pleased with the common enjoyments of life, and to be happy by endeavouring to make all around you so.

“ These are the good qualities and habits, in whatever relation of life displayed, whether in the *daughter*, the *sister*, the *wife*, or the *mother*, which are calculated to refine the female character to the greatest degree of moral purity, to raise it to the highest pitch of earthly excellence, and to impart to it a portion of angelic beauty and loveliness.” P. 227.

Of a book which contains such sentiments, and many others which we might quote, may we not say, without undue partiality, that it deserves the attention of parents who have daughters! And if the author has sometimes been careless where he should have been correct, a few such blemishes cannot destroy the merit of the whole, if usefully planned and conducted. Whether it suited the station of the author to write it, is a different question, and certainly one which not at all concerns the multitude who may profit by it.

BRITISH CATALOGUE.

POETRY.

ART. 10. *Select Idylls; or, Pastoral Poems. Translated from the German of Salomon Gessner. By George Baker, A. M.* Crown 8vo. 256 pp. 10s. 6d. Longman. 1809.

Both space and time forbid us to give to every work, even of those which we approve, a principal place, and an extended critique; but we would gladly mark our admiration of this small volume, as strongly as can well be done in a short account. Of Gessner and Klopstock, the English public have heard much, but, having seen them only in prose translations, have little notion of their merits. It is indeed hardly possible to read a prose translation of a poet, though till lately the French possessed few classic poets in any better form. We rejoice, therefore, to see a poetical translation of the Idylls of Gessner, and we more particularly praise the author for having selected, instead of producing the whole.

The

The fame of Gessner on the continent, for elegant and tender fancy and expression, is unrivalled, and the turn of his fancy may be seen, even in the arguments of these pastoral dialogues. The only objection to be made is, that Gessner's is an ideal world. His pastoral is not that of any age or country: but he conveys the reader to a delightful region, and peoples it with human beings worthy of such beautiful scenes. His swains and nymphs are heathens, and some of his speakers are even ideal personages. But resign the imagination to these fictions, and all is exquisite. Beauty and variety are every where profusely scattered. Nor has he obtained a translator unworthy of him. Mr. Baker proved his poetical powers three years ago, by a small volume entitled "Tenby *;" and he appears, in the interval, to have cultivated those talents with increased success. Amidst a profusion of beauties supplied by the author, and happily given by the translator, we are peculiarly struck by the eclogue at p. 87; where two shepherds drive their flocks towards the ruins of a splendid mausoleum, and thence are led to reflect on the vanity of greatness, and the misery of ambition. The thought so new, and the management of it so excellent, ensure the highest commendation. We omit the beginning, though full of pastoral images, to take the more characteristic part.

MYCON.

"Daphnis, declare what means yon mould'ring pile?
Low in the swamp are shafts of marble laid,
Where weeds and rushes wave their noisome shade;
Around yon ruin'd arch dark ivy creeps,
And the wild thorn thro' every crevice peeps.

DAPH. 'Twas once a tomb.—MYC. Such is the form it wears;
And lo, a prostrate urn its fate declares.
Grav'd on its side, expressive shapes are seen
Of warring chiefs, and steeds of angry mien;
Mark! how their prancing hoofs beneath them tread
The slaughter'd heaps that on the ground lie spread!
He was no simple child of shepherd race,
Whose tomb such sanguinary sculptures trace!
He ne'er when living could have blest'd mankind,
Whose bones unshelter'd are to scorn consign'd;
To him no tear succeeding ages gave,
No flowers adorn'd his unlamented grave.

DAPH. Inhuman lord! to waste the fruitful plains,
To bind the free-born husbandman in chains:
This was his joy—where'er his squadrons rush'd
Beneath their hoofs the nodding grain was crush'd;

* See Brit. Crit. vol. xxxii. p. 409.

As raging wolves the timid flock devour,
 So girt with iron troops his ravenous power
 Prey'd on the silent unoffending swain,
 And with remorseless rapine swell'd the tyrants' gain.

He in high marble tow'rs entrench'd his state,
 Gorg'd with the spoil of hamlets desolate.
 And rais'd himself yon structure to record
 The graceless triumph of a life abhorred." P. 90.

Gessner, we may safely predict, will now be read and admired in England. The translator has added a few notes, at the end of the volume. They are chiefly classical, and evince good taste.

ART. 11. *The O-Pæiad; a Satire. By a Mad Bull.* 8vo. 1s. Cawthorne. 1810.

The writer of this satirical trifle seems to have powers qualified for higher and better undertakings. He will hardly, perhaps, thank us for noticing it, but we are not sorry to have the opportunity of expressing our abomination of the scenes, which for so long continued a period were allowed to endanger the tranquillity of the metropolis.

The writer is an advocate of the O. P. cause, and exclaims with fury enough against the private boxes, and other presumed encroachments and irregularities of the managers.

ART. 12. *The Lost Child; a Christmas Tale, founded on Fact.* 12mo. 3s. Harris. 1810.

An interesting story prettily told, and a very suitable present for children, as it inculcates the great duties of humanity, and a just confidence in the dispensations of Providence.

DRAMATIC.

ART. 13. *Grieving's a Folly; a Comedy, in Five Acts: as performed by the Drury Lane Company, at the Lyceum Theatre, Strand. By Richard Leigh, Esq.* 8vo. 72 pp. 2s. 6d. Longman and Co. 1809.

This Comedy is in some respects, a counterpart of Sir Richard Steele's "Funeral," and, though far below that performance in wit and interest, has at least the negative merit of avoiding the grossly improbable incidents and disgusting flippancy of style that characterize the modern Farces, miscalled Comedies. The assumed grief of a husband for the loss of a wife whom he detested,
 gives

The form of liberty and honest laws,
 Are but the fruit and produce of the heart;
 Corrupt *that*, and the whole is dissolute.
 ————And hence the benefactor of mankind
 Left nothing but morality to men." P. 71.

NOVELS.

ART. 15. *The Irish Recluse; or, a Breakfast at the Rotunda.*
 By Sarah Isdell, Author of the *Vale of Louisiana*. 3 Vols.
 Booth.

Novels, romances, &c. are now intruded into the world for no other reason, it would seem, than to encourage the paper-maker or printer, for truly all idea of entertaining readers of common sense must be out of the question. The following extract much reminds us of school themes, where long and fine sounding epithets are gathered together for the purpose of what is technically, in scholastic language, termed *filling up*.

"Oh! God of mercy!" exclaimed the Earl in an agony of emotion—"Oh! God of mercy!—is this the history of my Elizabeth! of my chief pride! of my heart's dearest treasure!—is she thus abandoned? thus lost to me, to herself, and to all the world?"

"Good heaven! sir, who are you? or what does this mean?" exclaimed Mrs. Middleton, examining his no longer averted face; and as its lineaments got familiar to her recollection, treachery, ingratitude and guilt seized upon her mind with such evident horror, as would have betrayed her emotion to any other than the Earl." P. 147.

The laws of gallantry, upon our first taking up the book before us, appeared to demand a favourable review, but upon closer examination, our duty called for our decided disapprobation of the constant exclamations of Good Heavens! God of mercy! &c. &c. so frequently met with throughout the work.

POLITICS.

ART. 16. *Address to the Public, on the Subject of the late Parliamentary Investigation.* By Eugenio. 8vo. 20 pp. Hatchard. 1809.

Eugenio appears to be a candid and benevolent but rather a declamatory writer. He thinks, with most impartial men, that the Royal Duke, whose conduct was lately the subject of a parliamentary

mentary investigation, was much too harshly treated by the persons who supported that inquiry, and that some of those who have since, at public meetings, so zealously applauded that prosecution, were actuated, not by a love of justice and hatred of corruption, but by motives of a very different nature.

He particularly condemns the proceedings at the Common Hall of the City of London, where, he observes, the sacred maxim of "*Audi Alteram Partem*," was trampled under foot. But what else could be expected from the tumultuary mass of people assembled on those occasions, and misnamed the Livery of London? Since no means have ever been adopted for excluding the common rabble from those assemblies, and except in the choice of magistrates and other officers (when the show of hands is often negatived by the poll) no criterion is established for ascertaining the real sense of the citizens. Most properly therefore has his Majesty, for many years past, declined to receive Addresses from such assemblies on his throne; and has restricted that ceremony to addresses from the corporate body of the city of London. The author of this pamphlet very justly also warns his countrymen against the dangers lurking under the specious pretext of reform, and holds out the example of France, where that pretext was the forerunner of a total subversion of government.

ART. 17. *A Cursory View of Prussia, from the Death of Frederick II. to the Peace of Tilfit; containing an authentic Account of the Battles of Jena, Auerstadt, Eylau, and Friedland; as also other Important Events during that Interesting Period. In a Series of Letters from a Gentleman in Berlin to his Friend in London.* 8vo. 176 pp. 5s. Robinson. 1809.

Among the memorable but melancholy events of the present age is the fall of the Prussian Monarchy. A fall so rapid, and from so towering a height, astonished us at the time, and even now is contemplated by many rather with terror and dismay than as a subject of philosophic and useful meditation.

To trace the causes of this disastrous event is the author's purpose, in the letters before us; which, though not distinguished by very deep researches or profound remarks, appear to afford a satisfactory account of the situation of Prussia during the period referred to. It cannot be doubted that the well-digested and energetic system, both civil and military, established by Frederick the Second, was rapidly enfeebled by the indolence, and corrupted by the vices, of his immediate successor; and that the present unfortunate sovereign (if he may be so termed) of that dismembered kingdom, possessed neither sufficient wisdom to anticipate, nor vigour to avert, the ruin of his country. Even the system of the
great

great Frederick himself, though established and upheld by his genius, was not built on solid and permanent foundations, and it was predicted during his life, that the factitious power of Prussia would crumble to pieces, in the hands of a degenerate successor. The profligate manners of Frederick William in private life, and his infatuated as well as base conduct in public transactions, are here distinctly, and we believe justly represented; and the amiable character given of the present monarch excites our regret for his almost (we cannot say wholly) unmerited misfortunes.

The author's relation of the several battles, by which the fate of Prussia was decided, confirms what we had before heard of the previous corrupt state of the Prussian army, and the imbecility or infatuation of its Generals. The following state of the two hostile armies immediately before the battles of Jena and Auerstadt will fully account for the decisive result of that unfortunate day.

"In the field, the Prussians, together with the Saxon troops, had about 110,000 men;—but the Saxons had in general been treated with such disregard, that they had no inclination for the service; and the Duke's indifference to them, and total want of attention to see the army provided with at least the necessary food and ammunition, disgusted all the troops, who, besides, had scarcely any remains of the old Prussian character; nor were the officers in general, attached either to their commander or the cause. The commander seemed to have no decided plan, the generals of course issued no decided orders, and therefore there was no one could absolutely determine what was to be done. The army thus appeared more like a crowd collected without purpose than a regular body of troops, in array to protect every thing that should be most dear to them. Against such disunited and somewhat dismayed people, imagine you see opposed about 160,000 troops accustomed to conquest, led on by brave veteran officers, with the active Bonapartè at their head to direct the whole; you will then find the result not very difficult to determine; nor will even the recital afford any great display of description, as the day was won before the commander in chief of the Jena division, Prince Hohenlohe, or his staff, then at Kappellendorff, had left their beds!"

The author's accounts of the subsequent battles of Pultusk, Eylau, and Friedland, are less minute; and, we think, sufficient credit is not given to General Bennigsen for his gallant and effectual resistance at Eylau: by which (though the Russian army first quitted the field) the important town of Königsberg was saved. Had the Russian army been afterwards equally reinforced and equally well provisioned with that of Buonaparte, it seems not improbable that he would have experienced a serious and perhaps irrecoverable reverse of fortune.

Upon

Upon the whole these letters are well worthy of attention, as containing an interesting and apparently impartial detail of events not fully known, and of a very important period in modern warfare.

ART. 18. *A View of the Political Situation of the Province of Upper Canada, in North America; in which her Physical Capacity is stated, the Means of diminishing her Burden, encreasing her Value, and securing her Connection to Great Britain, are fully considered. With Notes and an Appendix.* 8vo. 79 pp. 3s. Earle. 1809.

By an act of parliament passed in 1791, the Province of Canada was divided into two governments that of Upper and that of Lower Canada; the former of which (consisting principally of waste and unoccupied lands) was destined to be the principal asylum for American loyalists; and by the same statute, a constitution similar to that of Great Britain was conferred on this infant colony. Many other wise and beneficial regulations were adopted, and the government was conferred on an * officer not less distinguished by military and civil abilities, than by a high sense of honour, and an indefatigable zeal in his country's service.— Yet (strange to tell!) these well-digested regulations, and this beneficial system of government have (according to the author before us) been since perverted, the affections of the colonists to Great Britain greatly weakened, and the advantages which might be derived from that territory almost wholly thrown away. Acquainted, as we were thoroughly with the character of the first Lt. Gov. and of one of the earliest, if not the first † Chief Justice of that province, we cannot believe that such abuses as are here enumerated existed, (or at least grew to any height) during their political and judicial administration. Great partiality is said to have been shown in the grants and appropriations of lands, and great extortion practised on some of the persons applying for them: nor (according to this writer) have the intentions of the act of parliament in giving the British constitution to the Canadas been fulfilled; as many internal duties, penalties and forfeitures are “not appropriated by the provincial assembly, but drawn and applied by the executive.” Many and flagrant abuses in the administration of justice are also alledged by this author, and much oppressive conduct toward meritorious individuals. In our transactions with the Indian nations this author represents them as ill treated by the colonial government of Upper Canada; and he de-

* The late amiable and excellent General Simcoe.

† Mr. Osgoode.

scribes in strong (we believe in just) terms the very considerable resources which might, by proper management, be drawn from that colony. It should be observed, that this author has authenticated his several allegations by affixing his name *, and † place of abode to this pamphlet.—Such allegations, so particular as to the facts, and authenticated by a name, which, we presume, is respectable, undoubtedly deserve serious consideration.

ART. 19. *Observations on the Political Tendency of the late Public Meetings, for returning Thanks to G. L. Wardle, Esq. with Remarks on Mr. Cobbet's Address to the People of Hampshire, and on the Proceedings and Resolutions which afterwards took place in that County and in Wiltshire. By A South Briton.* 8vo. 37 pp. 2s. 6d. J. Stockdale. 1809.

That the public meetings arising from the late parliamentary enquiry, in some instances, proceeded to measures by no means warranted by the occasion, and adopted some resolutions of a very mischievous tendency, is now, we believe, felt by many of those with whom those meetings originated; and the conduct of the house of commons, in withholding belief from witnesses whose motives were even then suspicious, and whose practices have since been developed in a court of justice, appears now, to all impartial persons, in its true light. The author of these "Observations," (which appear to have been published before the trials at law) admits, perhaps too hastily, the propriety of returning thanks to Mr. Wardle, but contends, with great energy and strength of argument, against those general resolutions, which, at most of the meetings in question, were ingrafted upon them. His principal object, however, is to hold up to public indignation the conduct of Mr. Cobbet upon this occasion, and expose the evil tendency of those propositions, to which he procured the sanction of a meeting of freeholders in the county of Hants. He particularly objects to the resolve, that in the Bill of Rights it is declared, "that the violating of the freedom of elections of members to serve in parliament, was one of the crimes of King James the Second, and one of the grounds upon which he was driven from the throne of this kingdom." This, the present author declares, (and cites the act itself to prove it) a gross misrepresentation. Undoubtedly the act only recites the violating of the freedom of election as one of the unconstitutional acts of that monarch, to guard against the recurrence of which was the object of the Bill of Rights,

* John Mills Jackson.

† Southampton.

not as a crime for which he was "driven from the government." The vacancy of the throne, afterwards stated, we are expressly told in the same Bill of Rights, arose from the king having *abdicated* the government. Blackstone, however, and other eminent writers explain this abdication as having been inferred not merely from the circumstance of James having deserted the kingdom, but from the various illegal acts enumerated, followed by that desertion. At all events, the framer of the Hampshire resolutions stands convicted of either an inaccuracy, culpable on such an occasion, or a still more culpable fallacy.

Many general observations occur in this work which are worthy of attention; especially as to the proceedings respecting the Duke of York; whose voluntary retirement, after an acquittal by the house of commons, should (in the candid and just opinion of this writer) have fully satisfied the people.

ART. 20. *Speech delivered at the Westminster Forum, on the 30th of December, 1794; including Notes critical and explanatory, and a Vindication of the Principles and Conduct of the various Societies instituted for the Purpose of obtaining a Parliamentary Reform. By John Gale Jones. Second Edition 48 pp. 2s. 6d. Maxwell and Wilson. 1809.*

Ecce iterum Crispinus! The late political meetings in honour of the new democratic idol, Wardle, have revived the topic of Parliamentary Reform, and consequently reanimated our old friend * Citizen John Gale Jones; who has republished one of his candid and sapient orations, delivered more than fifteen years ago, before an assembly of philosophers and legislators, convened at the Westminster Forum. Like the serpent in Virgil, having been buried in the ground, not one, but many winters, he has at length cast off his slough, raised his crest to the sun, and darts out his forked tongue with as much venom as ever.

This publication is very properly dedicated to the author's "Fellow-citizen" and quondam associate, Thomas Hardy; whom he congratulates on his acquittal in 1794, and declaring that "every class of the community, from the highest to the lowest, now acknowledge the absolute and indispensable necessity of a Parliamentary Reform," and claiming for said Thomas Hardy (*the purest patriot that ever breathed!!!*) a share of those "laurelled trophies," which, it seems, are to crown the exertions of "a Burdett, a Folkestone, a Romilly, and a Wardle!"

* See Brit. Crit. Vol. XIII, p. 675, in which the disingenuity and hypocrisy of this man were pointed out in an account of his "Farewell Oration."

In a short preface, we are also told, that “*the very principles* which (according to this writer) are now hailed with universal acclamation, are *precisely the same* as those which, but a few years ago, brought Messrs. Tooke and Hardy to the bar of the Old Bailey, consigned Muir and Margarot to a fourteen years transportation to Botany Bay, and Joseph Gerald to a premature and early grave.” Thus far the Citizen Gale Jones.

Now, in the first place, the said citizen must be well aware that the principles thrown out at the meetings alluded to, are not *precisely the same* as those of himself, and his brethren of the Corresponding Society; since not one, we believe, of those Meetings has declared in favour of “*Universal Suffrage and Annual Parliaments*,” the *sine qua non* of Citizens Jones, Hardy, and their associates; nor, if their *principles* were the same, have they pursued the same course to carry them into effect, namely, by assembling a *Convention*, on the professed model of that in France, in order to overawe the legislature, if not to overthrow the constitution. Had they been prosecuted for a misdemeanor, no reasonable man could have doubted of their conviction. But clear as their *intentions* were, the prosecution failed, because the *Overt Acts* of treason were not sufficiently proved. As to the black insinuation, (in a note) respecting the unfortunate Gerald, since it rests on no proof, and is in the highest degree improbable, it only shows the bitterness and malevolence of the writer.

Little need be said respecting the Oration itself, except that it contains all the common-place invectives against the present state of representation, without proposing any other plan than that of *Universal Suffrage*; which every man of common sense must see would produce universal confusion. The impudence of *republishing* a panegyric on the French Revolution, which began in massacre, and has since ended in the most rigid and oppressive despotism, can only be equalled by the malignity shown to the revered memory of Mr. Pitt; the disingenuity of representing him* as having participated in the mischievous designs of the author and his associates, and the despicable cowardice of spitting venom on the tomb of that truly excellent minister; a tomb which was raised by the gratitude, and bedewed by the tears of his country.

* It is not possible for two plans to differ more essentially than Mr. Pitt's scheme of Reform, and that of the Corresponding Society: nor could any thing be farther from his intention than to effect his object by means of a self-elected and dictatorial *Convention*. When, however, the danger of any innovation became manifest from the example of the French Revolution, he wisely and patriotically sacrificed his early opinions to the public safety.

MEDICAL.

ART. 21. *Analysis of the Carbonated Chalybeate lately discovered near Stow; with Observations on the Effects of Carbonic Acid and Nitrogen Gas, on the Animal Economy, &c.; and Extracts from some of the best Authorities we have, relative to the Use of Chalybeates. To which is subjoined a Glossary of the Technical Words necessarily made use of in the Work.* By R. Farmer. 8vo. pp. 68. 2s. fewed. Lackington, Allen, and Co. 1808.

The carbonated chalybeate, which is the subject of the following analysis, is situated in the parish of Lower Swell, three quarters of a mile from Stow. "The water, when first taken from the spring, is beautifully transparent and colourless; the taste inky, but not very unpleasant, and the smell feruginous. A quart of the water yields, by evaporation, about eight grains of solid contents, which the author's analysis proves to consist of

	Grains.
Muriate of Lime	- 0.75
Muriate of Soda	- .25
Muriate of Manganese	- .5
Sulphate of Lime	- 1.
Sulphate of Magnesia	- .25
Carbonate of Lime	- 2.
Carbonate of Manganese	- .5
Carbonate of Iron	- 1.75
Neutral Salts, not ascertained	1.

100 inches of the water yielded gaseous contents in the following proportions. Carbonic acid gas, absorbed by lime water 9. Oxygen gas, absorbed by a solution of lime and sulphur 9. Nitrogen gas 32. Total cubic inches 50. This, the author observes, is a greater proportion of nitrogen gas than has been found in any water yet analyzed. We have no doubt that this spring will prove beneficial to invalids whose cases require chalybeates. Mr. Farmer does not appear to be a medical man, but he has subjoined extracts from various writers, on the use of mineral waters, to indicate the complaints in which they may be taken with advantage.

ART. 22. *Practical Observations on the Nature and Cure of Strictures in the Urethra.* By William Wadd, Member of the Royal College of Surgeons, London. 8vo. pp. 88. 3s. J. Callow. 1809.

After the perusal of every book which comes under our observation, we naturally ask ourselves, what good purpose it appears

pears calculated to fulfil. We wish it were equally natural for an author to make the same enquiry previously to writing, or at least previously to committing the fruits of his labours to the press: we should not then have to wade through such a mass of useless matter, nor would so much stale material, dressed up in a variety of forms, be daily laid before the satiated public. Mr. Wadd, in his *Observations upon the nature and cure of Strictures in the Urethra*, endeavours to prove the superior efficacy of the use of common bougies, over the application of those which are armed with caustic; conceiving himself fully qualified to do so from his "having hitherto never committed (himself) as an advocate for *either mode of practice*, and having had great opportunities of seeing the effects of each." Notwithstanding these great opportunities, however, Mr. Wadd has certainly at length *committed himself*, for his observations contain nothing new, either in fact or idea, upon the subject; we therefore feel very much inclined to class him among those inconsiderate authors to whom we have already alluded.

Mr. Wadd objects with horror to the use of the armed bougie, because, under its application, "the surgeon is not the only party made sensible of its action,"—regards with astonishment equal to that of Mr. Whately, "The coolness with which a surgeon views a chamber-pot full of blood, and the ease with which he calls for another;" and once actually got such a fright by being "covered with blood, which came out with a jet, nearly equal to the flow of urine," that he joins the *ingenious author* of the first lines of the practice of surgery, in agreeing, that even could we imagine that the caustic would remove the obstruction, "our judgment and common sense would revolt at the doctrine of this being the proper plan to be pursued."

At the close of his *Observations*, Mr. Wadd has placed the detail of some of the cases which have led him to judge of the superior advantages of the common bougie. How far they may be allowed weight in determining this point, may perhaps be judged, by our giving one of them, which we have selected as a specimen. We question much whether the Major, who is the subject of it, felt so much alarm in the whole course of his campaigns, as he did during the period of those seven eventful weeks, in which his surgeon was probing his urethra, in search of a stricture, which many, probably, will be inclined to think the product of an imaginary impression.

CASE IV.

"Major ———, about thirty-five years of age, applied to me to examine whether he had strictures. He said he could make water *very well*, but that he was living with a friend who was suffering dreadfully; that his mind was so affected by it, that he could not rest satisfied till he was *sure* he was free from any symptom of the complaint; particularly as his course

of life, for years, had been such as to warrant the expectation of it. I passed a full-sized bougie as far as the bulb of the urethra, but could not get it further; it was therefore withdrawn, and I could not then persuade him to let me try a smaller size. His distress was very great, though he confessed he did not feel the least pain on its introduction, yet the sensation at taking it out, he said, was horrible. In a few days he consented to another trial; a moderate-sized bougie passed through without pain, and in seven weeks, a full-sized bougie passed *the stricture*." P. 75.

BIOGRAPHY.

ART. 23. *Memoirs of the Life and Writings of Victor Alfieri. Written by Himself. Translated from the Italian.* 2 Vols. 8vo. 15s. Colburn. 1810.

The author of this whimsical performance is known as a dramatic writer, and, among his countrymen, of no small celebrity. His calibre, according to our John Bull's estimate of literary talent, is of no considerable weight. Yet his life, thus written by himself, is far from being destitute of interest or entertainment. It exhibits a memorable specimen of the wretched mode of education adopted among individuals of noble birth in Italy, the thralldom in which they were held by their confessors and priests, and the little pains which were taken to enlighten and improve the understandings of youth. The Count represents himself as a wayward, but certainly not an unamiable character; and his adventures, at least many of them, are amusing enough. His good sense seems, on most occasions to have induced him to give a decided preference to the English character. The Penelope, whose name is introduced in Alfieri's adventures in this country, can have been no other than the celebrated Lady Ligonier.

EDUCATION.

ART. 24. *The Principle of the System of Education in the Public Schools of England, as it respects Morality and Religion, favourably, but impartially, considered.* 8vo. 80 p. Hatchard. 1809.

The dispute, which arose some years ago, respecting the system of religious education at our principal schools, was, we conceive, terminated by the able and spirited work * of the Dean of West-

* See Brit. Crit. Vol. xviii. p. 657.

minster. The author before us treads, in a great measure, over the same ground, and defends our public schools from the twofold charge of neglecting the study of Christianity, and of devoting so much time to the study of Pagan writers as to cause the youths educated there to imbibe false principles and feelings. To these imputations the author replies, 1st. That as much is done in the study of Christianity as can be with safety in a public school, and that what is done is sufficient. 2dly. That the study of Pagan writers is not injurious to the interests of Christianity. On the first of these topics he presents us with an account of the religious studies and exercises at Eton and Westminster, which he professes to transcribe from the work of the Dean of Westminster, and these he deems sufficient, without making theology a distinct branch of study; which, in his opinion would, to youths, at such an early period of life, be less likely to afford instruction than to produce disgust.

The author proceeds to argue, that "the study of the Pagan writers is not injurious to the interests of Christianity." This point has been already so satisfactorily proved (and indeed the objection itself is so futile), that we deem it unnecessary to say more, than that the present author has not added any material argument to those of his predecessors; nor has he placed the subject in a very striking point of view.

The third proposition, laid down by this author, is, "that though the discipline" (at our Public Schools) "is lax, yet on that laxity is founded a peculiar utility, and the evils naturally arising from it may be guarded against by proper care." This leads him into a long disquisition, which our limits will not permit us to accompany; nor indeed is it necessary, as we agree with him on the principal points. The circumstances of a public school not admitting of attention to the different characters of boys, or of that close confinement which would preclude all irregularities of conduct, are yet accompanied with these advantages, that they produce a knowledge of the world, and habits of self-possession, which a private education cannot confer. These are, in the author's opinion, the advantages of that laxity of discipline (as he terms it) which is unavoidable in a public school. On the other hand, the danger of vicious habits being acquired, may, he thinks, be greatly counteracted by the judicious attention of parents, who ought to make it their business to gain an ascendancy over the mind of their child before they send him to school, and afterwards, so far as circumstances will permit, to "superintend his conduct, enquire into his pursuits, observe his inclinations, and seize every opportunity to direct his judgment, strengthen his principles, and fix his habits." Upon the whole, this work, though prolix, appears well intended, and contains some suggestions not unworthy of attention.

DIVINITY.

ART. 25. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Wednesday, Feb. 8, 1809, being the Day appointed for a General Fast. By Samuel, Lord Bishop of Carlisle.* 4to. 26 p. 2s. Rivingtons. 1809.

We have here a suitable, and very momentous discourse, on the nature of God's judgments upon earth, the blindness of men respecting them, their unwillingness to believe in the operation of any but human causes; and the necessity for severity, on the part of the Divine Ruler to awaken men to any sense of duty. This is argued with strong and solemn feeling of the truth. "Is one nation," says the Bishop, "successful over another? You hear men haranguing most carelessly upon the superiority of plan and management; none considering the predisposing cause, God's intent to raise up one and to pull down another; his blinding of a nation, so as not to profit by wise counsellors; and, by a multitude of these imperceptible circumstances, his making of the weak confound the strong." P. 13.

Again, he asks, "Does it appear that any nation ever gave proof of a strength inherent in itself? Does it not rather appear, that God raised them up for a time, to show his power in and by them, and that they all at length successively fell by their own vicious inclinations, and by not being fostered by the Grace of God? How easily might the power that now triumphs in its unexpected dominion, be humbled, by disease or by want, by sudden disasters, by its own provoking arrogance, by its levity, or by the disaffection of its associated peoples! How easily also might our maritime greatness be diminished by much the same causes, or rather by one blasting of the breath of God's displeasure." P. 14.

We have seen many discourses on these topics, but few, if any, where the right consideration of them was urged with so much energy and effect.

ART. 26. *Select Portions of Psalms from various Translations, and Hymns from various Authors; the whole arranged according to the yearly Prayers of the Church of England, with Attempts at Corrections and Improvements. By the Rev. John Kempthorne, B. D. and late Fellow of St. John's College, Cambridge.* 12mo. 3s. 6d. Hatchard. 1810.

The object of the pious compiler of these Psalms and Hymns is to promote "Congregational singing of psalms, hymns, and spiritual songs," to the accomplishment of which we would ourselves gladly contribute. The version of Tate is oftentimes in-

harmonious and harsh, nor is that of Merrick entirely free from such imputation.

The compiler also endeavours to obviate the objection which some persons make to the singing of hymns in churches, which has probably arisen from an injudicious use of certain exceptionable compositions of the kind. This prejudice, however, appears to be diminishing. This idea is so far original, but we have psalms and hymns in their order, adapted to every season of the year, with the addition of occasional hymns, which may be introduced at any season, and doxologies. There is also a copious index to the work, and there appears to be no reason why it may not properly be recommended for general use.

ART. 27. *Intolerance the Disgrace of Christians, not the Fault of their Religion.* By the Rev. Christopher Wyvill. 8vo. 112 p. 2s. 6d. Johnson. 1809.

The zeal and industry of this writer had hitherto been employed in the pursuit of his favourite political object, parliamentary reform, and to correct the supposed abuses in parliamentary representation. He has now taken up the gauntlet against another enemy; which he terms *intolerance*, but which other authorities, of no small account, have deemed "the security of our established Protestant Church." Intolerance, according to Mr. W., consists not only in prohibiting the free exercise of religious worship, not merely in the infliction of penalties, or vexatious hardships, on those who dissent from the religion of the state, but in excluding from situations of commanding influence, and from the power of legislating for the Established Church, those bodies of men whose religious principles are necessarily adverse to its interests. While therefore we readily agree with him that "Intolerance is a disgrace to Christians," we must ever protest against his application of that term to those securities by which the Constitution has guarded our Church (a church as the author himself admits, p. 83) "inseparably connected with the State."

It is but justice to this author to state, that the first part of his work contains a clear exposition of the principles, and an able defence of the truth of Christianity. He then expatiates, justly, (but surely at the present period unnecessarily) against the bigotry and intolerance that prevailed in former times, and states the happy change that has since taken place in this country and the sister kingdom of Ireland. This reform he considers as imperfect, whilst the Test Act remains, and whilst an abjuration of the Papal Supremacy is still required. It is not our intention to enter here into a defence of those important bulwarks of the Constitution. But the author (himself a clergyman of the Established Church) would do well to pause, before he pronounces on the perfect safety of conferring an unlimited share of political

tical influence on every sect of dissenters, who have already (though excluded from corporations) the right of voting at all other elections, and even of sitting as Members of Parliament. Let him also, before he urges so confidently the removal of every disability from the Romanists, weigh well the consequences of their admission into both houses of the Legislature; let him view them courted by rival politicians, legislating for the Established Church alternately, and alternately throwing their weight into the scale of that party which most inclines to favour their own hierarchy. Lastly, let him contemplate a Protestant king (if the throne itself is still to be Protestant) with Roman Catholic expounders of the laws, a Roman Catholic head of the army, Roman Catholic counsellors, and, above all, a Roman Catholic chancellor, the distributor of his church patronage, and the keeper of his conscience!!!

ART. 28. *The necessary Connection between Christianity and Civil Order: A Sermon preached in the Parish Church of Louth, before the Louth Yeomanry Cavalry, on Sunday the fifth Day of November, 1809, and published at their Request. By the Rev. Thomas Orme, D.D. F.S.A. Chaplain to the Troop. 18 p. Crosby and Co. 1809.*

An eminently well written, seasonable, and useful discourse, which we recommend to the attention of our countrymen in general, at this momentous crisis, and of those real patriots, the voluntary defenders of it, in particular. But, a few specimens will be its strongest, as well as most just recommendation.

“ The extraordinary state of the world, which at present is permitted to agitate nations, by the inscrutable providence of God, seems to forbid political controversy; every position, which may tend to promote cordial union, should be anxiously enforced; and therefore, the more humble, yet more useful plan shall be adopted, of endeavouring, first, to prove the necessary connection between Christianity and civil order in a general sense: and secondly, more immediately with respect to the constitution of this kingdom.” P. 6.

“ Happy is the King, who wishes to derive his felicity from no other source, but the love of his subjects; ambitious of the highest honour, of reigning over a free nation. Happy are the people, whom the sense of gratitude, affection, and the christian duty of proper submission, influence to pay that honour to their King which is the just tribute to his deserts. Happy are the King and the people that are in such a case; the one deserving every mark of royal respect, which the others cordially offer; an illustrious example of elevated virtues to monarchs, nor less the object of admiration, when viewed in the scenes of private life, dignified by intrinsic greatness. In a word; we have only

to make our humble supplications to the Almighty Disposer of every event, that he will in mercy continue to us, and to our posterity, such distinguished blessings as we now enjoy, from THE BEST KING, THE BEST GOVERNMENT, and THE BEST RELIGION." P. 17.

ART. 29. *The Practical Knowledge of Christ, essential to the Christian: Enforced in a Sermon upon John xiv. 9, and preached in the Parish Church of St. John's, Halifax, February 5th, 1809. By the Rev. G. Nicholson, Assistant Curate of St. Anne's, and St. John's, Halifax; and Author of a New Vindication of the Divine Authority of the Holy Scriptures, addressed to Deists, &c.* 8vo. 18 p. Wheelers, Manchester. 1809.

An animated and vigorous discourse, of which the concluding words will be no unfavourable specimen: "Let us therefore behold his beauty in his holy temple, yea in all places, and on all occasions. Let our highest knowledge tend to this. And let us account no knowledge worth any thing, which hath not essential humility and universal love attending it. Let us all make the most of our present possibilities of thus knowing the Lord; that we may know him again more joyfully in heaven. Then, instead of uttering that dreadful sentence, 'I know ye not; depart from me, ye that work iniquity:' he shall take us completely home—away from darkness and sorrow, pain and weakness, sickness, death and hell, to be his beloved friends for ever."

ART. 30. *A Sermon, preached at Woburn Chapel, on Wednesday, February 8, 1809; being the Day appointed for a General Fast. By the Rev. W. Cockburn, A.M. Christian Advocate in the University of Cambridge. Dedicated, by Permission, to William Cowper, Esq. Lieutenant-Colonel Commandant of the Loyal British Artificers, who was present with his Corps on the Occasion. Published by Desire of some of the Gentlemen of the Congregation.* 8vo. 24 p. 1s. 6d. Hatchard, &c. 1809.

The dedication is highly creditable to Lieut. Col. Cowper: "You have the honour to command a corps of voluntary soldiers, who are associated for the disinterested and noble purpose of protecting their country. You have been assiduous in teaching them such military practice as may increase the value of their courage and their zeal. But besides this necessary part of an officer's duty, you have moreover seized every occasion of going with them to the house of God; and of teaching them, by the efficacy of your example, to implore forgiveness of their sins, and to crave the protection of that Omnipotence, who is alone the giver of all victory." P. 3.

A piece of oratory more animated and vigorous than this,
has

has scarcely come within our notice. That it is sometimes even *festical*, one specimen will sufficiently prove: "As some Numidian lion who has approached a populous town, from whose numerous and fast issuing inhabitants he feels obliged to retreat back to his den, turns himself round, and with stately pace withdraws: the shouting populace press on his flanks, approach him, and with missile darts annoy; but if he bend his head around, and glare upon them with his yellow eye, and erect his angry mane, the pursuers pause, or fly away, or tremble in silence till he again resume his homeward march: So Britain's army majestically and nobly retired before an innumerable host of enemies." P. 8.

At pages 10, 15, 16, &c. we meet with oratory better agreeing with our taste; particularly, in the concluding words: "Great and tremendous Being! who dost, from thy throne, in the midst of universal calm, behold this little world of strife, contention, and war, have mercy on us! have mercy on our country! turn from us all those evils which we most justly have deserved! and oh! if the catalogue of our united sins be numerous and call aloud for vengeance, yet let the united prayers of thy numerous servants, this day assembled in thy temples, plead to mitigate thine anger, and to avert the fierceness of thine indignation! Immortal Monarch of the universe! Incomprehensible! that sittest above the heavens! have mercy upon us, both in this world, and in the next! through Jesus Christ, our Lord.—Amen!"

MISCELLANIES.

ART. 31. *A circumstantial Report of the Evidence and Proceedings upon the Charges preferred against his Royal Highness the Duke of York, in the Capacity of Commander in Chief, in the Months of February and March, 1809. By G. L. Wardle, Esq. M. P. Before the Honourable House of Commons. Including the Whole of the original Letters of his Royal Highness the Duke of York; the Speeches, correctly taken in full, of the various Members; with all the other Documents produced in the Course of the Investigation, and the Decision of the House of Commons upon this very important Subject. Illustrated by Portraits.* Albion Press Edition. 8vo. 700 pp. 14s. 6d. Cundee. 1809.

Though this report be evidently published under the influence of party prejudices, on what was considered as the popular side; (which is always the side of condemning any great person accused) and though in the short preface some facts are grossly misrepresented, in consequence of such prejudices; yet so much is any publisher pledged, in a matter of such notoriety, to obtain reports as correct as he can, that we see no reason why this should not be

received as a convenient book of reference, for common purposes, when these charges are the subject of discourse or recollection. For any more important purpose it could not certainly be used, any more than the portraits inserted could be received as correct representations of the persons whose names they bear. A few of them have a sort of general resemblance, taken from well-known prints; but others are, to our knowledge, so perfectly unlike, (as for instance, that of the Chancellor of the Exchequer) that the names of any of Bonaparte's senators might probably be affixed to them with equal propriety.

ART. 32. *A Manual of Essays selected from various Authors* In two Volumes. 12mo. 9s. Rivingtons. 1809.

Both the plan and execution of these volumes appear to deserve commendation. The object of the collector has been, he says, "to place in the hands of the general reader some of those detached but valuable writings, which are buried in bulky volumes, or lost in the mass of our fugitive pieces: to separate from systematic treatises some of those portions which are peculiarly applicable to the purposes of common life, and to select useful and practical Essays from those writers whose entire works cannot safely be trusted in the hands of inexperienced youth." We are satisfied on examination, that this has been performed with judgment: and, in pursuance of this plan, we see some useful Essays extracted even from Shaftsbury and Hume. The editor apprises us that we shall not find here any of the papers published in the great selection of British Essayists: and that they are not attempted to be arranged in chronological order. When he adds that they are not "always in the exact words of the respective writers," we feel rather startled at a liberty which, carried to any great length, would be unwarrantable; but we are inclined to think that the alterations made are no other than what appeared unavoidable, in the process of making into a detached Essay what appeared originally as a part of a connected treatise*.

We are thus furnished with a convenient and elegant manual of Essays, from some authors of great fame, and others whose works are little known, but who deserve, thus far at least, to be recommended to the notice of the general reader,

ART. 33. *Altree's Topography of Brighton, and Picture of the Roads from thence to the Metropolis.* 12mo. 3s. 6d. Longman and Co. 1809.

This is a very cheap and useful little volume. It contains a neat map of the roads between London and Brighton, and a very

* Or as the editor says, "to correct or alter expressions which were either obsolete, vulgar, or incorrect."

well executed plan of the town. There is also a more detailed and more satisfactory description of the town itself than usually accompanies such publications, and the whole must have cost the compiler considerable pains and labour. As few, however, will visit the celebrated watering place without purchasing this manual, it is to be presumed that their pains will be effectually repaid.

ART. 34. *A Dane's Excursion in Britain. By J. A. Anderson, Author of a Tour in Zealand. 2 Vols. 12mo. 5s. 1809.*

These two little volumes contain some lively and entertaining remarks, the consequence of different excursions in England and Scotland by a foreigner, whose work of a similar kind on Zealand we have had occasion to notice with respect. The writer candidly puts his name to his work, which, indeed, on a cursory perusal, it is our opinion that he will have no occasion to repent. He seems exceedingly well acquainted with English manners, our language, and with our best classical authors. He has communicated some entertaining anecdotes, and the narrative is far better worth perusal than the numberless ephemeral productions, which, in spite of the enormous price of paper, we contemplate with terror in heaps upon our tables.

ART. 35. *The Epistolary Correspondence of Sir Richard Steele, including his Familiar Letters to his Wife and Daughters; to which are prefixed Fragments of three Plays, two of them undoubtedly Steele's, the third supposed to be Addison's. Faithfully printed from the Originals, and illustrated with Literary and Historical Anecdotes. By John Nichols, F.S.A. E.A.P. 2 Vols. 8vo. 14s. Nichols. 1809.*

Mr. Nichols, whose zeal in the cause of literature appears to increase with his increasing years, formerly gave the Epistolary Correspondence of Sir Richard Steele in two smaller volumes. Conscious, however, of the desire of the public to become acquainted with every production of this favourite pen; he has now increased them by the addition of three Dramatic Fragments, and a considerable number of Letters. This he has been enabled to do from the liberal communication of Mrs. Scurlock, the descendant of Sir Richard, and the relict of the Rev. David Scurlock. As the Letters and Fragments are unquestionably original, they require not our commendation. They are more or less connected with the writers and the subjects of the Tatler, Spectator, and Guardian, and therefore cannot fail to be highly acceptable. Some, perhaps, will be considered as too trifling for publication, and it must be confessed that the Fragment of Tragedy imputed to Addison, bears but inconsiderable marks of the dignity and energy of composition which might be expected from the Author of Cato.

ART.

ART. 36. *Letters from an Irish Student in England, to his Father in Ireland.* 2 Vols. 8vo. Cradock and Joy. 1809.

There are, at some period of every man's life, moments when he is anxious to dissipate the melancholy under which he labours; but whether this is done by the conversation of his friends, or by amusing himself with literary trifles, is of little importance. To any person in this mood, or indeed to all whose only disposition is to while away the time, we may with great sincerity recommend the present volumes, in which they are likely to find, as far as our knowledge extends, a faithful delineation of the scenes described. The author's being a student is of course entirely supposition, for were we obliged to detail our opinion of his character, it would be, that he was an observant and accomplished loungeur. This we are induced to say, from many reasons, particularly from the great attention bestowed on the Theatre. The author certainly advances many good reasons on the folly of supposing pugilistic combats (Letter 29) to be at all useful or advantageous.

ART. 37. *The Ecclesiastical and University Annual Register, for the Year 1808, with an Appendix, containing an Index, to the English Rectories, Vicarages, Curacies, and Donatives, with the Valuations in the King's Books, the Names of the Patrons, and the Number of Parishioners in each Parish.* 8vo. 16s. Baldwin. 1809.

This seems an undertaking of very difficult execution; but, as far as a cursory survey of its various and multiplied contents has enabled us to judge, it appears to deserve commendation and encouragement. Its contents are the proceedings in parliament relative to ecclesiastical affairs—proceedings in the different bishopricks—proceedings in the universities, colleges—an account of clerical institutions, such as the Corporation of the Sons of the Clergy, Society for promoting Christian Knowledge, Bible Society, &c. &c. There is also an account of Irish bishops, deans, &c. and the proceedings in the dioceses and universities of Scotland. To this is subjoined, what is termed an historical department, consisting of an historical account of the progress of the Gospel in different nations since its first promulgation. This appears rather out of place. It is intended also to introduce articles of ecclesiastical biography, and we have, accordingly in this volume, the Life of the late Bishop of Worcester. The next article is an account of ecclesiastical books and theological publications of the year—a clerical obituary and marriages, and the index described in the title. That many errors must insinuate themselves into so diversified a work can hardly be doubted, we would therefore in a friendly manner caution the editors not to undertake too much. Abstract, didactic

dactic dissertations might well be spared : and the introduction of biographical articles, and critical observations on books deserve more consideration than can in such a work as this be consistently allowed them. The index of rectories, &c., we fear, is servilely copied from Bacon's *Liber Valorum*. We have seen names fixed to livings, as patrons, whose families have long ceased to exist. We have looked for some places without finding them. The editors, however, very candidly solicit the correction of error, and we are of opinion, that a judicious modification of their plan cannot fail of being acceptable to those for whose more immediate use their publication is intended.

ART. 38. *An Address to Christians of every Denomination, particularly to the Society of Friends ; on the Duty of promoting the Education of the Poor.* By a Christian Friend. 8vo. 35 pp. 1s. Black, &c. 1809.

In reading the first half of this book, we turned back frequently to the title page, having met with nothing that relates to the *Education of the Poor*. In the rest of the book, we have found much strong and useful admonition to the public in general, and to the *Society of Friends* (as they call themselves) in particular.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Exposition of the Creed. By John Pearson, D.D. Bishop of Chester. Abridged for the Use of young Persons of both Sexes. By the Rev. C. Burney (of Greenwich), L.L.D. F.R.S. 8s.

An Inquiry into the Moral Tendency of Methodism and Evangelical Preaching, including some Remarks on the Hints of a Barrister. By William Burns. 4s.

The Substance of a Sermon preached at the Blessing of the Catholic Chapel of St. Chad, in the town of Birmingham, on Sunday, Dec. 17, 1809. By the Right Rev. Dr. Milner.

A Charge delivered previously to an Ordination. By G. J. Huntingford, D.D. Bishop of Gloucester, and Warden of Winchester College. 2s. 6d.

The Fountain of Living Waters : a Sermon preached before the University of Cambridge, on Sunday, May 14, 1800. By the Rev. Charles Simeon, M.A. Fellow of King's College, Cambridge. 1s.

The

The Christian laid forth, in his whole Disposition and Carriage. By Joseph Hall, D.D. and Bishop of Norwich. Revised, and addressed to those committed to his Ministerial Charge. By Henry Budd, M.A. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct. 1s.

The virtuous Claims of Humanity, a Sermon preached in the Chapel at Mill-Hill, on Sunday, Nov. 19, 1809, for the Benefit of the General Infirmary, Leeds. By Thomas Jervis. 1s. 6d.

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The Life of Apollonius of Tyana. Translated from the Greek of Philostratus, with Notes and Illustrations. By the Rev. Edward Berwick, Vicar of Leixlip, Ireland. 8vo. 12s.

The genuine Works and Life of William Hogarth. By John Nichols, F.S.A. Edin. and Perth, and the late George Stevens, Esq. F.R.S. and S.A. 2 Vols. 4to. 1ol. 10s.

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Typographical Antiquities, or the History of Printing in England, Scotland, and Ireland; containing Memoirs of our ancient Printers, and a Register of the Books printed by them. Begun by the late Joseph Ames, F.R. and A.SS. considerably augmented

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THE
BRITISH CRITIC,

For FEBRUARY, 1810.

Μητρός τε καὶ πατρὸς, καὶ τῶν ἄλλων προγόνων πάντων, τιμιώτερόν ἐστι
πατέρες, καὶ σεμνοτέρου, καὶ ἁγιώτερου.

PLATO IN CRITONÆ

OUR COUNTRY is more honourable, more venerable, more
holy a relation, than that of Father, Mother, or all our Ancestors
together.

ART. I. *The Works of John Dryden now first collected in
eighteen volumes. Illustrated with notes, historical, critical,
and explanatory, and a Life of the Author, by Walter Scott,
Esq. 18 vols. octavo, 9l. 9s. Miller. 1808.*

IT is matter, rather of reproach than of surprise, that, dur-
ing the last century, no serious effort should have been
made to consolidate the fame of Dryden, by collecting all his
works. At the time of his death, he was, through the exer-
cise of his poetic powers, the object of hatred and envy to
many; and of the few who loved, and even the numbers who
admired him, none felt sufficiently interested in the prefer-
vation of his laurels, to renew the triumphs occasioned by
Dryden's victories over political, or poetical adversaries; at
the expence of encountering the malevolence to which the de-
parted

BRIT. CRIT. VOL. XXXV. FEB. 1810.

parted bard had been exposed. The race of wits who next succeeded were either hostile to the fame of Dryden, or, at the most, content to celebrate his name, while they endeavoured to obliterate his memory; and to speak of his poetry in general terms of applause, while they plundered, and appropriated to themselves, the richest treasures of his Muse. Even Congreve considered himself discharged of the obligation thrown upon him by Dryden's affectionate parting request, that he would be kind to his Muse, by publishing an edition of his plays.

The fame of Dryden thus unprotected suffered a temporary eclipse. Party feeling prevented many of his political pieces from being general favourites, the change of taste drove his plays in rhyme from the stage; some of his others were transformed by Cibber, and the whole tribe of dramatic undertakers; and the two or three which continued to be acted as his, preserved but a feeble and precarious hold on the public attention. The exquisite poetry of his fables failed in recommending them to an age, which was captivated by the never-failing sweetness of Pope; and no student in the art of poetry looked up to Dryden as a model, when, with infinitely greater ease, and certain success, he could catch the tones and the graces of his successor. The critics too, and particularly Hume, had pronounced decisive opinions against him; when the necessity felt by Churchill of throwing the fervid inspirations of his impetuous Muse into forms less restrained than those of Pope, led him to imitate the satiric march of Dryden; and he had the generosity to acknowledge and extol his master. The nervous, manly and discriminative criticism of Johnson completed the restoration of the Bard, to the preeminence from which he had been for a time deposed; and lastly, the minute and anxious labour of Mr. Malone, displayed the immense distance between Dryden and his contemporary rivals, rectified many mistakes of preceding biographers, and exhibited his whole character, as a poet, a politician and a man, in a light often new and surprising, but always interesting.

Notwithstanding these preparatory steps, it is no small glory to Mr. Scott, to be enabled to say, that under his care, the works of Dryden are now, for the first time, presented to the public in a complete and uniform edition. The examination of this performance will comprise not only a view of what Mr. Scott has done for the author, but also occasional observations on the works themselves, and on the attacks made on the author by his rivals and enemies. Mr. Scott has filled one of his volumes with a life of Dryden. In this

department, Mr. Malone had left little for industry to discover, Johnson nothing for criticism to elucidate. The life by Mr. Scott is chiefly to be commended for a clear and perspicuous style of narrative, and an arrangement so commodious for the attainment of a complete view of Dryden's literary labours, that it will be most advantageous to follow it in the present essay. The praise the editor aspires to, is that of having considered the literary productions of his author in their succession, as actuated by, and operating upon, the taste of an age, where they had so predominant an influence.

"In collecting the volumes," he observes, that "he did not feel himself entitled to reject any part of his author's writings; even of those which reflect little honour on the age, by whose taste they were dictated. Had a selection been permitted, he would have excluded several of the comedies, and some part of the translations: but this is a liberty which has not lately been indulged to editors of classical poetry. Literary history is an important step in that of man himself; and the unseductive coarseness of Dryden is rather a beacon, than a temptation."

Perhaps this principle has, in the present instance, operated too largely; for although it would be vain to insist, that an author, of the licentious times of Charles II. should be retrenched until his volumes can be adapted to the more refined notions of these days, yet, some of Dryden's prose translations might have been spared, without injury to any one, except the bookseller. We should feel little obliged to an editor for republishing Osborn's catalogue of Lord Oxford's library, merely because it was compiled by Johnson.

On the other hand, the editor excuses himself where most readers of judgment will think he needed no vindication, for having been too lavish in historical notes, and having entered too deeply into the secret history of the persons and times to which Dryden's satirical poems refer. But his plea is, that he has endeavoured to avail himself of all information, so soon as communicated, whether corrective or corroborative of his prior opinions; and has been desirous, not only to render intelligible, blanks, allusions, and feigned names, but to present, if possible, the very spirit and political character of Dryden's contemporaries.

The additions which Mr. Scott has been enabled to make to the mass of Dryden's works, heretofore published in scattered forms, are not large or important.

"In collecting the poetry of Dryden," he says, "some hymns translated from the service of the Catholic church, were recovered by the favour of Captain Mac Donogh of the Inver-

ness Militia. To the letters of Dryden, published in Mr. Malone's edition of his prose works, the Editor has been enabled to add one article, by the favour of Mrs. White, of Bowman-hall, Gloucestershire. Those preserved at Knowle were examined at the request of a noble friend, and the contents appeared unfit for publication. Dryden's Translation of Freinoy's Art of Painting, and of the Life of Xavier, are inserted without abridgement. From the version of Maimbourg's "History of the League," there is an extract given, which may be advantageously read along with the Duke of Guise, and the vindication of that play. Several pieces published in Derrick's edition of Dryden's poetry, being obviously spurious, are here published separately from his authentic poetry, and with a suitable note of suspicion prefixed to each. They might indeed have been altogether discarded without diminishing the value of the work."

"The life of Dryden," Mr. Scott says, "may be said to comprehend a history of the literature of England, and its changes, during nearly half a century. While his great contemporary, Milton, was, in silence and secrecy, laying the foundation of that immortal fame, which no poet has so highly deserved, Dryden's labours were ever in the eye of the public; and he maintained, from the time of the Restoration till his death, in 1700, a decided and acknowledged superiority over all the poets of his age. As he wrote from necessity, he was obliged to pay a certain deference to public opinion; for he, whose bread depends upon the success of his volume, is compelled to study popularity: but, on the other hand, his better judgment was often directed to improve that of his readers; so that he alternately influenced and stooped to the national taste of the day. If, therefore, we would know the gradual changes which took place in our poetry during the above period, we have only to consult the writings of an author, who produced yearly some new performance, allowed to be most excellent in the particular style which was fashionable for the time."

Intending therefore to connect, with the account of Dryden's life and publications, such a general view of the literature of the time, as may enable the reader to estimate how far the age was indebted to the poet, and how far the poet was influenced by the taste and manners of the age, Mr. Scott commences his memoir with preliminary remarks on the literature of the earlier part of the seventeenth century, tracing it from the reign of James I; a task of no great difficulty, and which is executed without any considerable novelty or felicity.

In the account of Dryden's family, Mr. Scott has generally followed, or rather abridged, Mr. Malone; where he has deviated he is not fortunate. For example, he tells us,
that

that Erasmus Dryden was created a *Knight-baronet* by James I; but a person very moderately acquainted with the degrees of rank in England, would have known that there is no such title. Such a mistake is probably owing to the same negligence, which has called the celebrated master of Westminster school, Dr. Bushby, and has permitted several errors in grammar, both in the biographical memoirs, and the notes on the subsequent volumes, to stigmatize those pages in which the author of *Marmion* has chosen to connect his name with that of Dryden. To the accounts given by preceding biographers, of the poet's pursuits at Westminster and at college, little is added; a longer extract is given from his juvenile poem on the death of Lord Hastings, than Mr. Scott's predecessors had thought necessary, or his readers will think valuable; but, if right, he has the credit of ascertaining a point on which Johnson and Malone were uncertain or mistaken, by stating that Dryden did not obtain his degree of Master of Arts at either university, but by dispensation from the archbishop of Canterbury.

From his family connection with the puritans, Dryden obtained such assistance as induced him, on the death of Cromwell, to consecrate the memory of that extraordinary usurper in an elegy; a sin of youth, for which the enemies he excited in his subsequent political contests frequently put him to shame and penance. However, as Mr. Scott judiciously observes, the elegy on Cromwell, although doubtless sufficiently faulty, contained symptoms of regenerating taste; and, politically considered, although a panegyric on an usurper, the topics of praise are selected with attention to truth, and are, generally speaking, such as Cromwell's worst enemies could not have denied to him. Neither has Dryden made the errors, or misfortunes, of the royal family, and their followers, the subject of censure or of contrast. With respect to them, it was hardly possible that an eulogy on such a theme could have less offence in it. This was perhaps a fortunate circumstance for Dryden at the Restoration; and it must be noticed to his honour, that as he spared the exiled monarch, in his panegyric on the usurper, so, after the Restoration, in his numerous writings on the side of royalty, there is no instance of his recalling his former praise of Cromwell.

The Restoration having brought back the Muses to England, Dryden testified his joyful acquiescence in the new order of things, by publishing *Astræa Redux*, a panegyric on the King, and some other copies of verses. This exhibition of loyalty having offended his puritanical patrons, he was
reduced

reduced to narrow and uncomfortable circumstances, and probably lodged with Herringman the bookseller, in the new Exchange, for whom he wrote prefaces, and other occasional pieces. But having, as Mr. Malone has observed, a patrimony, though a small one, of his own, it seems impossible that he should ever have been in that state of mean and abject dependence, which the malice of his enemies afterward pretended.

He was also patronized by Sir Robert Howard, through whose introduction he became more generally known among persons of distinction; he produced a few short poems, was an early member of the Royal Society, and gave proof of his improved versification by publishing his poem on the victory gained by the Duke of York over the Dutch in 1665; and still more, by his historical commemoration of the events of 1666, under the title of *Annus Mirabilis*. This poem, Mr. Scott observes, may be regarded as one of Dryden's most elaborate pieces; although it is not written in his later, better, and most peculiar style of poetry. It was his last poetical work of any importance, until the appearance of *Abfalom and Achitophel*.

In this long interval, Dryden's labours were chiefly employed on dramatic compositions, for as it would appear that at the period of the Restoration, he renounced all views of making his way in life, except by exertion of the literary talents with which he was so eminently endowed, his becoming a writer of plays was a necessary consequence; for the theatres, newly opened after so long silence, were resorted to with all the ardour inspired by novelty; and dramatic composition was the only line which promised something like an adequate reward to the professors of literature. Dramatic amusements having been rigorously suppressed during the usurpation, were proportionately cherished when royalty was re-established. The King having formed his taste during his exile; took the models of the two grand departments of the drama from two different countries. France afforded the pattern of those tragedies which continued in fashion for twenty years after the Restoration, and which were called *Rhyming or Heroic Plays*. On the model of the tedious and bombastic French romances, such as *Le grand Cyrus*, *Cleopatra* and *Clelie*, was formed the French tragedy,

“ In which every king was by prescriptive right a hero, every female a goddess, every tyrant a fire-breathing chimera, and every soldier an irresistible Amadis; in which, when perfected,
we

we find lofty sentiments, splendid imagery, eloquent expression, sound morality, every thing but the language of human passion and human character. In the hands of Corneille, and still more in those of Racine, much of the absurdity of the original model was cleared away, and much that was valuable substituted in its stead; but the plan being fundamentally wrong, the high talents of these authors, unfortunately, only tended to reconcile their countrymen to a style of writing, which must otherwise have fallen into contempt. Such as it was, it rose into high favour at the court of Louis XIV. and was by Charles introduced upon the English stage."

Comedy, on the contrary, divested by the depraved taste of the monarch and the age, of every pretension to decency, was not, in its plot, formed upon the Parisian model.

"The English audience had not patience for the regular comedy of their neighbours, depending upon delicate turns of expression, and nicer delineation of character. The Spanish comedy, with its bustle, machinery, disguise, and complicated intrigue, was much more agreeable to their taste. This preference did not arise entirely from what the French term the phlegm of our national character, which cannot be affected but by powerful stimulants. It is indeed certain, that an Englishman expects his eye, as well as his ear, to be diverted by theatrical exhibition; but the thirst of novelty was another and separate reason, which affected the style of the revived drama. The number of new plays represented every season was incredible; and the authors were compelled to have recourse to that mode of composition which was most easily executed. Laboured accuracy of expression, and fine traits of character, joined to an arrangement of action, which should be at once pleasing, interesting, and probable, requires sedulous study, deep reflection, and long and repeated correction and revision. But these were not to be expected from a play-wright, by whom three dramas were to be produced in one season; and in their place were substituted adventures, rencountres, mistakes, disguises, and escapes, all easily accomplished by the intervention of sliding pannels, closets, veils, masques, large cloaks and dark lanthorns. The favourite comedies, therefore, after the Restoration, were such as depended rather upon the intricacy, than the probability of the plot; rather upon the vivacity and liveliness, than on the natural expression of the dialogue; and, finally, rather upon extravagant and grotesque conception of character, than upon its being pointedly delineated, and accurately supported through the representation."

Such, Mr. Scott observes, was the state of the English drama when Dryden became a candidate for theatrical laurels, and while we follow him through his detail of the theatrical pieces produced by his author, it is not intended regularly

gularly to notice the merits and defects of every one, but to offer some occasional observations, such as either the play or the Editor's comment on it may seem to require.

Dryden produced twenty-eight plays; the period in which he wrote for the stage, from the *Wild Gallant*, which appeared in February 1662-3, to *Love Triumphant*, which was acted in 1694, was thirty-two years. If this number of plays were distributed according to an average, it would not appear that Dryden possessed any extraordinary copiousness of fancy or facility of composition, but when it is recollected that in many of those years his attention was altogether withdrawn from the stage, and it is remembered that during some portion of the period he was compelled by a contract, stated by himself in the prologue to the *Mock Astrologer*, to write three new plays in a year, he will not be deprived of the celebrity which a great critic has bestowed on the extraordinary endowments which could so well accomplish such a task.

Dramatic composition appears, by Dryden's own confession, and by the observation of all his biographers, not to have been an employment for which he considered his mind to be well constructed; and yet in the course of his dramatic essays, he has perhaps displayed all the resources of his mind, showing how readily he could turn his great powers to any given subject; with what audacity he could invent, with what fervour he could depict, with what subtlety he could reason, and with what felicity he could imitate. Still, they who look with attention to Dryden's more happy efforts, will not only ascertain the fact, but will perceive the reasons why his genius did not successfully apply itself to the formation of dramas. The true art of the scene, that touching exhibition of human nature, which affects the heart and subdues the understanding, consists in those exquisite disclosures of the latent causes of action and passion, which he who can manage dialogue and incident in all their purity and precision, knows how to draw forth by slight and casual, as well as by strenuous and premeditated acts and expressions; but in Dryden, no character is drawn out by that which is opposed to or in co-operation with it, but every one unfolds and displays itself. Every incident has evidently been contrived on purpose to produce the very observation which follows upon it, and every stroke of the witty or the sublime is easily to be traced to something so exactly premeditated in the mind of the poet, that the person in the play seems to have been created on purpose to be clothed with the very characteristics with which the author has been pleased to invest

vest him. Under such circumstances, the delight which should flow from scenic representation is almost altogether suppressed, or, at the utmost, it is limited to that which fine language, poetic images, and unexpected illustrations can bestow, and far removed from the higher sensations which are created by passion artfully excited, and humour judiciously displayed.

The *Wild Gallant*, with which Dryden unsuccessfully commenced his dramatic career, deserves notice only as a specimen of the dissolute manners which then prevailed, and of the bad taste which is the constant attendant on depraved manners. This play, which was acted at court by command of the King, and protected by the beautiful Countess of Castlemain, afterward Dutchess of Cleveland, contains, among many other passages of filthy grossness, a scene, in which a justice of the peace is seen romping with an old procuress and her bevy; the two virtuous ladies of the play are introduced to dance among them, and the joke of the exhibition is, that the prostitutes, at parting, give their several addresses in lanes and places, the very names of which the ear of modesty must abhor to hear repeated.

Such was Dryden's entrance into the fields of the drama at the age of thirty-two; and to those who duly consider this play, the evident borrowing of the little character it contains, the unsuccessful attempts at wit and pleasantry, and the want of judgment in conducting the plot, it will appear surprising that the same poet should at any time afterward attain the celebrity he did, and should in so many modes and styles of dramatic composition show so much ability and genius. If he never attained to the greatest heights in this art, it was evidently not for want of all the materials which education and fancy can furnish, but for want of that animating and directing impulse which enables a man, where the capacity of his mind is rightly consulted, to effect in their greatest extent all the objects he has in view.

The *Rival Ladies*, properly termed by Mr. Scott a drama of intrigue borrowed from the Spanish, is defective in its structure, destitute of interest, and remarkable chiefly as it contains Dryden's first essay in rhyming dramatic poetry, a species of composition in which he afterward attained unrivalled excellence.

The *Indian Queen* was next produced, in conjunction with Sir Robert Howard; it is a play in rhyme: the share to be claimed by each co-adjutor is uncertain, but its success was ample. To this Mr. Scott says,

“*Doublets*

" Doubtless the scenery and dresses contributed not a little. Moreover, it presented battles and sacrifices on the stage, aerial demons singing in the air, and the god of dreams ascending through a trap; the least of which has often saved a worse tragedy."

In connexion with this play was Dryden's next production, the *Indian Emperor*, but the affinity of the personages in one drama could not, in the author's apprehension, be made evident to the audience, without the aid of a clumsy device, that of distributing printed papers, in order, as it was afterward expressed in the Rehearsal, "to insinuate the plot into the boxes." The vigour of poetry and force of imagination displayed in this piece were sufficient, notwithstanding its many faults, to make its author a conspicuous mark for envy; and accordingly he was soon attacked by a contemporary satirist, who, describing a dinner party of noisy coxcombs, introduces the mention of Dryden's play with these lines:

" Mine host, who hardly spoke a word an hour,
Now rose, and prais'd the Indian Emperour."

After the appearance of this play, the author was engaged in a literary controversy on the propriety of writing dramatic pieces in rhyme, and that too, with his friend, patron, and fellow labourer, Sir Robert Howard, whose sister, Lady Elizabeth Howard, daughter of the Earl of Berkshire, he married in 1665. This marriage was unhappy, and Mr. Scott loses his observations on it with some admirable remarks, which a poet alone could make, in describing the feelings of a poet under such a misfortune.

"It is difficult," he says, "for a woman of a violent temper and weak intellects, and such the lady seems to have been, to endure the apparent[ly] causeless fluctuation of spirits incident to one doomed to labour incessantly, in the feverish exercise of the imagination. Unintentional neglect, and the inevitable relaxation, or rather sinking of spirit, which follows violent mental exertion, are easily misconstrued into capricious rudeness, or intentional offence; and life is embittered by mutual accusation, nor the less intolerable because reciprocally just. The wife of one who is to gain his livelihood by poetry, or by any labour (if any there be) equally exhausting, must either have taste enough to relish her husband's performances, or good nature sufficient to pardon his infirmities. It was Dryden's misfortune, that Lady Elizabeth had neither the one nor the other; and I dismiss the disagreeable subject by observing, that on no one occasion, when
a farcasm

a farcaſin againſt matrimony could be introduced, has our author failed to ſeaſon it with ſuch bitterneſs as ſpoke an inward conſciouſneſs of domeſtic miſery.”

In an introduction to the *Rival Ladies*, Dryden had maintained the ſuperiority of plays in heroic meaſure over thoſe in blank verſe, and when the fire in 1666, by deſtroying the play-houſe, put a ſtop to dramatic representations, he had leiſure, after publiſhing his celebrated poem of *Annus Mirabilis*, to produce his “*Effay on Dramatic Poetry*,” a vigorous and judicious work, which being in the form of a dialogue, Sir Robert Howard, in the character of one of the ſpeakers, was made to urge, without ſucceſs, the ſentiments he was known to entertain on the preference of blank verſe to proſe. Sir Robert vindicated his own opinions in an angry preface to the *Duke of Lerma*, and as he treated Dryden with conſiderable diſdain, the poet, when he publiſhed a ſecond edition of the *Indian Emperor* in 1678, prefixed to it a “*Defence of his Effay*,” which comprized an attack on his opponent, ſo vigorous and ſevere as, for a conſiderable period, to occaſion animoſity between them.

As plays in rhyme will probably never again be written, and as even thoſe of Dryden are not likely to be revived, the controversy is now diveſted of much of its intereſt; but the cenſure of this mode of writing ought ſurely not to be ſo extenſive as to include a denial of the taſte or good ſenſe of thoſe who could adopt it. The mode of dramatic recitation, in Dryden’s time, does not appear to have been reduced to that ſtandard of ſimplicity and nature, to which the good ſenſe and taſte of Garrick brought it in the laſt century, and therefore the ears of the audience were not ſo much hurt as they would be in theſe days by the recital of ſpeeches in rhyme. Precedent was not decidedly againſt it, as even Shakſpeare, in many of his plays, has indulged largely in that way of writing, and particularly in *Romeo and Juliet*, beſides occaſional burſts in many of his tragedies, and long ſcenes in ſome of his comedies. Dryden, who had more than any man a complete command of all the reſources which rhyme could give, was obliged late in life, to allow that ſuch a form of writing did not admit of the diſplay of nature or paſſion; but for deſcription, narration, and argument, it poſſeſſes many great advantages. No man perhaps can ſeriously wiſh to ſee on the theatre an entire play, even of Dryden’s, in rhyme; but he muſt have carried his objections to an extraordinary pitch of faſtidiousneſs who can peruſe without ſenſations of the higheſt pleaſure, many of the

the scenes and passages in those pieces, which a more correct taste than that which prevailed in the days of the author, has now consigned entirely to the closet.

These observations must be understood as applying, not to the Indian Emperor alone, which, however, contains many brilliant passages, but also to his other heroic plays, and particularly the Conquest of Grenada and Aureng-Zebe.

When the theatre was re-opened, Dryden was bound by a contract with the King's Company, to produce three plays in a year, the probable profits being between three and four hundred pounds. His first production, under this agreement, was "Secret Love, or the Maiden Queen." In his prologue he made the boast which was afterwards recollected to cast ridicule upon him, beginning,

"He who writ this, not without pains and thought,
From French and English theatres has brought
The exactest rules, by which a play is wrought."

Mr. Scott's two opinions on this play, delivered in the life of the author, and the short note prefixed to the piece, are remarkable for their contrariety. In the first he says:

"The tragic scenes of the 'Maiden Queen' were deservedly censured, as falling beneath the 'Indian Emperor.' They have neither the stately march of the heroic dialogue, nor, what we could be more pleased to have found in them, the truth of passion and natural colouring, which characterized the old English drama. But the credit of the piece was redeemed by the comic part, which is a more light and airy representation of the fashionable and licentious manners of the time than Dryden could afterwards attain, excepting in 'Marriage a-la-mode.' The King, whose judgment on this subject was unquestionable, graced the 'Maiden Queen' with the title of *his play*."

In the latter he says: "The character of the Queen is admirably drawn, and the catastrophe is brought very artfully forward; the uncertainty, as to her final decision, continuing till the last moment. The comic part of the play contains much of *what was thought wit in the reign of Charles II.*; for marriage is railed against, and a male and female rake join in extolling the pleasures of a single life, even while the usage of the theatre compels them, at length, to put on the matrimonial chains."

One passage in this play we deem particularly worthy of notice, as it probably furnished Goldsmith, who was an avowed admirer of Dryden, with that beautiful thought in the Traveller, -

"My

“ My heart untravell’d fondly turns to thee;
Still to it’s brother turns, with ceaseless pain,
And drags, at each remove, a lengthen’d chain.”

“ When I am with Florimel,” says Celadon, “ my heart
Is still your prisoner; it only draws a longer chain after it.”

The alteration of the “ Tempest,” which Dryden next assisted D’Avenant in making, might be left to find its way to oblivion without a single remark, if the incredibly bad taste of modern managers had not disgraced the present age by substituting the grossness of this absurd medley for the tenderness, simplicity, and sublimity of the original. Posterity will hardly believe, that at the conclusion of this play in 1808, an actor and manager of undisputed genius and learning pronounced, after Shakespeare’s beautiful and well-known passage, “ the cloud cap’t tow’rs,” this wretched jingle,

“ The promises of blooming Spring live here,
And all the blessings of the ripening year.
On my retreat let Heaven and nature smile,
And ever flourish the Enchanted Isle.”

Mr. Scott speaks of this play with just censure, but uses rather an awkward phrase, when he says that D’Avenant’s Gondibert has incurred more ridicule and more neglect than its merits deserve.

(To be continued.)

ART. II. *The First Book of Napoleon, the Tyrant of the Earth. Written in the 5818th Year of the World, and 1809th Year of the Christian Era, by Eliakim the Scribe, a Descendant of a modern Branch of the Tribe of Levi; a Rabbi educated in the Christian Schools of the Sons of the Prophets.* 8vo. 146 pp. 6s. Longman, Hurst, Rees, and Orme. 1809.

THE quaint title of this work, and the style of the sacred scriptures, which is professedly imitated by the author, excited in our minds some suspicions that the views with which it had been published, were not such as could admit of approbation. A very hasty perusal of it convinced us completely that our suspicions were groundless. The object of the author is indisputably of the purest kind; though we must

must still be permitted to doubt whether he has adopted the best method for the attainment of that object. We do not recollect to have hitherto met with any attempt to imitate the style of scripture, but for the purpose of throwing on that sacred volume an air of ridicule*; and there was perhaps little judgment in the author's describing himself as a *Jewish* Scribe and Rabbi, educated in *the Christian* schools of the sons of the prophets! If the title be allegorical, as we suppose it to be, the allegory is here inconsistent with itself.

Let not the reader, however, suffer himself to be prejudiced against the work, by these objections, till he has perused the whole with some attention; for he will find every where sufficient evidence of the author's veneration for the oracles of revelation, and in the preface, of which we shall here transcribe a part, an anxious endeavour to prevent his meaning from being misunderstood.

“ Pious and religious reader! Let not thy feelings be offended, and withhold thy censure, until thou shalt find in these pages a single sentiment, inconsistent with the spirit and principles of that holy religion which thou professest; and condemn not the feebly imitative manner of writing therein occasionally employed, until thou canst point out a language more impressive, or more appropriate, than that in imitation of which these chapters are framed.”

That the language adopted will be peculiarly impressive on the minds of those pious Christians, in humble life, who are accustomed to read and revere their Bibles, we readily admit; but such persons stand, perhaps, in less need of the admonitions contained in this volume than any others; while the price at which a volume so elegantly printed, can be sold, must prevent it from falling into their hands. We really regret this circumstance, because the book gives, in language with which they are best acquainted, a just view of the principles which led to the French revolution, to the elevation of Buonaparte to the throne of the Bourbons, and to all the miseries under which the continent of Europe has so long groaned; contrasting those miseries with the happiness which Britons, here denominated Albions, enjoy under the mild government of our excellent and amiable sovereign.

* We do not admit Franklin's far famed parable to be an exception; for he stole that parable from Bishop Taylor, who transcribed it from what he calls the Jews book.

As a specimen of the author's manner, we transcribe the following parable of the Bear and Monkey, by which are obviously meant Russia and France.

" 1. Now a riddle is put forth, and a parable is spoken, unto the people of the earth.

" 2. A great bear with brawny paws, and covered with long bristles, is brought forth in the north.

" 3. He stretcheth himself over many lands, and with much people, over whom the hail and the snow continually do pass.

" 6. Fierce is the bear, and not to be conquered by fear or force.

" 7. Now in the western regions there liveth an animal, which is fashioned somewhat after the image of man, and is endowed with cunning, fawning and deceit; and lo! this animal is called a monkey.

" 8. Now the bear and the monkey having met each other, the bear was pleased with the monkey, who caressed and soothed him, and told him what a mighty beast he was.

" 9. So the bear allowed the monkey from time to time to play and frisk around him; but it came to pass, that the monkey having scratched the bear, he thereupon raised his bristles, and threatened to hug the monkey to death.

" 10. Nevertheless the monkey contrived yet again to soothe the bear, and he fawned upon him and caressed him, and whispered soft and pleasing things in his ear.

" 11. And the bear and the monkey became exceeding great friends, and met and communed together, and finally agreed to divide the north and the west between them.

" 12. So they went on paw in paw; and the bear grinned smiles to the monkey, while the monkey played in sportive mirth around the bear.

" 13. Now it so happened, that the bear was lulled asleep by the soft fawnings of the monkey.

" 14. And in his sleep he dreamed a dream, and behold the dream was, that the monkey had put out one of his eyes, and bit in twain the strongest sinew in his most powerful paw.

" 15. So he awoke with a mighty growl, and rose in his wrath to destroy the monkey.

" 16. But lo! when he awoke from his dream, he beheld before him no longer the feeble fawning monkey, his former friend and favourite; but a fierce and furious tyger, who at one dart devoured him, and seized as his prey the lands over which he had been in use to rule.

" 17. And the tyger tore the bear into pieces, and scattered his flesh and his bones to the winds of heaven."

That such will be the conclusion of the present unnatural alliance

alliance between Russia and France, is extremely probable; and there is certainly a numerous class of readers, to whom this probability could not be stated in terms more affecting and impressive than those which have been employed in this parable. There are, however, various passages in the volume, which, though too long to be transcribed, are greatly superior to this, and convince us that the author of *the first book of Napoleon, the Tyrant of the Earth*, is capable of much better things.

ART. III. *An Essay on the Identity and general Resurrection of the human Body; in which the Evidences in favour of these important Subjects are considered, in relation both to Philosophy and Scripture. By Samuel Drew, Author of an Essay on the Immateriality and Immortality of the Human Soul.* 8vo. pp. 489. Price 10s. 6d. Hamilton. 1809.

MR. Drew is one of those instances of self-taught genius, which not only excite wonder at their first appearance, but continue to attract our attention and engage our regard, as they make their progress through the hemisphere of literature. Many literary phenomena pass rapidly by us, they are hardly observed before they disappear: but Mr. Drew continues to engage our notice in the progress as well as the commencement of his course. We spoke of him in our preceding volume; (p. 501.) but, as the majority of our readers probably know little of him, before we enter on the consideration of his work, we will give them his own account of himself.

“ I was born (says he) in the parish of St. Austell, in the county of Cornwall, on the third day of March, 1765. My father, who was a labouring man supported his family, which consisted of a wife and four children, in creditable poverty, by dint of application, industry, and frugality. But though neither of my parents was ignorant of the importance of education, such were their circumstances that it was not in their power to afford me any, except that which was acquired at a little reading school, in which I merely learned the knowledge of my letters. Here my education ended, for to a writing school I never was promoted. At the age of seven, I was obliged to go to work, and for my labour, my parents received two-pence per day. The

next year I had the misfortune to lose my mother, and many a time since.—

This throbbing breast has heav'd the heartfelt sigh,
And breath'd afflictions where her ashes lie.

Soon after this, my father removed into another neighbourhood; and at the age of ten years and a-half, I was bound an apprentice to a shoemaker, in the parish of St. Blazey. Prior to this time, I acquired some knowledge of writing, but it amounted to little more than merely to know how to make the letters of the alphabet, and to write my name. And this knowledge, scanty as it was, I nearly lost during my apprenticeship; but towards the latter years of the term, I made some progress in my reading. This I attribute chiefly to the opportunity which I then had of perusing the *Weekly Entertainer*, published by Messrs. Goalby and Co. of Sherborne. In these miscellanies, such narratives as were affecting, and such anecdotes as were pointed, were the principal objects which attracted my notice. And among these, nothing excited my attention, so much as the adventures, vicissitudes, and disasters to which the American war gave rise. On quitting my master, I procured employment in the vicinity of Plymouth. Here, the necessity of earning my own livelihood engrossed all my attention: so that the same cause which removed me from perusing the *Weekly Miscellany*, nearly quenched all my desires after further knowledge. After labouring in this neighbourhood about four years, I returned to St. Austell, to which place I was attracted by the advance of wages. In this town it was my lot to conduct the shoemaking business for a man who is now in America: he was an eccentric character, but by no means destitute of understanding. His original occupation was that of a fadler, and through his own application, he had obtained some knowledge of bookbinding. To these employments he superadded the manufacture of shoes, and in one shop carried on these three trades together. In this situation, I found myself surrounded by books of various descriptions, and felt my taste for the acquirement of information, return with renewed vigour, and increase in proportion to the means of indulgence, which were now placed fully within my reach. But here some new difficulties occurred, with which I found it painful to grapple. My knowledge of the import of words was as contracted, as my ideas were scanty; so that I found it necessary to keep a dictionary continually by my side whilst I was reading, to which I was compelled constantly to refer. This was a tedious process. But in a little time the difficulty wore away, and my horizon of knowledge became enlarged. Among other books which were brought to be bound, it happened that Mr. Locke's *Essay on the Human Understanding* made its appearance. This was a work

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of

of which I had never heard. I occasionally opened the volumes, and read a few pages, but rather with amazement than satisfaction; and from that moment began to reflect on the intellectual powers of man. In doing this, I could not but draw a contrast between my own mental condition and that of others. This awakened me from my stupor, and induced me to form a resolution to abandon the grovelling views which I had been accustomed to entertain of things, and to quit the practices of my old associates. Soon after this, I engaged in business for myself, when the pressure of trade, and pecuniary embarrassments, retarded my progress in mental acquirements, but stimulated my endeavours to emerge from ignorance. By unremitting industry, I at length surmounted such obstacles as were of a pecuniary nature: this enabled me to procure assistance in my labours, and afforded me the common relaxation which others enjoyed. This was the only leisure at which I aimed. In this situation, I felt an internal vigour prompting me to exertions, but I was unable to determine what direction I should take. The sciences lay before me. I discovered charms in each, but I was unable to embrace them all, and hesitated in making a selection. I had learned that

“ One science only would one genius fit,

“ So vast is art, so narrow human wit.

“ At first I felt such an attachment to astronomy, that I resolved to confine my views to the study of that science; but I soon found myself too defective in arithmetic to make any proficiency. Modern history was my next object; but I quickly discovered that more books and time were necessary than I could possibly either afford or spare, and on this account history was abandoned. In the region of metaphysics I saw neither of the above-impediments. It nevertheless appeared to be a thorny path, but I determined to enter, and accordingly began to tread it. During several years, all my leisure hours were devoted to reading; but I do not recollect that it ever interrupted my business, though it frequently broke in upon my rest. On my labour depended my livelihood. Literary pursuits were only my amusement. Common prudence had taught me the lesson which the following sentences so happily convey. “ Secure to yourself a livelihood independently of literary successes, and put into this lottery only the overplus of time. Woe to him who depends wholly on his pen; nothing is more casual. The man who makes shoes is sure of his wages, the man who writes a book is never sure of any thing.”—Marmontel.

“ Nothing, however, amidst the various subjects which engrossed my thoughts, could be more remote from my views and intentions than that of commencing author. But this improbable event was occasioned by the following incident. When Mr. Thomas Paine published his “ Age of Reason,” it unhappily

happily made too many converts. Among these was a young gentleman of good natural talents, which had been improved by a liberal education, who frequently visited my shop. He inquired one day, whether I had ever seen this pamphlet, and on finding that I had not, he put it into my hands on condition that I should read it through, and finally give him my opinion on the doctrines which it inculcated. This I promised to do; and occasionally wrote down such remarks as occurred during my reading of the work, and such as I could recollect to have made in the numerous conversations with him to which this incident gave rise. The young man is now in eternity. But I am happy to state, that prior to his illness, he acknowledged that the design which he had in view in putting the "Age of Reason" into my hands, was to proselyte me to its principles; but that having failed in producing that effect, he had been induced first to suspect their validity, and then to abandon them altogether. These "Remarks on the Age of Reason," I revised as well as I was able, and afterwards, with some additions, published them to the world in 1799. This was done with a design that the "Remarks might produce in others, effects similar to those which had already resulted from them." It was this pamphlet which first excited the notice of my greatly respected and much lamented friend, the late Rev. John Whitaker, who, from principles of benevolence, rather than a discovery of merit, was pleased to recommend it to the notice of the *Antijacobin Review*. In this literary journal, the reviewers permitted the laudableness of the attempt to outweigh the imperfections of the performance, and spoke of it in terms which have made me their debtor. I shall be happy if the present work pass with safety through the ordeal of liberal and candid criticism. In the two following years, I published three or four pamphlets, but these being on local and controversial subjects, disappeared with the occasions which gave them birth. In 1802, I published "An Essay on the Immateriality and Immortality of the Human Soul," the occasions of which I have briefly hinted in the following preface. The approbation with which it has been countenanced, has in some measure stimulated me to undertake and accomplish the present work. And probably the manner in which this will be received, will not be without its influence on my future labours." P. vii.

Such is Mr. Drew's account of himself; written in a style which raises our admiration of his talents. This little piece of biography, however, is not quite equal to the original Sketch, drawn by the same author at the request of Mr. Polwhele, for "The Literary History of Cornwall," and inserted in that work. The Sketch, in the History, is done in a more negligent manner. But it is more natural. It has several little pleasing strokes, which are wanting here.

Mr. Drew evidently wished to bring his account of himself into a smaller compass, for the preface to his own book; and by this compression, though he may have gained strength, he has lost many agreeable familiarities. Drew's life in the Cornwall history, has some pleasing features of resemblance to that with which Mr. Gifford has introduced his incomparable translation of Juvenal.

Of the elaborate performance, which now solicits our attention, we know not how to convey to our readers any adequate idea. It is a chain of argumentation, so regular, so close, and so strong, that, to break off a link from it, and to exhibit that link, would show, indeed, of what metal the work was made, but would answer no other purpose. That it will not admit of abridgement or analysis, is the highest character that can be given to any literary composition. Such is the case with Mr. Drew's. There are many, we are aware, who impose tables of contents on the public for analyses. We are not of that number. Yet we think that an author's table of contents, may, often, be more satisfactory than the Critic's analysis. Mr. Drew's table of contents, is a very correct outline of the Essay; and, to those, who are fond of metaphysical discussion, will, probably, be so attractive that they will wish to proceed to the work itself.

“ Contents. Chapter 1. On the state of man before the introduction of moral evil.

 Sect. 1. General view of the subject.

 Sect. 2. On the immutability of God.

 Sect. 3. That the human body must have been originally immortal, proved from the primeval state of man, and the immutability of God considered together.

 Sect. 4. On the primitive and elementary state of matter, and the nature of simple and compounded bodies.

 Sect. 5. Arguments tending to prove, that the immortality of the Body of Adam, was secured by the efficacy of the tree of life, notwithstanding the natural tendency of the parts to dissolution.

Chapter 2. On the introduction of moral evil, its influences on the human body, and the removal of the tree of life.

Chapter 3. On the annihilation of moral evil, considered separately, and in connection with its causes, effects, and consequences. The result highly favourable to the resurrection of the human body from the grave.

 Sect. 1. If moral evil shall be annihilated, the resurrection of the human body must be presumed to be a necessary effect.

 Sect. 2. Arguments tending to prove, that the annihilation of moral evil, can only be effected by a vicarious sacrifice.

Sect.

“ Sect. 3. On the effects which may be expected to result from the annihilation of Death, when considered as having only a relative existence. Probation confined to the present state.

“ Sect. 4. On the effects which will result from the destruction of Death, when considered under the idea of a person.

“ Sect. 5. On the difference between the natural effects and moral consequences of moral evil; with arguments tending to prove that the former must cease, and the latter continue for ever.

“ Chapter 4. On identity in general.

“ Sect. 1. On the evidences of identity.

“ Sect. 2. On our distinct ideas of identity, founded upon the diversity of its nature.

“ Sect. 3. General observations on the identity of the human body.

“ Sect. 4. The identity of the human body more immediately considered.

“ Chapter 5. On the analogy between vegetation and the resurrection of the human body.

“ Sect. 1. That the doctrine of the resurrection has fewer difficulties than the doctrine of vegetation.

“ Sect. 2. That all objections usually advanced against the doctrine of the resurrection may be advanced against the doctrine of vegetation.

“ Sect. 3. That the analogy between vegetation and the resurrection of the body is not destroyed by the inequalities of time, during which the bodies of different men repose in the grave.

“ Sect. 4. Arguments to prove that the resurrection of the body can no more take place immediately, than seed-time and harvest can be blended together.

“ Sect. 5. In which it is proved, that St. Paul, when illustrating the doctrine of the resurrection by the process of vegetation, speaks the language of philosophy and reason.

“ Chapter 6. Arguments tending to prove, that the identity of the human body must consist in some germ, or stamen, which remains immovable.

“ Sect. 1. In which it is argued, that the identity of our future bodies cannot consist in all the numerical particles, nor in the majority of them, which occasionally adhered to the vital mass, in any given portion of the present state.

“ Sect. 2. Arguments tending to prove, that the sameness of our future bodies must be constituted by some germ, or stamen; and that we now possess all the evidence of a resurrection, which we can rationally expect in the present state.

“ Sect. 3. The objections against the idea of a germ as constituting the identity of the body hereafter, no argument against its certainty. Several objections considered. Several changes of our bodies highly probable.

"Sect. 4. Probable arguments, that the changes through which our bodies have already passed, are a groundwork of our future expectations, and ensure, upon principles of analogy, the resurrection of the human body.

"Sect. 5. Arguments to prove, that gravitation must be inapplicable to our future bodies in another world, and that the loss of gravitation will make a considerable distinction between those bodies which we now have, and those which shall be hereafter.

"Sect. 6. Arguments to prove, that though our future bodies must be formed of parts, the peculiarity of their situation will place them beyond the reach of dissolution. Reflections on our present and future condition.

"Sect. 7. On the origin of bodily identity. Arguments to prove, that the identity of the body can have no existence prior to the formal existence of the body. That abortions are perfectly reconcileable with the theory which has been advanced.

"Sect. 8. Summary of that direct evidence by which we are assured, that the identity of the human body must consist in some radical principle, or germ, which can neither expire nor change.

"Chapter 7. That the resurrection of the human body is possible, probable, and certain, proved both from philosophy and Scripture.

"Sect. 1. That the resurrection of the human body is possible, proved from the nature of infinite power, and the unobstructing nature of matter.

"Sect. 2. That the resurrection of the human body is highly probable, from a train of presumptive and analogical evidence.

"Sect. 3. That the resurrection of the human body is certain, proved from the principles of philosophy, the justice of God, and compounded nature of man.

"Sect. 4. Observations on several passages of the fifteenth chapter of the first book of Corinthians, in which philosophy and authority are combined and considered together."

If any part can be taken from the work without violence, it may, perhaps, be the following:

"That the *tree of life* was placed in the garden of Eden will admit of no doubt with those who believe the Bible; and it is incumbent on those who disbelieve it, to account for facts which they dare not deny, and to substitute in the room of scripture a more rational account than that which they despise. As this tree of life was planted in the garden by Him who does nothing in vain, we are well assured that it must have been planted there for some purpose; and to know what that purpose was, is a question into which we must now enquire. It is expressly called, in the
language

language of Moses, the *tree of life*; which name could not have been given to it, unless it were endued with a *life-giving* quality. It had the power, we presume, to perpetuate that life which had been previously communicated from God. It is, therefore, but reasonable to conclude, that the design of its efficacy was to counteract the dissolvent influence of the atmosphere, by which means the adhesion of the particles became permanent, and through which the human body, though compounded of dissoluble parts, was preserved from dissolution and decay. If this tree of life, whatever might have been its nature, had not possessed that invigorating quality, why was it denominated the tree of life? Why was it placed in the garden, in the primeval state of man? Why was it removed when moral evil was introduced? And removed on this express account, lest man put forth his hand, and take and eat and live for ever!—Is it that we are amused in the book of God with idle theories? Or can we suppose that the Father of Mercies has sent us these accounts to mock the creatures whom he had created, and that he has thus added deception to the miseries of human life?"—"In the following order, this branch of the divine economy presents itself to our view. The human body which God created was formed of parts; these parts had been taken from different elements, and included in their nature a perpetual tendency towards their primitive abodes. To counteract this tendency which resided within the parts, an adhesive power was communicated, through the efficacy of which, that tendency was arrested, and all separation of the parts from one another prevented from taking place. But while this power of adhesion prevented the particles from separation, the atmosphere, which was necessary to the preservation of all animal life, possessing a dissolvent quality, naturally tended to destroy the adhesive power. The destruction of the adhesive power must have liberated every particle, while the native tendency of these particles must have urged them to seek and find their native abodes, through which the human body must have been destroyed. Here are now before us two things to be subdued, in order to the perpetuity of human life; namely, the native tendency of the particles themselves, and the dissolvent influence of the atmosphere. To counteract the former, the power of adhesion which connected together the parts of the body was sufficient, but to counteract the latter required another cause, and this cause we find in *the tree of life*. The efficacy of this tree appears to have been sufficient to repair the ravages which the atmosphere occasionally made, and to strengthen those powers of adhesion which the influence of the atmosphere tended to destroy. Through this means, the parts of which the human body was composed, though including in themselves a tendency to separate, were preserved from dissolution; and the body, which those parts composed was placed beyond the influence of decay. Such therefore was perhaps the primitive state of things. And

while this tree of life continued its interposing influence, it must have effectually prevented the ultimate accomplishment of that tendency which resided in the parts, by counteracting that influence with the atmosphere exercised over the adhesive power, which connected the particles of which the body was composed. Nor is this merely inventing a theory to serve the purposes of an hypothesis. Reason concurs with divine authority to give sanction to the sentiment; the tree of life was planted in the garden, and freedom was given Adam to partake of its fruit; it was only removed from him after he had fallen from God, lest he put forth his hand, and take also of the tree of life, and eat and live for ever. If therefore a theory more rational cannot be invented than that which the Bible affords, the hypothesis before us has a double claim upon our assent, namely, from the rationality of the facts themselves, and from the authority which those facts derive from revelation." P. 33.

This theory of the tree of life is at least ingenious, nor is it without probability, though by some it will doubtless be dismissed as fanciful. Perhaps this observation may not be inapplicable to the "philosophy" of the essay at large. As far as the argument rests on SCRIPTURE, it rests on a rock which is immovable: But around that rock there are sands, there are quicksands. "Like unto these," too often, is human philosophy!

ART. IV. *Travels through the South of France, and in the Interior of the Provinces of Provence and Languedoc, in the Years 1807 and 1808, by a Route never before performed, being along the Banks of the Loire, the Isere, and the Garonne, through the greater Part of their Course. Made by Permission of the French Government. By Lieutenant-Colonel Pinkney, of the North American Native Rangers. 4to. 288 p. Purday and Son. 1809.*

THE first consideration which will impress the reader of this book must be necessarily the vaunting title-page. We are not accustomed to give the dignified appellation of Travels but to excursions into remote and less known regions, where the undertaking is a matter of some labour and of some danger. It is surely a misnomer to denominate a mere party of pleasure through the most cheerful and best cultivated provinces of France, where every luxurious accommodation awaited the easy tourist's approach, and attend-

ant beauty smiled on his path as he proceeded—neither do we understand what Mr. Pinkney means “by a route never before performed.” Would he intimate that no tourist ever before ascended or descended the Loire from its source to the sea, ever journeyed from Orleans to Valence, from Valence to Avignon, from Avignon to Marseilles?

With this exception, however, we have no scruple in saying that Mr. Pinkney's publication is very amusing. It communicates a familiar and agreeable account of the interior of France, and of provinces with the present state and manners of which we are certainly less intimately acquainted.

There seems to be no necessity to place an analysis of such a work before the reader. Mr. Pinkney having much anxiety to see France, came first to England, crossed to Calais, and proceeded in the usual route of Boulogne and Amiens to Paris. From Paris, accompanied by a friend, and, by his representation, two very charming females, he went to Nantes, Angers, Tours, &c. as described in the title-page, and finally embarked at Marseilles to return to America.

A short specimen may suffice, and the following is taken without any particular regard to selection.

“The general appearance of Angers does not correspond with the magnificence of its walls, its castle, and its cathedral. Its size is respectable; there are six parish churches, besides monasteries and chapters, and the inhabitants are estimated at 50,000. The streets, however, are very narrow, and the houses mean, low, and huddled: there is the less excuse for this, as ground is plentiful and cheap; there is scarcely a good house inhabited within the walls. The towns in France differ in this respect very considerably from those in England: in a principal town in England you will invariably find a considerable number of good houses; where retired merchants and tradesmen live in the ease and elegance of private gentlemen. There is nothing of this kind in the French towns. Every house is a shop, a warehouse, a magazine, or a lodging-house. I do not believe that there is one merchant of independent fortune now resident within the walls of Angers. This, indeed, may perhaps arise from the difference in the general character of the two kingdoms: in England, and even in America, there are few tradesmen long resident in a town, without having obtained a sufficiency to retire; whilst the French towns being comparatively poor, and their trade comparatively insignificant, the French tradesman can seldom do more than obtain a scanty subsistence by his business. In all the best French towns, the tradesmen have more the air of chandlers than of great dealers. There are absolutely no interior towns in France like Norwich, Manchester, and Birmingham. In some of their principal

principal manufacturing places, there may indeed be one or two principal men and respectable houses; but neither these men nor their houses are of such number and quality, as to give any dignity or beauty to their towns, beyond mere places of trade. The French accordingly, judging from what they see at home, have a very contemptible idea of the term merchant; and if a foreign traveller of this class should wish to be admitted into good company, let him pass by any other name than that of a marchand or negociant. To say all in a word, this class of foreigners are specifically excluded from admission at court.

“ I visited the market, which in Angers, and I believe throughout France, is held on Sunday. This is one of the circumstances from which a foreigner would be very apt to form a wrong estimate of the French character, which now, whatever it might be, is decidedly religious. But the Roman Catholics have ever considered Sunday as at once a day of festivity and a holiday; they have no scruple, therefore, to sing and dance, and hold their markets on this day; all they abstain from is the heavier kind of work—labour in the fields and warehouses. A French town, therefore, is never so gay as on a Sunday. I inquired the prices of provisions. Beef and mutton are about 2d. per pound; a fowl 5d.; and turkies, when in season, from 18d. to 2s.; bread is about 1½d. a pound; and vegetables, greens, &c. cheap to a degree. A good house in Angers about six Louis per year, and a mansion fit for a prince (for there are some of them, but without inhabitants) from forty to fifty Louis, including from thirty to forty acres of land without the walls. I have no doubt but that any one might live at Angers on 250 Louis per annum, as well as in England for four times the amount. And were I to live in France, I know no place I should prefer to the environs of this town. The climate, in this part of France, is delightful beyond description. The high vault of heaven is clad in ethereal blue, and the sun sets with a glory which is inconceivable to those who have only lived in more northerly regions; for week after week this weather never varies, the rains come on at once, and then cease till the following season. The tempests which raise the fogs from the ocean have no influence here, and they are strangers likewise to that hot moisture which produces the pestilential fevers in England and America. There are sometimes indeed heavy thunder storms, when the clouds burst, and pour down torrents of rain; but the storm ceases in a few minutes, and the heavens, under the influence of a powerful sun, resume their beauty and serenity.

“ The soil in the neighbourhood of Angers (I speak still with reference to its aptitude for the residence of a foreigner, for I confess this dream hung very strongly on my imagination) is fertile to a degree, and as far as I could understand, is very cheap. Every house, as I have before said, without the walls, has its garden, and all kinds of fruits and vegetables were in the greatest plenty.

plenty. The fences around the gardens of the villages were very fantastically interwoven with the wreaths of the vine, which would sometimes creep up the trunk of a tree, and sometimes hang over the casements. Nothing can be more delightful than the vine when flourishing in this unbridled wildness of its natural luxuriance, and as if justly sensible of its beauty, the French cottagers convert it to the double purpose of ornament or utility. Whilst travelling along, my spirits frequently felt the cheering influence of the united images of natural beauty and of human happiness. Often have I seen the weary labourer sitting under a sunny wall, his head shaded by the luxuriant branches of the vine, the purple fruit of which furnished him with his simple meal. Bread and fruit is the constant summer dinner of the peasantry of the Loire. Upon this subject, the general plenty of the country, I should not have forgotten to mention, that in the proper season partridges and hares are in great plenty, and being fed on the heath lands of Bretagne and Anjou, are said to have the best flavour. An Englishman will scarcely believe, that whilst he is paying 12s. a couple for fowls, half a guinea for a turkey, seven shillings for a goose, &c. &c.: whilst such I say are the market prices in London, the dearest price in the market of Angers is 10d. a couple for fowls, a shilling a couple for ducks, 1s. 6d. for a goose. As to the quality of these provisions, the veal and mutton being fed in the meadows on the Loire, are entirely as good as in England; but the beef, not being in general use except for soups and stews, is of a very inferior kind. Wood is the only article which is dear; but an Englishman in this country would doubtless rise above the prejudices around him, and burn coal, of which there is a great plenty in every part of France.

“ I must not take leave of Angers without mentioning, that it was a favourite station of the Romans, who, like the monks, always consulted natural beauty in the site of the towns and permanent encampments. Many remnants of this people are still visible; some of the arches of an aqueduct are yet entire, and without a guide to speak their own origin.” P. 141.

The book is dear enough, considering there is nothing of embellishment, though “ a Route never before performed ” seemed at least to require something of a map or chart. The writer has very often laid himself open to critical animadversion, sometimes by his personal vanity, at others for his perpetual gallantries, wherever he met with the *petites filles de chambre*, at others again for his pompous dilatation on matters of little moment; but we have considered the book as a mere work of amusement, and as such we dismiss it to its fate.

ART. V. *Cases of Diabetes, Consumption, &c. with Observations on the History and Treatment of Disease in General.* By Robert Watt, Member of the Faculty of Physicians and Surgeons, Glasgow. 8vo. 328 pp. Stephen Young, Pailley.

IN justification of the novel practice, which we have presented to us in this work, the author "relies upon the success of the treatment, and on the judgment of such as have studied the animal economy, not from systems, but from nature; whose *conclusions* are not the *dictates* of a master, but the result of experience." Now although this is not a very clear passage, we so far understand it to imply an intention to confine the observations brought forward to practice, and deductions drawn from it solely, that we very readily admitted the apology offered for the early appearance of the work; and as we proceeded, we were much pleased with the boldness, ingenuity, and novelty of many of the observations; but more particularly with the accuracy displayed in the detail of the cases, upon which Mr. Watt has rested the propriety of the practice which he recommends. We were, however, not a little surprised to find upon further examination, that much of what we had admired, as the reasoning of an acute mind, upon facts as they presented themselves, was the mere offspring of one of those phantoms of the brain, one of those attempts to systematize, into which, it is singular enough, almost all men of ingenuity appear to fall; however much they may be convinced of their fallacy, however solemnly they may declare their fixed determination to avoid them.

We have seldom indeed met with a book which contains more acute observation, united with so much fanciful speculation. The disease which Mr. Watt has selected to illustrate his hypothesis is diabetes, and his remarks upon the phenomena of this disease, and his deductions from them both practical and theoretical, are interwoven in a very able and impressive manner, with a detailed narrative of five cases. It is this part of the work which we deem peculiarly interesting and valuable; and while we must hesitate to adopt with confidence a practice so diametrically opposite to the experience and opinions of all who have hitherto engaged themselves in the consideration of the subject, we must acknowledge that we are much struck with the force of many of his arguments, and still more so with the uniformly happy result of his practice. After the minute and distinct view he has given us of the immediate effects, and ultimate consequences

sequences of the bold practice he adopted in the cases he has particularly instanced ; cases which, intrinsically, we will venture to pronounce, vouch for their accuracy ; we should deem ourselves highly culpable, should we not recommend, in the most earnest manner, the cautious prosecution of the investigation, which Mr. Watt has with such ability commenced. Improvement in science in general has been much forwarded by assiduous efforts to establish hypotheses, that have seldom outlived the birth-pangs of the discoveries which they have been the means of bringing forth. To the obstinate determination of the alchymists to find out the philosophers' stone, we are indebted for the wonderful discoveries that have been made in chemistry ; and to the keen prosecution of various favourite hypotheses, we are equally indebted for much of the modern improvement made in the science of medicine. We wish, however, that experimentalists upon the human frame could always retain in their recollection, that it is not quite so much the subject for speculative experiment as gold, and silver ; or earths and alkalies : and that nothing but a conviction of the inadequacy of the means we derive from experience, can authorize our deviating from the rules it has generally prescribed, in the prosecution of any of our speculations. Mr. Watt's efforts, however, were commenced with caution, and boldly pursued only as experience furnished him with convincing proofs of the beneficial effects likely to result from them, and therefore, however daring the attempt may appear, we have not to accuse him of having impetuously pursued it.

Notwithstanding the very plausible theory advanced by Dr. Rollo, with respect to diabetes, and the partial degree of benefit that appeared to arise, from its being adopted as the only one upon which dependence could be placed, in the treatment of that perplexing disease ; the advantage has been found by no means so great in general practice, as at first there certainly appeared reason to hope : in particular, the strict adherence to an animal diet, employed with a view of destroying the supply of saccharine matter, the formation of which to a great extent, creates the most marked characteristic of the disease, has been found to be not unfrequently productive of much mischief ; while but little progress has been made towards effecting the object immediately in view. It was early discovered to create a tendency to general inflammation, which, after the diabetic symptoms had been removed, frequently proved fatal ; and at other times it did not even appear to possess the power of arresting the disease in its progress.

The first case published by Mr. Watt, is one of a complete failure of the plan of cure, founded upon Dr. Rollo's theory, although the strongest efforts were made by the patient to continue a regimen, which he understood to be "the only means by which his life could be saved." In the second case, the animal diet was likewise adopted; but early in the progress of it, Mr. Watt observed, that

"After coughing up some tough mucus from his throat, in the morning, it was followed by a little blood:" he continues, "this circumstance suggested the propriety of taking blood from the arm. I was still further induced to try the experiment, from recollecting that Captain Meredith, on the evening after blood-letting, according to his own expressions 'felt lighter, cooler, and more cheerful, and had less pain in the kidneys.' Besides these reasons, former want of success in treating this formidable disease, was a sufficient apology for trying any probable plan of affording relief." P. 21.

Fourteen ounces of blood were taken, and such were the immediate and continued beneficial effects produced by it, that he was determined to prosecute the experiment still further. Eighteen ounces were taken the next day, and at different intervals, as circumstances appeared to authorize, four other copious bleedings were employed. The patient, in the course of 12 days, lost 108 ounces of blood. Although the advantages derived from the four first bleedings, were tolerably manifest, yet it was upon the fifth bleeding, the 9th day after the 1st, when "24 ounces" were taken "*in a pretty full stream*," that the effect appeared so evidently, and immediately beneficial. The next day, every symptom, which had rapidly increased previously to the last bleeding, to a very alarming degree, as suddenly vanished.

"It seemed to act like a charm," and Mr. Watt, "was astonished to find a degree of strength and agility to which for many weeks, he (the patient) had been a total stranger."—"He ran six or seven hundred yards, nearly as fast as he could have done at any former period of his life, and was not fatigued. The painful sensations in his bowels left him; the powers of virility returned; the gums became sound; the skin soft, and perspirable; the saliva, the urine, and the alvine discharge natural; in six days he returned to his work; in two months he was restored to his original strength." P. 34 and 61.

The changes observed to take place in the state of the blood, during the progress of the bleeding, were equally remarkable, and though certainly such as might be suspected from

from the effects produced, yet widely different from what previous experience would have taught us to look for.

“ The blood (at first) was pretty much the same, as is generally met with in diabetes, and seemed to agree with the description given by Drs. Jobson and Rollo. Little change took place in the first three bleedings. The fourth, however, was greatly altered. It had become fizy on the top, and on cooling, the crassamentum acquired a considerable degree of firmness. The fifth was remarkably inflamed, the buffy coat was thick, firm, and contracted to the size of a shilling. The coagulum had assumed a globular form, and become so tenacious, that it could be held out upon the point of a probe. The sixth was still firmer, and in addition to former appearances, the serum had acquired a white milky, or chylous appearance. These changes in the blood were singular, and unexpected; but I have seen them often since. I remarked too, that the veins, which, as the patient himself observed, were at first smaller than usual, became more and more turgid, and the blood flowed with greater force every successive bleeding.” P. 59.

The history of the particulars of this case in detail, is extremely satisfactory, and the observations made upon it are very acute, and in many respects extremely judicious. So far as a single case can be considered as authority, it establishes the propriety and utility of venesection in diabetes, to a considerable extent; at least it shows that there can be no sufficiently well-grounded aversion from the practice to prevent its being tried in desperate cases. The second, a Mr. C——’s case, however, appears to prove still further; we shall therefore give a short abstract of it. Mr. C—— was “ of a thin, slender make, middle stature, dark complexion, and always enjoyed a good state of health,” was of sedentary habits, being a student at Glasgow College, and “ when much occupied through the week, felt dull and languid towards the end of it. This might be considered the first symptom of his approaching disorder. The being deprived of his usual exercise was generally followed by an attack of dyspeptic symptoms, easily, however, removed by his going into the country, and enjoying exercise in the fresh air—having confined himself more than usual, he became weak, peevish, and irritable in his mind, was troubled with frequent tenesmus, weakness about the joints, and in particular with a “ a distressing pain rather like that of lassitude, than inflammation, across the region of the kidneys,” all of which was gradually followed by diabetic symptoms, accompanied with an unusually irritable state of the bladder, which would not suffer him to retain his urine in any quantity; a variety of other symptoms were also observed, indicative of a general

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state of irritability, but which for the most part would be referred to the diabetic affection. The quantity of urine made, however, was not above six or eight pints; the thirst was moderate, the skin not completely deprived of its natural moisture, and the presence of saccharine matter in the urine was not so manifest as is usual in diabetes; though it was found upon evaporation. In this case the same plan of depletion was resolutely pursued, under a variety of circumstances; and the quantity of 154 ounces of blood was taken, in the course of the cure—but some very important facts, not previously observed, were ascertained in the progress of it. The case from the first had been attended with a variety of symptoms, indicative of much bodily and mental irritability; so much so, as to occasion some doubt, whether it could properly be considered a case of diabetes. Among other symptoms, there was a variety of spasmodic affections, inflamed eyes, contraction of the prepuce, and in particular, a highly irritable state of the bladder: and upon this account it was, during the first fortnight, treated solely with the view of relieving these symptoms: lenitives, antispasmodics, and powders of uva ursi were tried, without proving of service; and it was then determined, notwithstanding “circumstances were most inauspicious,” to make use of extensive blood-letting; and in the ensuing eleven days, 102 ounces of blood were taken in six different bleedings. The immediate effects observed, and the changes that took place in the appearance of the blood, were similar to what had been noticed in the former case, but these favourable symptoms did not long remain; the case shortly became “*very perplexing*,” for though many of the symptoms were removed, and others alleviated, yet the bleedings did not appear capable of accomplishing a cure. The animal diet was most rigidly pursued, but without service, and the patient was found to get daily worse and worse.

“At length,” says Mr. Watt, “I suspect I perceive our error; but the discovery is perhaps too late. While, on the one hand, we have been endeavouring to restore the balance by venesection; on the other, it has been as effectually destroyed, by the constant and too great supply of new chyle. Abstinence is probably as necessary a part of the treatment as venesection.

“If the morbid secretion of urine were corrected, it is probable, the bladder would relax to its former dimensions, and take on its natural action, in the same manner as phymosis goes off, without any local application, when the original disease is cured.

“According to my present view of the subject, the treatment ought to be venesection, low diet, and blistering: We
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have been led into our present error, by adopting half measures, by a fear of abandoning, altogether, the animal diet." P. 96.

Dr. Cleghorn was consulted, and the "*suggestion was readily agreed to,*" with the addition of an anodyne as occasion might require. Venesection was again had recourse to; 52 ounces were taken during the next fortnight, in four different bleedings, and their effect assisted by repeated blisters over the region of the kidneys, gentle opiates, and the most abstemious regimen. The result now was, in every respect, the most happy; the patient speedily recovered his health, his strength, his weight, his spirits, and his mental energy. The irritability of the bladder gradually subsided, the quantity of urine made, became natural; his appetite and digestive powers returned, and in six weeks he was able to resume his studies at the University.

This case, upon the whole, is more satisfactory than the former, for it embraces the subject in a much closer compass; and the operation of the practice employed cannot be mistaken. In the course of the observations which Mr. Watt himself makes upon it, our attention is called, in a forcible manner, to the effects of diabetes upon the state of the mind, a subject which, most certainly, does not always meet with sufficient attention from medical authors, in the history of disease in general.

The remaining cases undoubtedly tend to confirm the practice adopted, in those of which we have given an abstract; and though from their small number, they are very insufficient to incline us implicitly to adopt the practice, and more especially the opinions of Mr. Watt, yet they most surely do, collectively, contain a mass of interesting evidence, which all practitioners in medicine will do well to consider, not only with admiration and respect, but with an intention of cautiously treading the new ground, upon which this author has certainly the credit of having thrown the first glimmer of light. Perhaps it is hardly fair to express some disappointment, at finding the advice contained in the admirable letter of Dr. Cleghorn not completely followed; but certainly it would have added greatly to the value of the book could a criterion have been fixed, "by the help of which an attentive practitioner might be able to ascertain, 1st. When it was necessary to take away blood, in spite of apparent debility; and 2dly, how far the evacuation might be carried in such a case; or, what is the evidence of its having been carried far enough." P. 141.

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We have before hinted that the first part of the work, was that which we conceived most worthy of attention; we shall however proceed, if able, to give an abstract view of the hypothesis which this author has adopted, and which appears to us, to have more immediately led to the excellent practical observations just noticed. This hypothesis is more completely developed in the latter sections of the work entitled, Physiology, Pathology, and Practice, throughout which also the author still continues to command our attention, by the continual occurrence of those useful practical descriptions for which he appears to possess a peculiar talent.

“Two things,” says Mr. Watt, “appear to be essentially necessary to the existence of every animal, a supply of food, and a supply of air. All are provided with a set of lacteals, calculated to absorb and digest their aliment; and something which performs the office of lungs.” P. 198.

“The lungs finish what the digestive organs have begun,” p. 200, and by their joint operation perfect blood is formed. From this, by means of “*a variety of organs*,” the secretions are supplied, the solids increased and repaired, while “another set of vessels takes up whatever has become useless in the system, and carries it back to be renovated by the lungs, or discharged by some of the outlets.” P. 202.

“The same order exists in the vegetable kingdom. The roots absorb and digest the aliment; the leaves convert it into the peculiar juice of the plant.” P. 199.

Our author continues—“If the roots digest, and the leaves assimilate the food of plants, the one must always bear an exact proportion to the other. When a plant is transferred from a rich to a barren soil, its leaves are neither so large, nor so numerous as before: if through the summer, a part of its nourishment be taken away, a similar proportion of the leaves decay and fall off. On the other hand, if transplanted from a barren to a fertile soil, the leaves are proportionally augmented, both in number and in size; or if additional nourishment be supplied after the leaves are formed, the equilibrium between the two systems is preserved by an eruption of new leaves. It is not so with animals, though the quantity of nourishment be increased, no augmentation in the extent of the lungs can follow. This apparent defect, however, is made up by various outlets. The vessels which open into the lower part of the intestines, the kidneys, and the cutaneous exhalents are the principal means employed, for preserving a due balance between the two systems; in other words, for preserving the health of animals. It must be remarked too, that though no augmentation in the extent of the lungs can take place, their action is often quickened, so as to do more work in a given time.” P. 202.

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"The loss of balance between the digestive and assimilative organs may be produced two ways. The lungs may be impaired in their action, while the lacteals go on in their former course; or the action of the lacteals may be increased, by a morbid irritability in themselves, or by some preternatural stimulus in the matter they convey; in either case the equilibrium between the two systems is destroyed, and disease produced." P. 204.

This is exemplified by the effect produced upon a plant, when a considerable part of its foliage is destroyed, and by a circumstance found to occur in the animal economy, which has often been noticed with wonder, namely, that "We see every day persons taking great quantities of food, and yet their bodies are rapidly wasting away," (p. 205), in which case more chyle is formed than "the lungs can assimilate; it only remains an incumbrance on the system, or is discharged by one or other of the excretories."

From this short abstract it will appear evident that the author refers disease to a discontinuance of the due balance between the actions of the parts essential to the perfect formation of the blood,—now that this loss of balance must occasion disease, and even death, if the defect be not speedily rectified, we must readily admit.

But, upon the whole, we cannot consider ourselves as having made any very great progress in our attempts to ascertain disease, were we to be satisfied with the discovery of the necessity for restoring the lost balance, between the chyloferous and respirative organs. If the proprietor of a water-mill find his mill endangered by a flood, he will certainly open an additional sluice till the flood be subsided; but if the accumulation of water be the consequence of some irregularity in the machinery of his mill, he may deem it prudent to open a temporary sluice, but will not conceive the evil remedied till he has rectified the part of the machine which was out of order; though the balance between the entrance, and exit of the water should be perfectly restored; for he would not consider the flood as the cause, but the effect of the disorder which he had observed. In diseases of the human frame, therefore, while we admit that the balance between the chyloferous and respirative organs is generally destroyed, and allow that the temporary restoration of this balance by mechanical means, is frequently a wise and salutary measure of precaution, yet something more, varying according to the nature of the disease, will ever be necessary, before the return to health can be perfectly accomplished. This something more, Mr. Watt entirely overlooks in his hypothesis, though in his practice he sufficiently evinces his con-

viction of the necessity for attending to it with the utmost caution.

We have endeavoured to give a concise view both of the practice, and of the opinions brought forward by this author; from which we think it will appear, that in the former much judgment, and determined perseverance is displayed, while the latter are marked with considerable thought and ingenuity. That his ideas, however, are not altogether new, will appear from the following extract from a very celebrated author; no less a personage than *Husen Blowskenbergius*, who, in his learned work, *de Nosis*, thus disputes the possibility of a nose ever growing to the size of its possessor.

“ This event could never happen so long as a man had but one stomach, and one pair of lungs: for the stomach being the only organ destined for the reception of food, and turning it into chyle, and the lungs the only engine of sanguification, it could possibly work off no more than what the appetite brought it: or admitting the possibility of a man's overloading his stomach, nature had set bounds, however, to his lungs: the engine was of a determined size, and strength, and could elaborate, but a certain quantity in a given time; that is, it could produce just as much blood as was sufficient for one single man, and no more; so that, if there was as much nose as man, they (the disputants) proved a mortification must necessarily ensue; and forasmuch as there could not be a support for both, that the nose must either fall off from the man, or the man inevitably fall off from his nose.

“ Nature accommodates herself to these emergencies, cried the opponents, else what do you say to the case of a whole stomach—a whole pair of lungs, and but *half* a man, when both his legs have been unfortunately shot off?

“ He dies of a plethora, said they, or must spit blood, and in a fortnight or three weeks go off in a consumption.”

“ It happens otherwise, replied the opponents.”

“ It ought not, said they,” &c.

Vide *Tristram Shandy*, Vol. ii. p. 27.

Seriously, we cannot subscribe to Mr. Watt's hypothesis as a whole; and must even with caution admit many of those acute physiological and pathological observations, upon which he has constructed it. We much doubt, indeed, whether Mr. Watt himself, (however determined he may appear to pursue his investigations with the most anxious watchfulness), is not unconsciously led, by the warmth of his speculative genius, to recommend a practice before he has been furnished with the means of contemplating a sufficient number of facts to demonstrate its propriety. In particular we doubt whether it will be found upon further experience, that

to abstinence and depletion, mercury is so important an addition in cases of consumption, &c. as he seems inclined to inculcate; and whether the practice that appears to have been so beneficial in the cases of diabetes here given, will be found equally so in all instances, or in asthma, cholera, colic, and the remainder of the catalogue of diseases mentioned. While however we wish Mr. Watt to restrain, within proper bounds, the spirit for speculative exertion, by which he appears too keenly animated, we shall look forward with anxious expectation to the result of his maturer reflections, and increased experience, upon a subject he has pursued for a certain length with such ability: and in the full expectation of hereafter seeing the work in a somewhat more digested form, we shall conclude, by recommending his attention to some errors in style and language, which as they are not numerous, and are palpable, he will readily discover and be able to correct.

ART. VI. *Preparations for the Holy Order of Priests, or the Words of Ordination and Absolution explained in a Charge delivered previously to an Ordination, by George Isaac Huntingford, D. D. F. R. S. Bishop of Gloucester, and Warden of Winchester College.* 8vo. 3s. 6d. Cadell and Davies. 1809.

THIS treatise was first delivered in a Charge to the Candidates for Priests' Orders at Gloucester; it is intended as a sequel to that judicious publication of the learned and pious Bishop, which appeared under the title of *Preparation for the Holy Order of Deacons* *. The same candour, moderation, and sound principles adorn them both, and we hope they will be received and read by the candidates for orders in the Church of England, as standard books on this important subject. The work is dedicated to Lord Viscount Sidmouth, who has, on momentous occasions, in conjunction with the most constitutional members in both Houses of Parliament, repeatedly and ably supported our Established Church, which steers equally between degrading concession and extravagant pretensions in matters of opinion, as well as between indifference and austerity in discipline.

The Bishop begins his Charge by distinguishing between those expressions of Scripture, which are to be taken in their

* See Brit. Crit. vol. xxx. p. 565.

primary and literal sense, and those which are to be taken figuratively or according to the context. Some parts of Scripture were not intended for all ages, all times, and all places, in their primary sense, but may be judiciously introduced into the solemn formularies of religious service, if received in a secondary and qualified acceptance. To the Apostles and their contemporaries they are peculiarly appropriate according to the absolute letter; to Christians of later times they extend and belong in spirit only. When our Saviour exhorted the rich young man to sell all he had and give it to the poor, this injunction was limited to that individual; it was not intended as a maxim of general observation, because it could not be consistent with the other injunctions to give alms and to lend, which could not be performed unless Christians retained some property; the meaning of the words, therefore, apply only so far as to teach us to be liberal and charitable according to our abilities. As a further illustration, the Bishop proceeds to quote and comment upon a variety of texts of Scripture which may be applicable to some opinions of the present times; as when our Saviour says, If any man will come after me, let him deny himself, and take up his cross and follow me—this was to prepare his disciples against apostacy, and the words are to be taken in a primary sense; but when applied to Christians of the present day, they are to guard us against departing from our religious faith, through any sordid motives or base compliances, and to exhort us to be steadfast in all the trials to which we may be exposed. When our Lord says, “He that believeth on me, the works that I do shall he do also, and greater works than these he shall do,” these words were applied to the Apostles, and the complete accomplishment of these promises was given to them in the gift of tongues, and the power of working miracles; but they cannot be applied to Christians of the present time, for in these days no man can perform miracles or exhibit any supernatural power. St. Paul says of himself, “I am made all things to all men;” that is, in matters of a nature innocent and indifferent; his manly and resolute soul would have disdained to bend to base compliances with vicious opinions or criminal practices; he would never sacrifice his principles to court the favour of men, or the momentary applause of the multitude.

He that believeth and is baptized, shall be saved; not by speculative belief, but by practical obedience, for Christ saith, “Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

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St. John says, if we confess our sins, God is faithful and just to forgive us our sins. The Apostle here confutes the doctrine of the Nicolaitans, who maintained the impeccability of man: he teaches that forgiveness of sins may be obtained by confession, if accompanied by sincere contrition and amendment of life.—“Love not the world” is the exhortation of St. John. This does not recommend misanthropy, or the pride and arrogance to affect hatred of a world, which God himself so loved, as to send his only-begotten Son to save from perdition. The plain meaning of the words is, love not the world and things temporal, in preference to God and things eternal.—St. James says, “The prayer of faith shall save the sick, and if he has committed sins, they shall be forgiven him.” These words have been much misunderstood by some enthusiasts, in consequence of which they have presumed to declare to those they visit in sickness, that their sins were forgiven them; they have wildly conceived that their prayers have prevailed on the Father of Mercies to forgive their sins; but they forgot that though the fervent prayer of a good man may avail much, it cannot avail every thing, or be effectual to obtain salvation, unless it is followed by the sincere contrition of the penitent. When the Apostle represents prayer as effectual, it implied that the supplication of the elders shall then prevail, when in the person for whom they pray there is that degree of faith and repentance which the Gospel requires for obtaining remission of sins. St. James speaks in this place of the prayers of the elders of the church, v. 14. “Is any sick among you? let him call for the elders of the church, and let them pray over him?” The Bishop, in explaining these various texts of Scripture, observes, that some are to be considered in a conditional, and some in an instrumental sense; this instrumentality, when applied to a protestant priest pronouncing absolution, he illustrates by a classical allusion, (he was then addressing men who had received a classical education,) it was to an event recorded by Livy. When Flaminius proclaimed liberty to the Græcian cities at the isthmus of Corinth, the instrumentality was in Flaminius, the warrant was in the decree, and the authority was in the Roman senate. Thus the instrumentality of conveying pardon is in the clergy, the warrant on which they act is the Gospel, and the authority is Christ. The clergy in this case are but subordinate agents, commissioned to declare what conditions will secure acceptance with God; when they have executed this, they have reached the end of their delegated functions; in God, and not in man it originates; to the Son of God, and to no man,

is committed the judicial power of forgiving or retaining sin.

In the apostolical Church of England no one dares assume the priesthood on self-appointment. He who desires that office is bound to receive it through the hands of the Bishop, who alone is legally authorized to ordain him. Thus when a priest is duly called and appointed to his vocation, we have reason to believe that his sentence declarative of Gospel terms will be ratified. In ordination, the ceremony of the imposition of hands is adopted in imitation of the Jews, who used that ceremony in appointing to all important offices either civil or ecclesiastical. Thus Joshua was ordained by Moses, and the elders ordained the Levites with the imposition of hands. Also in their sacrifices the high priest laid his hands on the victim, by which the sins of the people were laid upon the head of the victim. They also laid their hands on those who were miraculously cured of diseases, as we read in Matthew, ix. 18. The ruler who came and worshipped Christ, saying, My daughter is even now dead, but come and lay thy hand upon her and she shall live. The Apostles, Acts viii. 16. considered the χειροθεσία as a symbol of the miraculous effusion of the Holy Ghost. "And they laid their hands upon them, and they received the Holy Ghost." After the Apostles, the imposition of hands was considered by the schoolmen as efficax non ex opere operato, sed ex opere operantis; or as St. Augustine expresses it, "Quid est aliud manûs impositio quam oratio super hominem?" Tertullian thus speaks of the form of imposition of hands in the sacrament of baptism, "dehinc imponitur manus per benedictionem advocans et invitans Spiritum Sanctum." The spirit that was conferred and prayed for was like the spirit of regeneration, the spirit of adoption or of charity.—In the Coptic ritual it is said, "Neque enim Gratiam concedis per nostras manus peccatrices." In the early times public prayer was offered up after baptism, "Ut Deus Spiritu sue sancto pueros baptizatos conservare dignaretur, ad quam precationem sine superstitione adhiberi posset impositio manuum;" but the Romish Church, from the application of this ceremony to other services, converted them all into sacraments. Grotius observes, in Epist. 146. "Et ex unâ hac manuum impositionis non imperata sed usitata Judæis Christianisque ceremoniis, exhibere illa quæ dicuntur sacramenta, Confirmationis, Ordinationis, Pœnitentiæ, Extremæ Unctionis, imo et Matrimonii." Salmasius observes, de Primatu, p. 181, that the ceremony of imposition of hands was adopted in the primitive Church, in imitation of the
Apostles,

Apostles, not with the idea that it had the efficacy of a sacrament, he says,

“ Ideo et desit res cum ipsis apostolis, quamvis consuetudinem manuum imponendarum baptizati retinuerit, primitiva ecclesia, sed sine effectu qui consequebatur ex impositione manuum apostolica: adeo ut mimica potius imitatio hæc sit appellanda quam sacramentum. Quis hodie judicaret pulverem spem, et operatum esse adhibendum sanandis cæcis, quia Christus hoc modo cæco visum restituit? Nec alia ratio fuit unctionis qua Apostoli ægros curabant cum oratione. Cum ipsis hæc virtus evanuit, nec usurpanda est amplius ubi nihil efficit, nisi quis mimum agere velit. Nihil ergo tale operabatur Impositio manuum in electis ad ministerium confirmandis.”

In the primitive Church there were two forms used in the ordination to the priesthood, the *χειροτονια* and the *χειροθεσια*. The first was in imitation of the mode of electing magistrates at Athens, partly by lot, and partly by lifting up of hands, manibus scilicet extensis sublatisque; the other was the laying the hand on the head in the form of blessing or praying.

The Bishop, having illustrated and explained that part of the ordination service in our Liturgy, where the Bishop, with the ceremony of the imposition of hands, uses those solemn words, “ receive ye the Holy Ghost,” proceeds to describe the several powers that are conferred on the Protestant minister at his ordination.

“ He hath power to open the way which leads to eternal salvation, by reading and preaching the Gospel: he hath power to admit into the Church of Christ by administering baptism; he hath power to refuse admission, by withholding baptism; he hath power to impart the elements representative of our Lord’s blessed Body and Blood; he hath power to decline giving the consecrated symbols; he hath power to separate offenders from Christian communion; he hath power to receive penitents into the Congregation of Christians; he hath power to pray for absolution; he hath power to declare under what circumstances such absolution from past sins will either be granted or denied. In this enumeration is comprised all which a priest of the Reformed Church conceives to be included in the *power of the keys*, the *power of BINDING AND LOOSING*, consigned and appropriate to the sacerdotal order. With the exercise of these his several powers is connected no idea of an arbitrary kind; if he withholds the sacraments, it is through want of qualification for receiving in the persons to whom, if qualified, he would feel himself bound to administer them. In one case only he proceeds judicially, the case of ex-
8 communication.

communication. Excepting this, the operation of which is confined to this world only, in no instance does the protestant minister really act, or pretend to act, judicially. His office is but ministerial—his sentence is but declarative of what God hath revealed and promised. To pass irrevocable and definitive judgment either of plenary pardon, or of condemnation, on account of sins, is not the province of man—nor doth our liturgy intend to assert for its priesthood any such prerogative, a prerogative which alone belongs to Divine Omnipotence.” P. 39.

The Bishop proceeds to explain the form of absolution in the office for the Visitation of the Sick.—This form before the Reformation was in the name of St. Peter. The words were, “*absolvimus te, vice Petri Apostolorum principis, cui dominus potestatem ligandi atque solvendi dedit,*” &c. The Romanists pronounced absolution to the sick with apostolical authority, and also upon every confession of sins they pronounce this absolution, and the deluded people then consider that their sins are actually forgiven. But in Scripture we read (Mark ii. 7.) that the Scribes charged Christ with speaking blasphemies, when he said to the sick of the palsy, Son, thy sins are forgiven thee; “and they reasoned in their hearts, and said, this *man* speaks blasphemies, because, who can forgive sins, but God only?” Thus in the times of the Apostles it was considered as blasphemy in any one to presume to absolve men from their sins. The Church of England directs our priests to pronounce the absolution only *ministerially*, and to specify by whole authority he pronounces it; and as he begins the form of absolution with a prayer to invoke God’s forgiveness, he thus recognizes the omnipotent authority on which it is founded; but the Church of Rome, according to a canon of the Council of Trent, declares, that the absolution given by their priests is judicial and not ministerial, and that the protestant sense of it is heretical. The words are

“*Si quis dixerit absolutionem sacramentalem sacerdotis non esse actum judicalem, sed nudum ministerium pronuntiandi et declarandi remissa esse peccata confitenti, &c. Anathema sit.*—Sess. 14. Can. 9.”

In our liturgy there are three forms of absolution, and though they vary a little in words, they are the same in substance; and if either of them should be considered with the least degree of doubt, the others may serve for interpreters. In the words pronounced to the sick, the priest in effect says to the sick *individually*, no more than what he says to the congregation *collectively*—he declares to all, God pardoneth and
absolveth

absolveth all them that truly repent and unfeignedly believe his holy Gospel.

The pious Bishop concludes his Address to the Candidates for Priests' Orders, with exhortations to a diligent discharge of the duties of their profession. As they are an order of men separated to be teachers of the true religion, it is of great importance to the state (for religion is the great support of the state, and indeed of all civil society,) that none but men qualified by education, conduct, and character, should be admitted into sacred orders. The great Alfred, like the fatherly and conscientious Monarch who now protects us, was anxious for the prosperity of the Church as well as the State. He could not view, without dissatisfaction, the appointment of improper persons to the priesthood. The fact itself, and the reason of his disapprobation, are recorded by Polydore Virgil.

“*Memorie proitum est, Alaredum haud facile pati consueffe, quempiam in sacerdotum collegium venire, nisi vir probus atque homo literis institutus esset; utpote qui probè sciret sacerdotes, secundum vetus verbum, spectaculum factos esse mundo, ac propterea alios mortales vivendi modum facile ab illis mutuari.*”

In the Appendix are some important passages quoted from Erasmus and other writers, particularly from the learned Stillingfleet, on the words, “Receive ye the Holy Ghost,” used in our liturgy at the ordination of Priests; the Bishop observes, that when our Saviour pronounced these words to his Apostles, we are not to understand the extraordinary gifts of the Holy Ghost, because these were not given till the day of Pentecost; this was only the solemn form of giving them authoritative power to preach the Gospel. The Church of England adopted this form of words at the ordination of priests, to confer on them authority to preach the Gospel; but at the same time the Bishop and priests attending pray that the persons on whom they use the form of imposition of hands, may receive the gifts of the Holy Ghost. This, according to the judicious Hooker, is conferring the power of orders, which is to be distinguished from the power of jurisdiction. Some of the early writers suppose that a divine communication of grace is given at the time of the imposition of hands; this is on the hope and presumption that their prayers are heard, and that the divine promise is fulfilled, that what we ask faithfully shall be obtained effectually. The power of orders, as distinguished from the power of jurisdiction, is purely spiritual; that of jurisdiction relates only to matters of discipline; laymen may be admitted

to this power, but they cannot exercise the power of orders; though from the dreadful fanaticism that prevailed in the time of the usurper Cromwell many laymen assumed the spiritual office—the fanatics maintained the opinion of a *saeculum Spiritus Sancti*, and declared that the Gospel was useless and a mere dead letter. These ideas were borrowed from the Montanists, so early as the second century, who preached what they called a superior Gospel, the *Evangelium Spiritus Sancti*, *Evangelium Novum*, *Evangelium Aeternum*. Unhappily for the interests of the state and of true religion, a degree of such Evangelism seems to be spreading in this country; but we trust that the publications of our learned Bishops and Divines will counteract the baneful effects of these doctrines. The furious zeal of bigotry and fanaticism must be resisted with sound reason and manly resolution, or the fine fabric of our glorious Constitution in Church and State will soon be deformed by innovations, or overwhelmed in total destruction.

ART. VII. *Presbyterian Letters, addressed to Bishop Skinner, of Aberdeen, &c.*

(Concluded from page 54.)

IN our last number we endeavoured to give such a view of that part of the work before us which relates to what is called *the present state of the controversy*, as may enable the reader to form some estimate of the Author's talent for reasoning, and of his fidelity in quotation. The letters themselves, though numerous, will not occupy much of our time; but before we proceed to them, it may be proper to advert on one of this writer's artifices in controversy, which, though it escaped our notice in a former review, is well calculated to impose on the illiterate; but indeed on the illiterate only.

Some episcopalians, he says, highly respectable for their talents and their learning, have admitted that episcopal dioceses were not, for several centuries, divided, as they are now, into different parishes, with each its resident pastor; and hence he *sagely* infers, that for several centuries a bishop's charge or cure was confined to one congregation. The *fact*, from which the inference is drawn, is admitted not only by *some*, but by *all* episcopalians—indeed by *all men, who know any thing of the history of the church*; but the inference will

be admitted by no man who has been accustomed to "turn over treatises of logic." The fact was, as the respectable writer whom he quotes says it was, that in some countries for four, in others for five, and in others for seven hundred years, "All under a bishop's charge was his parish, and belonged to his church; and that the inferior clergy went out from him, and by his orders, to preach, baptize, visit the sick, &c. and returned again at his call." Hence the cathedral of every diocese is, at this day, called the mother church of that diocese; but does it therefore follow, that in many places all the christians under a bishop's inspection met for public worship under *one roof* down to the very end of the fifth century, and in some places down to the end of the seventh century? Dr. Mitchell does not expressly *say so*; but if he intend not to make his readers *believe* it, he cannot rationally expect them to admit that the *charge of a bishop* was confined to *one congregation*. This, and *this only*, is the question present at issue between him and High Church; but it has surely no dependence whatever on the time when dioceses were first regularly divided into what is now called parishes, with *each its resident pastor*; unless it be said (and it is difficult to conceive what a *bigot to modern liberality* will not say) that a bishop could not exercise his episcopal authority as well over clergymen who resided with himself in a kind of college, and acted as missionaries from him through the remote parts of his diocese, as over those who are stationed each at his parochial church*.

The author labours, however, by other arguments, to prove that the apostolical bishops were merely parochial, or the pastors, each of a single congregation; and he derives these arguments from a source where, we apprehend, few men would look for them,—*the angels of the seven churches of Asia*! The reasoning which, from the case of those angels, had been employed in another review, against the hypothesis of Dr. Campbell, proceeds, he thinks, on the supposition, that, *at*

* For a full and accurate account of the division of dioceses into parishes, the reader will do well to consult Bingham's *Origines Ecclesiasticæ*.

In the course of this author's quibbling on parochial bishops, he takes an opportunity of displaying his accurate knowledge of Latin syntax. Quoting a passage from Bishop Skinner's book, in which that prelate mentions what he had been *taught* on the subject, Dr. Mitchell adds, with a sneer—"BY our reverendissimus PATER, I suppose!!!"

the time the churches were first planted by the apostles, there were no independent churches, each governed by its own bishop, in all Asia Minor, but the seven named in the Apocalypse; but "where," he asks, "did the Anti-Jacobin learn this fact?"—Truly he could learn it no where; for at the time when the churches were FIRST PLANTED by the Apostles, there could not be so many as seven, or even *two independent churches*, either in Asia Minor or any other place. The very supposition is an absurdity.

We have looked however into the review by which he is so much galled, and find that the Anti-Jacobin neither has advanced, nor had occasion to advance, any thing so ridiculous as this; for his argument proceeds upon no *hypothesis* whatever, but on the words of St. John, who addresses his Epistle ταῖς ἐπὶ τὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ. Now, though we are far from pretending to rival Dr. Mitchell in the knowledge of either Greek or Latin syntax, we cannot help thinking that the double article here has *some meaning*; and if that meaning be not that *the seven churches* were the only independent churches, each under its own angel, known to St. John, in Asia Minor, at the time, *not of first planting* the churches, *but of his writing the Apocalypse*, we shall be glad to be better instructed by the most learned minister of Kemnay. Nay, we are persuaded that our BURNEYS and BURGESSES, HUNTINGFORDS, &c., and even PORSON himself, were he alive, would be glad to receive instruction respecting the import of the Greek article, in such a sentence, from so unrivalled a man*.

But, continues this author, "can we really believe that the Anti-Jacobin never heard of Christians (in the age of the Apostles) in Antioch at Pisidia, Derbe, Lystra, Iconium, Miletus, Colosse, &c.?" No, Sir, we cannot believe this; neither can we believe that Dr. Patrick Mitchell never heard of Christians (in the 19th century) in *Newcastle, Morpeth, Alnwick*, &c.; and yet we hardly believe (though we own it to be possible) that even *he* will insist on there being, in the 19th century, a bishop, in the legal sense of the word, of *Newcastle*, another of *Morpeth*, and another of *Alnwick*.

"But do we not read, in some of the epistles ascribed to Ignatius, of Tralles and Magnesia, two towns of Lydia, where were two Christian churches, each having its own bi-

* "You rival us in nothing," says he to Bishop Skinner.

shop, with a proper establishment of presbyters and deacons?" Certainly we do; but how comes the author, on this occasion, to allow any credit to *Ignatius*? We give him the fullest credit, and see nothing at all *incredible*, that in a period in which the word of God "so mightily grew and prevailed," two, or even a dozen, of new diocesan churches should have been planted, and even completely organized in Asia Minor, during the ten or twelve years that elapsed between the writing of the Apocalypse and the martyrdom of Ignatius.

"But were not Colosse and Hierapolis churches of note even St. Paul's time, as well as the churches of the Galatians? And had not they each its proper bishop? How then can we suppose that the seven churches mentioned, with their angels, were *all* the completely formed churches in Asia Minor in the year 96, when the Apocalypse was written?"

We can easily suppose this; because finding that some of the *seven* churches themselves had forsaken their first love, become lukewarm, admitted heretical doctrines among them, and were threatened with having their *candlesticks removed out of their places*; it is by no means improbable that all this had actually happened to the churches of Galatia, Colosse and Hierapolis. There is indeed sufficient evidence in St. Paul's Epistle to the Galatians, supposed to be the first he ever wrote, that even at that early period, the churches to which it is addressed had suffered themselves to be seduced from the purity of the faith as it is in Jesus; and is it not then much more probable that their candlesticks, as well as the candlesticks of the churches of Colosse and Hierapolis, had, before the writing of the Apocalypse, been removed out of their respective places, than that St. John should have employed a phraseology calculated to mislead all who are not Greek scholars, as profound and accurate as the minister of Kemnay? For our own part we must conclude, until we be enlightened by his erudition, that the seven churches were *all* the completely constituted churches known to St. John in Asia Minor *when he wrote the Apocalypse*; and that those churches were not congregational, but diocesan, in the proper sense of the word, because the numbers of each, whatever were those numbers, must have been too far separated from each other to meet all under *one roof*.

Proceed we now to the *Letters* themselves, which, though all addressed to one man, are divided into what is called Part I. and Part II. The object of the first part seems to be the defence of the moral character of Dr. Campbell, which we
are

are not aware had ever been aspersed. The two writers indeed at whom this author is most enraged, speak of Dr. Campbell in very high terms of respect, and repeatedly express doubts of the *Lectures on Ecclesiastical History* having been published from manuscripts *exactly in the state in which he left them*. These doubts were very naturally excited, by his reasoning coolly, and in the language of a gentleman, with the atheist Hume, in a valuable work published by himself, whereas, in those posthumous volumes, he appears as treating with *rude scurrility* and *contempt* all those Christians who had presumed to think differently from himself, with respect to the origin and importance of episcopacy in the church. For his respectful treatment of Hume, Dr. Mitchell makes the following apology :

“ Far be it from me to deny that, with regard to infidels, Dr. Campbell had a strange way of thinking and of acting. If an infidel wrote well,—if his work manifested penetration, research, or metaphysical acuteness, the Lecturer never detracted from the applause which the public voice bestowed, and never arraigned that style and manner, in an infidel writer, as low or execrable, which he would have commended in a Christian. *If** he did not think it meet to defend the sacred cause of religion by misrepresentation, calumny, and detraction; weapons, which he seems to have thought, the Master of us all does not require us to employ in his service; weapons which are worse than carnal, for they are devilish. But though he did not detract from the merits of infidels, nor calumniate their characters, he shewed no mercy to their arguments. Indeed he appears to have thought, whether justly or not, I leave to the judicious to decide, that though, in his wrath, he had torn the reputation of a free thinker quite to pieces, this operation would not have confused his reasoning. Hence he never murdered the character of an infidel, and then put off the refutation of his arguments to another time. This he left to the contemptible rabble of controvertists, or rather scribblers, who can stain paper with personal abuse, but cannot reason.” P. 150.

* As we mean not to take any undue advantage of a man, who will probably endeavour to take every advantage of us, we think it our duty to say that the word *If*, which makes nonsense of the sentence, ought to be expunged as a typographical error. We are indeed desired, in the table of *errata*, to expunge *If* from the sixth line of the 150th page; but this *if* occurs in the 16th line of that page, which is probably the line meant. *Rev.*

That there are such contemptible controvertists and scribblers as stain paper with personal abuse, but cannot reason, the letters before us, if we had not other evidences, would not permit us to doubt; but have *all high-churchmen* been such controvertists as could not reason? Were Hooker, and Taylor, and Pearson, and Potter, and Wells, and Lellie, or even Hickes and Dodwell, no reasoners? or are their pages stained with personal abuse? This Author, *unrivalled* as he is in hardy assertion, as well as in the management of some other figures in logic, dare not say so. Why then was not Dr. Campbell as gracious to them as to Hume? Their writings—even the writings of Dodwell—manifest penetration, research, and metaphysical acuteness—not to say erudition, such as have seldom been surpassed; and yet the lecturer so far detracted from the applause that the public voice had bestowed, as to treat them with contempt and ridicule; choosing rather to conceal their arguments* than to confute them. We are not aware that there was any thing singular or strange in Dr. Campbell's way of thinking and acting with respect to infidels. The *strange* part of his conduct consisted in not doing the same justice to the reasonings of sincere, though, in his opinion, mistaken Christians, as to the sophisms of philosophers, who, as they professed *universal scepticism*, can hardly be supposed to have been sincere.

But if Dr. Campbell really deserved so much praise for avoiding calumny, detraction, and personal abuse, how comes his apologist to deviate so far from his praise-worthy example. *He* descends even so low as to give *nick-names* to Bishop Skinner, Mr. Archdeacon Dubouey, and Dr. Glog, calling the first of them an *Hierophant*, the second a *Mystagogue*, and the third an *Hieronymist*. Nay, he says (p. 190) of one of his antagonists, whose name, though he has not given it to the public, we are assured he proclaims among his friends—"I am curious to know what stuff this Anti-Jacobin—this *son of the morning* is made of;" and to prevent the possibility of mistaking what he means by *son of the morning*, he immediately adds,—“This is no being that the earth owns!”

Dr. Mitchell calls himself “a Whig of the old stamp;” and by the use of such language as this he has established his

* One of those arguments, by Dodwell, which Dr. Campbell chose to conceal, is given in the Anti-Jacobin Review; but we do not find that Dr. M. has taken the slightest notice of it.

right to the title. The Whigs of the old stamp laughed at the doctrine of non-resistance to the civil government, as a slavish absurdity; so does he. The Whigs of the old stamp were continually bawling, when not in power, for liberty of conscience; so is he. The Whigs of the old stamp represented the Book of Common Prayer as little better than the *Mass-book*, and the episcopal clergy than *Romish priests*; so does he. The Whigs of the old stamp, when they got into power, persecuted the episcopalians both in England and in Scotland; and so would he, if not restrained by the laws of the empire. He could not indeed do otherwise; for since he thinks that the episcopalian, who presumes to defend his own principles against the unprovoked attack of a presbyterian professor, can be "no being that the earth owns," but, by implication, an imp of Hell, he must feel it a *duty* which he owes to God and to man to exterminate *such beings*, as speedily as possible. Yet this man professes, all the while, to plead the cause of liberality against bigots!

The object of the second part of these Presbyterian Letters is to prove that the orders of the church of England, as well as of the Scotch episcopal church, are invalid, even on their own principles. We have here, as in the other parts, much arrogance and ribaldry substituted for wit; but we have here also, what we had not in the other parts, something resembling arguments deduced from alledged facts, though these facts are generally distorted. The Author sets out by asserting, that his principal antagonist, and indeed all those whom he calls *High-church*, contend that christians cannot be *saved* but in a church constituted on the same model with his own; but this is so far from being a *fact*, that we, who are ourselves High Churchmen, in his sense of the word, and should therefore know something of the principles of the body to which we have the honour to belong, declare that we never knew, nor ever heard, from good authority, that *any individual* of our body, — far less that the *body itself*, do it damnation round the land in this sweeping manner. We believe, indeed, that every man is in *danger* of damnation, who *wilfully* continues in *any known sin*; we believe likewise that schism, or a wilful separation from the church of Christ, is one of those sins which are pronounced damnable in the New Testament. We are therefore *decidedly of opinion*, that every man, who is capable, is bound to enquire which of these numerous sects and societies, that unhappily divide the christian world, has the best claim to be considered as the church which is founded on the Prophets and Apostles, Jesus Christ himself being the chief corner stone. We are likewise

likewise of opinion, that when the enquiry has been impartially made, he is bound to unite himself to that society or church, of which he finds the claim to be preferable to the other claims set up against it, without regard to temporal interest, or the honour of a party; and we have no doubt that he who continues in a state of separation from the true church, whichsoever it may be, especially if he mislead the vulgar and illiterate by ridicule, and sophistry, and misrepresentation, is guilty of an enormous sin. But we never presume to pronounce any sentence whatever on such a man's final salvation. To his own Master he standeth or falleth, as every sinner must do, whether he transgresses the moral or the positive laws of God.

Dr. Mitchell, treading, *hanc passibus æquis*, in the footsteps of Dr. Campbell, calls upon Bishop Skinner to trace his spiritual pedigree through a line of regularly consecrated bishops, back to the age of the Apostles.

“Why should an appeal to authentic registers, or credible testimony, be less requisite to prove a spiritual extraction, than to prove a person's descent from the man *whose heir he pretends to be*? Without such a proof of your descent in the way of natural generation, your *laying claim* to such a trifling hereditary possession as *Archdeacon*, would expose you to the ridicule of all the world. Do you flatter yourself then, that though you produce no authentic register, and no *proof whatever* from testimony, of your *spiritual* descent by successive generation from the Apostles, we will admit your claim to a *monopoly of all the benefits of the gospel covenant*? Would not you have reason to regard us with contempt, if we were so simple?” P. 190.

In substituting one claim in the room of another, we confess that the author displays in this paragraph much of the wisdom which our Saviour attributes to the children of this world. A claim to a *monopoly of all the benefits of the gospel covenant*, some of which are indisputably extended to the heathen who never heard of the gospel, must render him, who prefers it, odious to the public; and it was prudent to excite the public odium, in order that the indignation of the reader might render him incapable of detesting one of the most palpable sophisms that ever were written. Our bishops claim *no monopoly* of all the benefits of the gospel covenant, though they possess an exclusive right, in virtue of their *spiritual descent*, (as this author calls it), to *govern the church, to ordain priests and deacons, and to continue the episcopal succession*, as it has been transmitted to them from the age of the Apostles. But, says this logical lawyer to one of them, it is as ridiculous to pretend to such a right as this, without proving your

spiritual extraction to have been uninterrupted, as it would be to *lay claim* to an estate without proving your natural descent from the man whose heir you pretend to be!

Though we boast no great knowledge of the Scotch law of inheritance, we may safely take it upon us to say that this is a mistake. At the reformation, the estate was not unoccupied, as this author's reasoning supposes. The bishops were then in the undisturbed possession of it, and with their predecessors had been in possession for fifteen hundred years; they held it by the right, till that period deemed sacred and unalienable, of succession from the Apostles, who were universally allowed to have been the first owners; and they had no suspicion of any flaw whatever in their own titles. Then indeed arose certain presbyters who claimed an equal right with the bishops to the estate; but it was reserved for Dr. Campbell and Dr. M. to affirm that the bishops themselves could have no *right* to the inheritance of their fathers, unless each should prove, by authentic registers or credible testimony, his own succession to have been uninterrupted! According to our notions of *law* and *equity*, and *common sense*, the *onus probandi* in such cases falls not on the possessor of an estate or title, but on the new claimant, who is bound, before he can take possession himself, to prove that those who from generation to generation had been in actual possession, had no right to what they possessed, or at least that his own right is preferable to theirs.

There are in Scotland many noble families of great antiquity, from which other families sprang at remote periods, and were themselves afterwards raised to the peerage. The noble family of Gordon is one of these; but what would be thought of the Earls of Aboyne and Aberdeen, were they to go to the Duke of Gordon, and insist that they have as good a right to all his estates and titles as he has; that as they are all *peers*, they are each of them as well entitled as himself to the rank of a duke; and that if he do not admit their claims, or prove the authenticity of his own pedigree, through all the generations that have intervened between himself and his remotest ancestor, "he will expose himself to the ridicule of all the world?" If his grace should think any reply due to so impertinent a demand, (which is not very probable), he might say that he and his ancestors had held his estates and titles for many generations, without having their *rights* or the *authenticity of their pedigree* questioned; that he did not believe that either of them could be questioned; and that if the two noble lords thought otherwise, it was incumbent on them to point out, and prove *when* and *how* the failure had happened,
before

before they presumed to seize on any part of his property, or assume to themselves any one of his titles.

Similar in all respects to this are the rights of the bishops, and the claims of those presbyters, who since the reformation have arrogated to themselves the episcopal prerogatives. "To the former, as has been justly observed, it is sufficient to know that the government of the church, as originally established by the Apostles, was episcopal, in the diocesan sense of that word; that there is neither evidence nor probability, that, at any period anterior to the reformation, the episcopal succession had failed in any church on earth;" and that it is incumbent on those who think that in some churches it had failed, to point out the time when, and the manner how the failure had happened.

This the present author undertakes to do on various principles. He seems to think—nay, he directly contends, that if a man, heretical in his opinions, immoral in his conduct, or irregularly baptized, should be promoted to the episcopate, the succession *must* fail in him. If a deist or an atheist, or unbaptized christian could, by consecration, be made a bishop, he says that Satan himself might be made a bishop; and then he points out the heretical opinions and immoral lives of many of the popes? We thought that it had been the glory of the christian religion, and the comfort of private christians, that the efficacy of the word and sacraments hath no dependence whatever on the *personal worth* of those by whom they are administered; and we really imagined that our blessed Lord had been of the same opinion. As he knew perfectly what is in man, he knew, from the beginning, that Judas was, in the worst sense of the words, ambitious and covetous, and that he would betray him; and yet he made Judas an Apostle, as we simply thought, to show that the ordinances of his religion depend not on the personal qualities of him by whom they are administered, but only on the authority by which the administrator acts. Dr. Mitchell, however, thinks that our Saviour was mistaken; though, by his mode of reasoning to prove this point we suspect that, if he has accomplished any thing, he has destroyed not only the episcopal succession, but also the authority of the presbyterian and independent ministers, and even the christian religion itself.

We take it for granted, till we see the second edition of this book, that no man can be a christian, in the gospel sense of the word, who does not associate with some body of christians in the public worship of God, and in the participation of the Lord's supper; we are likewise of opinion, as

this author seems to be, that, in every congregation, there must be some individual appointed, whether by the bishop, a number of co-presbyters, or the people at large, to lead the devotions of the congregation, to preach the word, and to administer the sacraments; and we also think with St. Paul, as we hope (though we are not certain) he does, that “the Lord hath ordained, that they who preach the Gospel should live of the Gospel.” But how is it possible for a class of co-presbyters, or an illiterate congregation, any more than for a bishop, to discern the secrets of the heart of a candidate for the *holy ministry*, as Dr. Campbell termed it; to know that he is no infidel, or Simoniac, or immoral man; to know whether he has been regularly baptized or not; or to distinguish extraordinary apparent zeal from deep hypocrisy. This is obviously impossible to every uninspired tribunal, whether consisting of one or of many; and therefore we cannot admit, without renouncing our christianity, that all the simony, and atheism, and hypocrisy which he has attributed to the popes of Rome, have in the smallest degree tended to break the episcopal succession.

On the head of simony Dr. M. writes most plausibly, because it is a sin more immediately connected than any other with holy orders, and because the church, in her canons, hath been peculiarly solicitous to guard against it. Yet a canon of the council of Lateran, under Nicolas II. even as quoted by himself, shows that even simony did not nullify holy orders. “That council,” he says, “decreed, that if any man should accept ordination, even *without paying* for it, from the hand of a Simoniac, he should *be turned out of the ministry*,” (which surely implies that by his ordination he was in it); “though they allowed those who had been *so ordained* before the meeting of the council, to *retain the orders they had received*.” P. 258. But he contends, that the orders of a Simoniac are declared to be null by the sentence of heaven itself, if those orders be conferred by our forms. Though he professes not to know what is meant by the words—“Receive the Holy Ghost,” he is yet sure that they mean something more than “Be thou a minister in Christ’s spiritual kingdom.” We perfectly agree with him that this cannot be their meaning; but we hope not to be deemed presumptuous when we say, that to us there appears nothing hard to be understood in what he seems to think not intelligible. “Receive the Holy Ghost for the office and work of a priest or bishop in the church of God, *now committed unto thee by the imposition of our hands*,” we have always considered as a prayer that the Holy Ghost *may* descend on the person to be ordained, and fit him for

for the office, which is committed to him *not by that prayer*, but, as is expressly declared, by *the imposition of the ordainer's hands*. Whatever be the merits or demerits of the man, it is the doctrine, we apprehend, of the church, that the *office* mentioned is as certainly committed to him as the *keys* of the bishop or bishops are thus solemnly laid on his head; and should his unworthiness prevent the *prayer* from being granted, the graces of the Holy Ghost would be withheld only from himself, and not surely from those among whom he may labour in the word and doctrine, or whom he may afterwards be employed to ordain.

But, says Dr. Mitchell, “the sentence which was pronounced on Simon the magician, is the sentence of heaven, under which Simoniacs are laid at *eternity*.” Be it so; what was that sentence? Not that Simon *could not have been ordained* a priest or bishop,—for St. Peter said no such thing. His words are—“Thy money *perish with thee*, because thou hast thought that the gift of God may be purchased with money. Thou hast (not thou *canst never have*, but) *thou hast* neither part nor lot in this matter,” which was an unquestionable truth.

But he has other arguments to prove that the succession has been interrupted. He says, that according to the doctrine of High Church, imposition of hands is essential to ordination; but he is *certain* that Gregory Thaumaturgus undertook the office of bishop of Neocæsarea, without that ceremony, and seems to think it *probable* that no apostolical hands were laid on the head of Ignatius, to constitute him bishop of Antioch. For the omission of the essential ceremony in the case of Thaumaturgus, his only evidence is the *silence* of Gregory of Nyssa, who, though he relates the very extraordinary way in which Thaumaturgus was dedicated to the service of God by the neighbouring bishop of *Amasea*, makes no mention * of his ordination by imposition of hands! In the case of Ignatius, he has something more than the *silence* of an individual to produce. “Was Ignatius, the bishop of Antioch, ordained by the laying on of hands? Dr. Wake seems to doubt it much;” and he refers (p. 219) to Wake’s

* We have heard of a judge, who, when the witnesses examined before him bare no evidence *against* the point to be proved, insisted that their *silence* was proof in *support* of it. Perhaps Dr. Mitchell has taken his notions of evidence, as well of the law of inheritance, from this man, who is said to have presided in the Court of Exchequer in Scotland some sixty or seventy years ago.

Ep. ad Edit. where those doubts are expressed. What work of Dr. Wake's is here meant we really know not; but in the discourse prefixed to his translation of the Apostolical Fathers, that learned man thus expresses his doubts of the ordination of Ignatius.

“ Though the story of *our Saviour's taking St. Ignatius into his arms* be of no credit;——this is certain, that growing eminent both in the knowledge of the doctrine of Christ, and in a life exactly framed according to the strictest rules of it, he was, upon the death of Evodius, chosen by the Apostles that were still living, to be bishop of *Antioch*, the metropolis of Syria; and, whatever Anastasius pretends, *received imposition of hands from them.*”

The doubts thus expressed, we are told in the margin, rest on the authority of Chrysostom and Theodoret, together with the reasonings of Ulster and Pearson—the former in his notes on the spurious epistle to the people of Antioch, and the latter in his *Vindiciæ Ignatianæ*.

Dr. Mitchell having taken it into his head that no layman can be ordained a bishop without previously going through all the inferior ecclesiastical degrees. Boldly affirms that Cyprian, “ the Apostle of High Church,” was from a *layman* elected and ordained *bishop* of Carthage, whence he wishes it to be inferred, that the episcopal succession failed even in him! This, it must be owned, is a severe blow to High Church, if it be indeed true, that, in ecclesiastical degrees, the greater do not comprehend the less, and if Cyprian was ordained *per saltum*; but if neither of these positions can be admitted, High Church, odious as she is, may yet be safe.

That in ecclesiastical degrees, as in all others, the less is comprehended in the greater, is so obvious to common sense and common honesty, that we shall leave that question with the reader; and ask this learned man, what authority he has for asserting that Cyprian was ordained *per saltum*? Authority! why, the fact is recorded by Pontius, Cyprian's deacon, who wrote his life, and must have been well acquainted with the facts which he relates. He must have been so; but, we know not how, in *our copy* of that life, Pontius affirms the very reverse of what, it seems, he says in Dr. Mitchell's copy! In our copy, he speaks of Cyprian's intimacy with Cæcilius, a presbyter, even when Cyprian himself was but a *deacon*, as Pontius was: *Erat sanè illi etiam de nobis contubernum viri justî, &c.*; he refers to many memorable things which he did while yet a layman, and many while he was a *presbyter*—*multa sunt quæ ad huc plebeius, multa quæ jam presbyter*

byter fecit; and after more to the same purpose, he says, “Ad probationem bonorum operum, solum hoc arbitror satis esse: quod iudicio Dei et plebis favere. ad officium sacerdotii, et *Episcopatus gradum*, adhuc neophytus, et ut putabatur, novellus, electus est.”

The present author contends further, (pp. 239, 240, 241) that a lawful *election* and *call* constitute lawful apostleship; that ordination adds nothing to the right of the elect to exercise the functions of the sacred ministry; that as the election of bishops by the secular power is no lawful call, their subsequent consecration does not make them bishops; and that the only mode of election “which had the sanction of the authority of the inspired ministers of our Lord,” was by the faithful in every christian church. In proof of this last position, which, in connection with the preceding positions, establishes the claims of independency completely, he affirms that “Barnabas and Matthias were named by *the whole church* at Jerusalem for the succession to Judas, and the choice between the two *referred* (most condescending!) to Christ himself, by casting of lots, and by prayer!” But is this really a fair state of the case? It is not, if greater credit be due to St. Luke and St. Paul than to the congregational bishop of Kemnay. According to the former of these inspired writers, the number of names together when Barnabas and Matthias were named for the succession to Judas, were about *an hundred and twenty* *; but according to the latter, the *whole church* at Jerusalem consisted of above *five hundred*; for he assures the Corinthians that Christ, after his resurrection, “was seen of above five hundred *brethren* at once, of whom the greater part remained at the time of his writing.”

That this part of his reasoning is not conclusive, we are half inclined to think Dr. Mitchell himself will be pleased to find; for it is at least possible that he was not called to the parish of Kemnay by the unbiassed suffrages of the whole congregation; and he must be aware, that, on his principles, no man can ever have a right, but by an immediate voice from heaven, to exercise the functions of the sacred ministry in heathen nations, and that therefore the work of propagating the gospel in foreign parts must stand still.

* Dr. M., in a note, corrects himself, and says, we know not on what authority, that none but *the eleven* concurred in the nomination of Barnabas and Matthias! But if this be true, the rights of the people are done away entirely, and the very *foundation* of the author's reasonings overturned.

We must therefore wait for a return of the age of miracles and inspiration, or have recourse to the usual method of the laying on of hands, for authorizing men to execute the functions of the sacred ministry. "The laying on of hands, and succession!" Nay, says Dr. Mitchell, this method will never do; for the episcopal succession has repeatedly failed; and he instances the reign of Arnold, King of the Northumbrians, as a period when it so completely failed in *England*, that the sovereign was obliged to have recourse to Scottish *presbyters*, (p. 211), by whom it was restored! If the reader be desirous to have the origin of this curious tale, he must apply to the minister of Kemnay himself; for his Presbyterian Letters furnish no authority for it, and it is contradicted by *all the historians* of that period, with whose writings we are acquainted. During the reign of Oswald's immediate predecessor, every bishop in the kingdom of *Northumbria* was indeed either killed or driven from that kingdom; but so far was episcopacy from being exterminated through *all England*, that Paulinus, Archbishop of York, took refuge from the storm with Honorius, Archbishop of Canterbury, by whose influence he was appointed to the see of Rochester, which happened then to be vacant. It was not therefore through *necessity*, but from choice, that Oswald had recourse to Scotland for the restoration of episcopacy to his kingdom; for when banished from his own country in his youth, he had taken shelter in Scotland, where he had contracted friendships, and these drew his attention thither rather than to the kingdom of Kent or of Wessex.

But was not episcopacy restored in the Northumbrian kingdom by Scottish presbyters? No. Collier and Turner, who both give a full account of this translation, agree in representing *Aidanus*, the Scotch Missionary, as having been consecrated a bishop before he left Scotland, and as having fixed his see in Holy Isle*. Even Bede, in the very words quoted by our author, declares that he was a bishop; and in the age of Bede we believe it will not be found that the words *episcopus* and *presbyter* were ever used indifferently to denote the same office, though the word *πατριάρχης* was then of the same import with *diocese* now. The venerable author's words are: "*Monachus ipse Episcopus Aidanus, in pote ab insula que vo-*

* See Collier's Ecclesiastical History of Great Britain, vol. 1. p. 86, &c.; and Turner's History of the Anglo-Saxons, vol. 1. book 2. § 6 and 7, with the various works quoted by those learned antiquaries.

catur Hy destinatus. Cujus monasterium in cunctis fere septentrionalium (septentrionalium) Scotorum, et omnium Pictorum monasteriis non parvo tempore arcem tenebat, regensque eorum populis præerat." But *Aidanus* was consecrated at Hy, now called Icolmkill or Jona! He was so; and what follows? Why, says this author, that he was consecrated by a *presbyter-abbot*. But who told him that the abbot was a presbyter, or that either a presbyter or the abbot consecrated Aidanus? Not Bede surely; for according to him there were at that time in Hy more bishops than one, and it so, the abbot may have been one of the number. At any rate, we know from the annals of Ulster, examined by Archbishop Ussher, that Columba, who founded the monastery in Hy, though he lived and died a presbyter himself, took care that there should be at least one bishop always resident in his monastery, which probably gave occasion to its acquiring that power of which this author so childishly boasts. But whatever became of the consecration of Aidanus, which indeed can affect the orders of no bishop of the present age, he has an argument to prove that the episcopal succession in England failed at the Reformation; for, says he,

"Henry VIII. compelled *all the Bishops* within his realm, to take commissions from him, by which they acknowledged, that all jurisdiction, civil and ecclesiastical, flowed from the King, and that they exercised it only at the King's courtesy; and that, as they had it of his bounty, so they would be ready to deliver it up at his pleasure; and therefore the King did empower them to ordain, give institution, and do all the other parts of the episcopal function." P. 274.

This passage is given as a quotation from Burnet's History of the Reformation of the Church of England; but what will the reader think, when we assure him that there is no such passage in that work? Burnet's words* are—

"To shew how far their (the popish party's) compliance would go, BONNER took a strange commission from the King, on the 12th of November, this year (1539). It has been certainly enrolled; but it is not there now, so that I judge it was removed in that suppression of records, which was in Queen Mary's time. But as men are commonly more careless at home, BONNER has left it on record in his own register. *Whether the other bishops took such commissions from this King, I know not.* But I

* Vol. I. p. 267.

am certain *there is none such in Cranmer's register*: and it is not likely, if any such had been taken out by him, that ever it would have been razed. The commission itself will be found in the collection of papers at the end (of the volume). The substance of it is,—*That since all jurisdiction, both ecclesiastical and civil, flowed from the King as supreme head, and he was the foundation of all power; it became those who exercised it only (precario) at the King's courtsey, gratefully to acknowledge, that they had it only of his bounty; and to declare that they would deliver it up again, when it should please him to call for it, &c.*"

Thus has our author, with the genuine spirit of a *liberal Christian* of the modern school, quoted Burnet, probably at second hand, as writing the very reverse of what he actually wrote; as laying to the charge of *all* the bishops in England, that with which he *really charges Bonner alone!* This, had we furnished no other specimens of the same kind, is alone sufficient to evince how little confidence can be placed in the fidelity of Dr. Mitchell's quotations; and it is for this purpose only that we have taken the trouble to detect him on the present occasion; for it is a *fact*, though unknown to Burnet, that *Cranmer and many other bishops did* take out from Henry the Eighth, commissions in all respects similar to that which was taken out by Bonner*. This has been completely proved by Collier, who, being a Nonjuror and High-Churchman, is an author with whose works Dr. Mitchell is probably unacquainted. From him, therefore, we might have concealed this fact; but *truth* is our object, and we leave it to the advocates for *error* to suppress or mutilate what operates against them. Whether Dr. M. has done any thing of this kind, in the account which he gives of the supremacy over the church, assumed by Edward the Sixth, let the reader judge for himself.

"In what regards church supremacy, Edward trode exactly in the footsteps of his father. *He required ALL*, the historian of the Reformation informs us. (*ALL*) who held offices civil or *ecclesiastical*, to take out commissions from him in the first year of his reign." But this happens *not* to be exactly what the historian of the Reformation informs us. His information† is, that "the *bishops* were required to take out new commissions of the same form with those that they had taken out in King Henry's time.—Two of these commissions are yet extant, one taken out by Cranmer, and the other taken out by Bonner. But this was only done by

* Vol. II. p. 170.

† Vol. II. p. 6.

reason of the present juncture, because the bishops being generally addicted to the former superstition, it was thought necessary to keep them under so arbitrary a power as that subjected them to; for they hereby held their *bishoprics* only during the King's pleasure, and were to exercise them as his delegates in his name, and by his authority. Cranmer set an example to the rest, and took out his commission, which is in the *collection* (at the end of the volume). But this was afterwards judged too heavy a yoke, and therefore the *new bishops that were made by this King, were not put under it* (and so Ridley, when made bishop of London in Bonner's room, was not required to take out any such commission); *but they were to hold their bishoprics during life.*"

Is it not evident from all this, that the purport of these new commissions—extravagant as they were, is, not that the bishops derived from the King, authority to minister the word and ordinances of Christ; but *only* that they held of him their *bishoprics* as *fiefs*, and derived from him authority to exercise their functions publicly, as bishops of the church, *established by law*? The commissions themselves are both published by Burnet; and contain each the following grant to the bishop to whom it is addressed—"cæteraque omnia et singula in præmissis seu aliquo præmissarum, aut circa ea necessaria seu quomodolibet opportuna, ac alia quæcumque auctoritatem et jurisdictionem episcopalem quovis modo respiciend. et concernend. præter, et ultra ea quæ tibi ex sacris literis divinitus commissâ esse dignoscantur, vice, nomine, et auctoritate nostris exequendum!" Is it not evident from this that even Henry (for it is his commission to Bonner that we quote) acknowledged, on the evidence of sacred scripture, an episcopal authority committed, even to that unworthy prelate, by God himself, and therefore independent of the temporal sovereign? If there can be any doubt about the meaning of words so very plain, let Henry himself interpret them. In his altercations respecting the supremacy with the Archbishop of York, who seems not to have so readily come into all his measures as Cranmer, he says—

"Your next business is to prove that preaching and administering the sacraments (among which be it remembered that he reckoned *holy orders*) "belong to the sacerdotal function; and that our Saviour gave the Hierarchy a commission for this purpose. *We know nobody* (that) *denies you this*; but then *spirituals* are commonly taken in too extensive a sense, and the *priest's* authority strained beyond the warrant of the text. Our Saviour himself had a sacerdotal character, and yet submitted to Pilate's jurisdiction. And St. Paul, though a priest of apostolical distinction, makes

makes no scruple to say, *I stand at Cæsar's judgment-seat, where I ought to be judged*.*"

"Here then," to use the language of our modest author, "we fix our foot, and let the unrivalled champion of low church remove it if he can." It will not, we assure him, be removed by *buffoonery*, empty declamation, *scurrility*, or even by logical inference from *facts alledged without foundation*, and *assertions* proved to be *false*. Our *unbroken line of succession*, as he calls it with a sneer, was not, as we have seen, *snapped asunder* by Henry the Eighth's or Edward the Sixth's *Erastian commissions*; and therefore as the English and Scotch bishops of the present day do *not* derive their authority to ordain and perform the other functions of the episcopal office *divinitus iis commissa*, as Henry says, from the imperial crown of this or any other realm, they have had no *secular maker*, and therefore, by no secular power can they be *unmade*; unless that power, acting on the principles of this liberal-minded Divine, put them all to death! By such a method of proceeding any temporal power, whether legitimate or usurped, would indeed effectually deprive them of their episcopal character, and all the privileges annexed to it; but nothing short of this could render them incapable of ordaining others and performing all the episcopal offices, which were performed in the church before the conversion of the emperor Constantine.

Mr. Daubeney therefore is under *no* mistake

"In thinking that the *pastoral character* or *spiritual commission* of the Clergy, who, at the revolution in 1688, were deprived for not transferring their allegiance from James II. to William III. was not taken away by their deprivation. It was *not* from the secular power, as we have shewn, that they received it; and to the secular power they *could not be* compelled to resign it."

Indeed the secular power never attempted such a compulsion; and if the author will give himself the trouble to read Primate Boulter's Letters, he will find that orders conferred by the deprived bishops—or rather by their successors—were, in 1738, deemed perfectly good by both the secular and ecclesiastical powers. Nay, we may appeal to the act of parliament by which the Episcopal Church in Scotland is tolerated, for a proof that orders conferred by the Scotch bishops

* Collier, Vol. II. p. 64.

are at *this day* deemed good, *quod sacra*; for if that had not been the opinion of the legislature, there could have been no occasion for inserting into the bill a clause prohibiting clergymen so ordained from holding livings in the Church of England. A similar clause was likewise inserted into the act which authorizes the archbishop of Canterbury, for the time being, to consecrate bishops for the American churches. No clergyman ordained by the bishop so consecrated can hold a living in the English Church; but will any man say that the very act which authorized the archbishop, without administering the usual oaths, to consecrate the bishops in question, deprived those bishops of the spiritual commission which their consecration was intended to confer?

The remaining letters in this volume consist, for the most part, of empty declamation, profane wit, or inferences from those assertions which we have already proved to have no foundation. Through these therefore we shall not follow the author. We have indeed some inclination to expose the futility of those arguments, and the baseness of those misrepresentations, by which he endeavours to confute the reasoning of the two writers who have defended the episcopal succession in Scotland against the objections urged, it is said, by Dr. Campbell; but the review has already extended to an unusual length, and the episcopal clergy in Scotland are well able to defend themselves against more powerful antagonists than the unrivalled minister of Kemnay. There is indeed no other defence necessary than to call on the reader not to take the arguments of those whom Dr. Mitchell has chosen to revile, on his *report*: but to compare that report with the writings from which it is said to be extracted; where it will be found that the copy seldom bears any resemblance to the original. The arguments of his episcopalian antagonists, as they stand dissected in his pages, are indeed easily overthrown; but as they stand in the pages of those to whom he attributes them, they are yet unmoved, and will remain unmoved by his ridicule and sophistical reasoning.

We have said that his wit is sometimes profane; but be it remembered that we do not charge him with *intentional* profaneness, as he charges the episcopalian advocates with drunkenness. In that very charge profaneness appears; for as he has no other evidence than his own interpretation of words quoted from St. Paul, with the *mark* of quotation by the writer against whom it is directly brought, it necessarily comprehends, though we doubt not unintentionally, the Apostle himself, who first used those words. Again Dr. Mitchell says (p. 84.) that though High Church could
show

show him a passage of scripture enjoining presbyters and deacons to obey them that have the rule over them, he would only "acknowledge that her divine model, like the image of the great goddess Diana, and the palladium of Troy, undoubtedly fell down from Jupiter;" by which he seems to put the holy Scriptures on the same footing with the mythological fables of ancient Greece! Most Christians, we believe, speak of the Holy Ghost with reverence, even where exposing the errors of superstition. What then are we to think of this author's comparing (p. 256.) the words, "Receive the Holy Ghost," in our office of ordination, to his saying to Bishop Skinner, "Be thou the Grand Lama of Thibet, or the senior Bishop of the Moon?" He affirms (p. 227.) that deacons were never intended by the Apostles to preach; and yet St. Luke assures us, that Philip, one of the first deacons, "went down to the city of Samaria, and preached (*εὐαγγελισάτω*) Christ unto them," with the approbation, as it appears, of the whole twelve Apostles!

Should any reader imagine that by these and the like unguarded expressions (for such we consider them) Dr. Mitchell really meant to detract from the reverence due to the inspired writings of the *New Testament*, and that he is, in fact, a profane man, we have no hesitation to say that we believe such such reader would be under a great mistake. The doctor appears to us to have been highly exasperated at those episcopalians, who had attempted to defend themselves, against the furious and unprovoked attack made on their principles by the late Dr. Campbell. Determined to excite, if possible, the public resentment against such presumptuous *dissenters*, but finding, we suppose, their arguments not easily answered, or adopting, perhaps, the opinion of Lord Shaftesbury, that *ridicule* is the *test of truth*, he probably thought that the surest way to accomplish his pious purpose, in an age not remarkable for seriousness, was to distort those arguments and make them as ridiculous as possible; aware that if he could get the general laugh on his side, his object would at once be gained. The love of fun, however, has carried him, as it carried one of the greatest masters of ridicule that ever wrote, even Swift himself, by much too far; and hence, without intending it, he occasionally seems to laugh at the Scriptures, and on one occasion (p. 272.) inadvertently compares the ministers of his own church to the priests of Jeroboam! This is surely not the way in which religious controversy of any kind should be carried on. The questions at issue between our author and High Church are either of great importance, or of none. If they be of no importance,

the sooner they fall back into that dormant state, from which the executors of Dr. Campbell's will revived them, the better; but if they be, as we certainly think they are, of great importance, let them, in the name of religion and common sense, be discussed with freedom, but without acrimony; and if truth be our object, let us begin by enquiring what *Christianity itself* is as distinguished from what is called the *religion of nature*; for we more than suspect that High Church and such divines as the present author are far from agreed as to the answer which should be given, even to that most important question. In all our controversies, if controversies we must have, let us be careful never to attribute to a whole church or society the follies or virulence of any individual, whatever may be his station in that church or society; and therefore to discharge our own duty in this respect, we cheerfully embrace the present opportunity of solemnly declaring our firm belief, that Dr. Mitchell's language and manner of reasoning are as little approved by the *really* liberal and enlightened part of his own brethren, as they are by us, or any High-Churchman in the empire*.

ART. VIII. *Observations on the Historical Work of the late Right Honorable Charles James Fox. By the Right Honorable George Rose. With a Narrative of the Events which occurred in the Enterprize of the Earl of Argyll in 1685. By Sir Patrick Hume.* 4to. pp. 218 & 67. Appendix. pp. 80. 11. 5s. Cadell and Davies. 1809.

IN our account of Mr. Fox's historical work † we professed, with great sincerity (and we trust with equal truth) that we had been wholly uninfluenced by any opinion we might have

* It is proper to inform Dr. Mitchell and the public, that the writer of this article was likewise the author of the Review of Dr. Campbell's Lectures in the Anti-Jacobin Magazine; that he means to take no further notice of these *Presbyterian Letters*, or of the personal abuse which their author has so freely bestowed on him, than he has now taken; and that therefore he hopes no man will impute to him any thing else which may be published in answer to a book, which, as it can be productive of no good, and is incapable of producing evil, (if read with attention and without prejudice, (is, in his opinion, unworthy of a formal answer.

† See Brit. Crit. vol. xxxii. p. 209.

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entertained

entertained of the Author as a politician and a statesman, In noticing the remarks of the present Author, we hope to be equally unbiaſſed by political feeling, and to beſtow reſpectful attention, free from any partial favour, on the able elucidator of our parliamentary records; the expounder of our financial ſyſtem, the friend and coadjutor of the immortal Pitt.

The work before us appears to have originated in a very natural and laudable feeling in the breaſt of the Author. The talents and induſtry by which he has been diſtinguiſhed, were firſt (we believe) brought into notice by the friendſhip of the late Earl of Marchmont; by whom (the Author informs us) he was, “ during a great part of his life, treated with the kindneſs and affection of a parent.”

“ He adds, that the Earl, at his deceaſe, depoſited with him, as a ſacred truſt, all the MSS. of his family, with an injunction to make uſe of them, ſhould he ever find it neceſſary.”—

This neceſſity, he is of opinion, has now ariſen from the censure on Sir Patrick Hume (the Earl of Marchmont's aſceſtor) contained in the third chapter of Mr. Fox's hiſtory.

The readers of that work, will recollect, that the chapter alluded to contains, and indeed wholly conſiſts of, a relation of the two invaſions, of England and Scotland, undertaken in concert, by the Duke of Monmouth and the Earl of Argyle. One of the chief aſſociates of the latter was Sir P. Hume; to whoſe general character for integrity and patriotiſm, Mr. Fox appears diſpoſed to do juſtice; but, in relating the circumſtances of that unfortunate enterpriſe, and the diſputes which occurred between the chief and his principal followers, he admits ſtrong reflections on the conduct of Sir P. Hume. To theſe imputations Mr. Roſe oppoſes the Narrative of Sir P. himſelf;

“ The authority of which muſt,” he obſerves, “ reſt in a great meaſure on the character of it's author;” but he adds, “ it appears to poſſeſs, beſides, intrinsic qualities which intitle it to our belief; a ſimplicity, a moderation, and an agreement with the acknowledged virtues as well as weakneſſes of the principal perſons whoſe actions it relates, with other internal evidence of truth, which the reader cannot fail to obſerve.”

After an attentive peruſal of that Narrative, it appears to us fully to warrant the character here given. The general ſcope of Mr. Fox's relation (which is chiefly derived from the hiſtorian Woodrow) tends to ſhow that the unfortunate leader of the expedition (the Earl of Argyle) was perpetually
thwaited

ruined by his principal associates, particularly by Sir P. Hume and Sir John Cockrane; the Narrative of Sir P. Hume, on the contrary, represents the Earl as injudicious in forming his plans, and generally obstinate in his adherence to them: as wavering when he should have been resolute, and pertinacious when a change of circumstances required an alteration of system. This, at least, is the impression which the authentic and apparently accurate narrative of Sir Patrick, has made upon us. One important fact, related by Mr. Fox, is completely contradicted by the Narrative. We will give the two passages in the words of the respective writers,

“When,” (says Mr. Fox,) “the small remains of this ill-fated army got together at Kilpatrick, a place far distant from their destination, its number was reduced to less than five hundred. Argyle had lost all authority; nor indeed, had he retained any, does it appear that he could now have used it to any salutary purpose. The same bias which had influenced the two parties in the time of better hopes, and with regard to their early operations, still prevailed, now that they were driven to their last extremity. Sir P. Hume, and Sir J. Cockrane would not stay even to reason the matter with him whom, at the onset of their expedition, they had engaged to obey, but crossed the Clyde, with such as would follow them, to the number of about two hundred, into Renfrewshire.”

The Narrative of Sir P. Hume, represents the translation (so far at least as he himself was concerned) in the following very different manner:

“Next morning, being Thursday, June 18, we came back to Kilpatrick, not above 500 men in all, sadly wearied; soone as I got downe the hill, very faint & weary, I tooke the first ale-house and quickly ate a bit of bread, and took a drink, and immediately went to search out the Erle; but I met Sir John, with others accompanieing him; who, takeing mee by the hand, turned mee, saying my heart goe you with mee: Whither goe you said I? over Clide by boate said he: I, wher is Argyle? I must see him: He, he is gone away to his owne countrey, you cannot see him: I, how comes this change of resolution, and that wee went not together to Glasgou? He, It is no time to answer questions, but I shall satisfy you afterward. To the boates wee came, filled 2 and rowed over; but a good troop of horse on Askine Green waited our landing, and came as near the water as they could draw up to fire on us; & planted some foot men and firelocks, behind some dry boates lying on the shoar: yet they wounded only one man. Wee shot hard among them, beat the men from their dry boates, wounded and killed horses, and made the rest well in

disorder; so they marched away. Wee stay'd till such as wer to come over came over, in all about 100 men; then wee marched to a place to dine which I knew not; Sir John was busie, causing get horses taken, to help some of us in our march; and an honest gentleman who was present, told mee the manner of his parting with the Erle: Argyle being in the roome with Sir John, the gentleman coming in, found confusion in the Erle's countenance and speach; in end he said, Sir John, I pray advise mee what shall I doe; shall I goe over Clide with you, or shall I goe to my owne countrey? Sir John answered, my Lord, I have told you my opinion; you have some Highlanders here about you, it is best you goe to your owne countrey with them, for it is to no purpose for you to go over Clide: My Lord, faire you well; then call'd the gentleman, come away Sir; who followed him when I met with him." P. 63.

Comparing the two foregoing passages, we deem it but candid to believe the circumstantial statement by Sir P. Hume of his own conduct, in preference to the account given by Mr. Fox from Woodrow; who probably derived it from hearsay alone; and, although it was natural, in the situation of Argyle, to consider those of his friends who had dissented from his measures as the chief cause of his misfortune (and we therefore suppose the blanks in his letter might be filled with the names of Hume and Cockrane) yet the impartial judgment of posterity will acquit from the charges of "cowardice, ignorance, and faction," the character of Sir P. Hume, "who," (as Mr. Fox, himself has stated) "is proved by the subsequent events, and indeed by the whole tenor of his life and conduct, to have been uniformly sincere and zealous in the cause of his country."

Although the primary motive of this publication was the desire of vindicating the ancestor of his revered patron and friend, the Author was naturally led by it to a more general examination of Mr. Fox's work, and has discussed, in detail, several of the leading principles and opinions contained in it. On the favourite doctrine in that work, that the attainment of absolute power, and not the establishment of his own religion, was the primary object of James the second, he agrees entirely with us, and (as we believe) with every one who has attentively and impartially observed the events of those times; nay, even the documents produced by Mr. Fox himself. On this part of the subject, it is not necessary for us to expatiate further than to say, that it is (in our opinion) both ably and satisfactorily treated in the work before us.

We also agree with the Author in condemning the sentiments of Mr. Fox, on the execution of King Charles the first,

first, and his acrimonious Philippic on the character and conduct of General Monk; most of his imputations on that restorer of legitimate Monarchy, resting on ill-conceived opinions, or facts of very doubtful authenticity.

But the subject on which (we conceive) this author has most evinced his accuracy of conception and soundness of judgment, is that in which he opposes an opinion of Mr. Fox, very specious in itself, and derived from the respectable authority of Blackstone, namely, that "the æra of perfection in the British Constitution, was during the latter years of King Charles the second."—At the commencement of our studies in this line we ourselves were startled at this opinion of our revered Master. It is eagerly seized by Mr. Fox, as coinciding with his views and principles. But we think Mr. Rose has shown that it is founded on a partial view of the Constitution; since, although many excellent laws had then been enacted, there wanted due securities for the observance of them. These securities consist in the independence of the Judges, and the necessity which now exists for the frequent and regular meeting of Parliament.

To pursue these "Observations," through all the details into which they are branched, would far exceed our limits. Suffice it to say, that the work may, upon the whole, be justly characterized as an able, and (we think) an impartial "Review," of Mr. Fox's History; including much novel and interesting information upon the subjects which are there discussed, and, though adverse to many of the doctrines, and correcting several errors, in the work of that distinguished statesman, invariably treating his memory with delicacy and respect.—Attached to our constitutional monarchy, the Author proves himself equally the friend of public liberty; nor is he less severe on the tyrannic measures that characterized the two last reigns of the Stuart family, and the corrupt subserviency of those Monarchs to the views of France, than Mr. Fox himself: although he differs from Mr. Fox's opinion, that both Kings were equally actuated by the same primary object, the establishment of despotic power. That some few of the writer's inferences (and those of the least importance) are somewhat questionable, that a more perfect method might have been observed; that the matter, however important, might have been more condensed, and the language more accurately polished, may perhaps be discovered by the microscopic eye of hostile criticism. But this is not (and we hope never will be) the criterion by which we estimate a laborious and important work. If the candour and good sense of *Englishmen* are not extinguished

in the delightful enjoyments of severity and satire, the diligent investigation which this respectable writer has pursued, and the constitutional principles which he has maintained, will secure to him the esteem and applause of his country.

ART. IX. *Sermons, and Extracts, by Edmund Outram, D.D. Public Orator of the University of Cambridge, and Rector of Wootton-Rivers, Wilts. I. Two Sermons. 1. On the Increase of Separatists, &c. Preached at the primary Visitation of the Lord Bishop of Salisbury, 1808, and published by Desire of his Lordship and the Clergy. 2. On laying the Foundation-Stone of Downing College. Preached before the University, and published by Desire of the Vice-Chancellor, Heads of Houses, and other Members of the Senate. II. Extracts; illustrative of the Opinions, Pretensions, and Designs of those who have of late, either wholly or in part, deserted the Established Church; made chiefly from the Writings of Arminian and Calvinistic Methodists. 8vo. pp. 365. 8s. 6d. Deighton, Cambridge; Cadell and Co. London. 1809.*

OF the many discourses which have come before us, on the subject of our present Ecclesiastical divisions, we have not seen any one, which, in our opinion, more usefully considers that important subject than the first of the two Sermons here announced. Dr. Outram attributes the peculiar views of some of these contending parties, to a propensity very prevalent among men, "to dwell upon some particular texts, in preference to the rest of the sacred volume;" a propensity sufficiently accounted for by the peculiarities of principles, sentiments, and tempers belonging to different men: peculiarities, which are either natural, or derived from circumstances and situations. His instances are so chosen as to show both the excess, or partial view, and the correction of that excess or partiality, on most of the points at issue between the Church of England, and those who separate from her. He proves, by due comparison, that the texts which assert our salvation by Grace alone, ought not to make us forget those which demand our active co-operation. He shows, in like manner, how, from "a mistaken notion of the extent of human depravity, occasioned by an overstrained interpretation of Rom. iii. 14, 15, has arisen the false idea that the Holy Spirit calls men

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“ by an irrevocable destiny, and without regard to any natural disposition, qualification, or co-operation.” He points out the dangerous errors of the Papists, with regard to works, the opposite errors of some reformers in opposing them, and the moderation of our Church between both, which he exemplifies from her prayers and offices.

Nothing can be clearer than the whole of these statements and deductions, which are followed by an explanation of the points, in which the principal separatists of this day depart from this sober doctrine of the Church; an explanation which is confirmed, at every step, by reference to the extracts from their writings, collected in the latter part of the volume.

“ Seventy years,” he says, “ have now elapsed, since these opinions began to be inculcated with unwearied diligence, and unquestionable success. There was nothing new in the opinions themselves: (*for there is scarcely a precept or doctrine of Christianity, which had not before been carried beyond its proper bounds*) but the manner in which they were brought forward and propagated was new. For they were brought forward and propagated by men, who not only were regular Clergymen of the Established Church, but professed the utmost veneration for her Liturgy, and the strictest conformity to her Articles: by men, who having thus obtained the confidence of their hearers, that were still attached to her interests, infused into their minds persuasions hostile to her ministers, and irreconcilable with her doctrines; urged them to those extremes of discontent, or of error, where a separation from her walls, whether approved or discountenanced by themselves, became inevitable; encouraged them in their disaffection, or secession, by undisguised violations of her discipline, and usurpations of her authority; instructed them to make new converts among her members, by introducing themselves, as friends to her prosperity; and to undermine her strength, by cautiously distinguishing between her ancient venerable institutions, and her supposed modern corruptions; between her people, whom they were every where to commiserate, and her priests, whom they were loudly to condemn. It is our duty to speak with candour and correctness of all men, and more especially of those who differ from us on points of religion. But it was not possible for the generality of the clergy to view these proceedings in the favourable light of fair and open hostility; or to expect, that the conduct, either of the men themselves, who had thus marked their career, or of those who might teach under such auspices, would not abound with the strongest features of sectarian animosity, and ambitious zeal. Accordingly, we find them adopting every expedient that could be devised, for the purpose of increasing their own influence, and degrading other

teachers of religion in the opinion of the multitude. Arranging their followers in companies, committed to the care of leaders, who were themselves accountable to their superiors in authority; they enjoined a rite of confession, which, if viewed as a bond of union, or in relation to the ascendancy, that it gave the more enterprising over the fears or affections of the rest, differed not from auricular confession. They laboured to attract and allure by every novel mode of expression and gesticulation, by harangues and invectives addressed, not to the reasoning faculty, but to the senses and the passions; by representations of the new birth, and exhibitions of its pangs, often painful to the feelings of humanity, or disgusting to common decency and common sense." P. 24.

We cannot accompany the learned author through the whole of this accurate picture, which is every where confirmed in the margin, by references to the writings of these teachers, as collected in his extracts; but we do most earnestly desire those of our readers, who wish to see the subject properly treated, to have recourse to the sermon, and the accompanying authorities. We only regret that the *amiable* "Village Dialogues" of the indefatigable Rowland Hill have not been made one of the sources of selection; since they would have furnished, if we mistake not, some of the strongest instances in the whole collection. The conclusion of this striking picture we cannot omit, since the truth of it must be so strongly confirmed by the recollection of every individual.

"They" (the methodists) loaded with pious eulogies the more active patrons of their scheme: they consecrated the memory, or pourtrayed the endless joys of those who died in their faith. They reviled the Clergy, and all who still adhered to them as *nominal Christians*, as ignorant profligates, and unconverted hypocrites. They placed engines of terror every where in their paths. They described their pursuits as devices of the father of evil; their afflictions as judgments; and their diseases as preludes to eternal sufferings. They spared not even the silent grave: they insulted the ashes of the dead." P. 29.

Very wisely and truly does the author add.

"If the care of the establishment should ever be intrusted to teachers of this description, it may still survive in name. But that spirit of benevolence and toleration, by which it has so often protected even its bitterest enemies, and so happily assimilated itself to the mild form of our constitution in state, IS GONE FOR EVER." P. 30.

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The means of opposition to this systematic attack, recommended by Dr. Outram are temperate, and effectual; they are indeed obvious, and are such as have been recommended by others, but they are here stated with peculiar clearness and propriety. In the Preface to the Extracts, which form the proofs of this sermon, Dr. O. further recommends "to counteract ASSOCIATION, by ASSOCIATING, under the requisite sanction." P. vii. This is an important idea which seems to require further developement, and on which we should like to see some specific plan proposed.

The second discourse in this volume is also highly appropriated to its object; and the author speaks of academical establishments, both the old and the new, with the spirit of a man whose value for them is derived from a correct knowledge of their excellence. He points out the objects, particularly sought in the regulations of the New College, and pays the debt of gratitude due to those who have most contributed to its establishment. It is followed by a short but excellent Latin prayer of benediction, which, we presume, was pronounced by him, as Public Orator, at the time of laying the first stone.

But the largest part of the book, and the most laborious, though a mere work of compilation, is the collection of extracts, judiciously disposed under heads, in such a manner as to give a complete view of the principles and practices of the Arminian and Calvinistic Methodists. The sections are thirty-one, and the mere recital of their subjects will show, in some degree, the force and sufficiency of them. They are these.

" 1. On the numbers of the Arminian (or Wesleyan), and the Calvinistic Methodists, more particularly the former. 2. On the mode of ascertaining the tenets of the Arminian and Calvinistic Methodists. 3. On Christian Perfection, as maintained by the Arminian Methodists. 4. On Unconditional Election, and the efficacy of Divine Grace (infallibly attaining its end, be our natural inclination or reluctance what it may) as maintained by the Calvinistic Methodists. 5. On human depravity, as believed both by the Arminian and Calvinistic Methodists. 6. On the Grace of God, considered as an almighty or miraculous influence (be the freedom of the will what it may) by both the Arminian and Calvinistic Methodists. 7. On the New-Birth, and its Pangs, ordinary and extraordinary *. 8. On the perceptible

" * This and the following sections refer both to the Arminian and Calvinistic Methodists."

Presence of God. 9. On talking with God, and receiving from his Holy Spirit explicit assurance of pardon or acceptance. 10. On asserting the salvation of particular persons. 11. On Works, or habitual Holiness, considered as a condition, or an evidence of Salvation. 12. On asserting the Salvation of some particular Criminals, and death-bed penitents. 13. On professing regard for the Doctrines, Discipline, and Ministers of the Established Church. 14. On reviling the Clergy. 15. On violating the discipline, and usurping the authority of the Church. 16. On separation, considered as inevitable. 17. On praising Separatists. 18. On the policy of declining the name and character of a separate Sect. 19. On aiming at an universal Hierarchy. 20. On the advantages of association and confession. 21. On the advantage of Novelty. 22. On the shelter of inward Feelings, and metaphysical perplexity. 23. On self-denial, exemplified in renouncing Errors. 24. On self-denial in other things. 25. On claiming a divine Mission, and miraculous Gifts. 26. On using the style of the Apostles, and other inspired writers, or claiming to be considered as placed in similar circumstances with them. 27. On a presumptuous application of texts, most of them usually considered as belonging exclusively to Christ. 28. On speaking with familiarity of Christ. 29. On claiming to be considered, before all others, as holy, or as the people of God. 30. On claiming to be regarded as more peculiarly the objects of Providential Care. 31. On judgments."

What they term *experiences*, though not mentioned in these heads, seem to belong to section 7th, and those that follow. It will be perceived at once that a very extensive view is here given of the principles and conduct of separatists: and that the whole must form a most useful work of reference, for those who would clearly understand the tenets and conduct of these people. It will appear the more important, when we consider that the extracts are taken from all their principal writers; from the works of Wesley, Whitfield, and their most celebrated followers, Toplady, Romaine, Hill, Hawker, &c. from their principal magazines, as the *Arminian*, the *Evangelical*, the *Christian Observer*, &c.;—from *Overton's True Churchman*, *Nightingale's Portraiture*, &c. The service which Dr. Outram has rendered, by collecting and arranging these documents, is of the most valuable kind, and we congratulate the Clergy on the accession of such a manual, to explain and keep in their minds the designs and machinations of their active enemies.

ART. X. *Anecdotes of Literature and Scarce Books.* By the Rev. William Beloe, Translator of *Herodotus, &c.* Vol. iv. Svo. 470 pp. 10s. 6d. Rivingtons. 1810.

WE enter upon the examination of this work with feelings of delicacy, which our relative situation to the author renders necessary, but with the disposition to render justice to its various and valuable contents. One remark it is impossible not to make; that, if the preceding volumes were esteemed worthy the attention of the Bibliographer and Collector of books, this must be still more so; as it comprehends a greater variety of subjects, is more skilfully methodized, and demonstrates that experience has increased and extended the author's resources, and materially augment his powers of employing them. This volume also will be found to combine more amusement, than would at first sight appear to result from a seemingly dry and uninteresting subject. The reader will find a considerable proportion of Biographical anecdote mixed with useful and not unfrequently important information. But it is time to justify these assertions, by placing the contents severally before him.

The introduction brings us acquainted with a new and almost inexhaustible source of amusement. The oriental Literary Treasures collected by Sir Gore Ouseley, during a residence of twenty-years in the East Indies. The following is a description of one of these manuscripts.

"No. 4. Beharistan. "The Garden of Spring." A book on Ethics and Education, illustrated by interesting anecdotes and narratives, written both in verse and prose, in imitation of the Gulistan, or "Rose Garden" of Saadi, and like it divided into eight chapters; composed by Nureddin, Abdurrahman Jami, ben Ahmed, of the village of Jam, near Herat. He was born, A. H. 817, and died at the age of 81 years, about A. D. 1492. As a Grammarian, Theologist, and Poet he was unequalled; and his compositions are as voluminous as they are excellent. The enormous expence which people have incurred to possess accurate copies of, and to adorn and embellish his works, is no small proof of the great estimation in which they were held by the Literati of the East.

"This volume is a small folio, consisting of 134 pages, written in the most beautiful Nastalik character, by the famous scribe Mohammed Hussein, who, in consequence of his inimitable penmanship, obtained the title of Zerin Kalm, or "Pen of Gold." The leaves are of the softest Cashmirian paper, and of such modest shades of green, blue, brown, dove, and fawn colours, as never

to offend the eye by their glare, although richly powdered with gold. The margins, which are broad, display a great variety of chaste and beautiful delineations in liquid gold; no two pages being alike. Some are divided into compartments, others are in running patterns, in all of which the illuminations shew the most correct, and at the same time fanciful taste. Many are delineations of field sports, which, though simple outlines of gold, are calculated to afford the highest gratification to the lover of Natural History, as well as the Artist, from the uncommon accuracy with which the forms of the elephant, rhinoceros, buffaloe, lion, tiger, leopard, panther, lynx, and other Asiatic animals are portrayed. It appears, by the names which are inserted at the bottom of the pages, that several artists were employed in the composition and combination of these ornaments, one for the landscape, another for the animals, and a third for the human figures, all of whom have given proofs of superior merit. It would take almost a month to inspect all the excellencies of this rare manuscript; for, although so richly ornamented in gold, the chaste colours of the ground prevent any glaring obtrusion on the eye, and oblige the examiner to place it in a particular point of light to see the exquisite and minute beauties of the delineations. The paintings, which are meant to illustrate the subject of the book, are done in colours, and in the center of the leaves." P. xiv.

The introduction judiciously intimates, towards the conclusion, the patriotic wish that this collection may become the property of the public. To which we cannot but add our own wishes also, that some public fund were appropriated for the extension and improvement of science, by purchasing such a noble assemblage of rarities for the British Museum.

The Table of Contents informs us that the work itself describes, 1. The curious and valuable editions of the Historians and Geographers of the fifteenth century. II. The Latin translations of the Greek Historians, Geographers, &c. III. The Fathers, &c. &c. IV. Orators and Epistolary writers. V. Writers of Natural History and Philosophy. VI. Commentators upon Aristotle. VII. Grammarians. VIII. Miscellaneous remarks relating to early typography. Among these articles several are to be sought for in vain, in any preceding English work. The first in particular, involves much curious and useful information. The account of the Sorbonne Press at p. 13, will well repay the reader's attention; and we would gladly insert it here, but that the account of Livy and the different improvements of succeeding Editors seem to present a subject of more general interest.

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“ By way of conclusion to the foregoing notices of the more curious editions of Livy, the reader may be pleased to learn the progressive additions and improvements, which severally distinguish them, as I have been able to glean the information from Ernesti, Harles, and other writers on the subject.

“ Sweynheym and Pannartz’s edition of 1469, for they, to whose judgment in these matters I pay the highest deference, assign it to this year, contains 29 books. The first ten books, from the 20th to the 30th inclusive, and from the 30th to the 40th, wanting the 33d book. All the succeeding editions want this 33d book, till that of Mentz by Schoiffer, in 1518. Yet it is to be observed, that in some editions the number of 40 books appears to be complete, which is to be thus explained. In the Venice editions of 1495 and 1506, the 31st book is divided into two parts, and the second part of the 31st being called the 32d, the 32d book is called the 33d; but the 33d book had not then been discovered.

“ In quibusdam editionibus hujus classis, Liber xxxi in duas partes scissus est, et alteri parti titulus Lib. xxxii est additus, ut e xxxii fieret xxxiii, qui tum nondum inventus erat.” Ernesti Fabric. vol. i. p. 282.

“ I know no difference between the edition by Ulric Han and that by Sweynheym and Pannartz, except that some conjectures of Laurentius Valla were received into the text of the former.

“ The second edition by Sweynheym and Pannartz of 1472, appears to be a mere transcript of the first, wanting, as I before observed, the prefatory epistle by the Bishop of Aleria. The same perhaps may be said of the Milan edition of 1478, by Philip Lavagna, and of 1480 by Zarotus, except that the latter had the corrections of Philelphus.

“ I do not find that any edition had the advantage of a new manuscript before that of Venice 1491, with annotations by Sabellicus, but it does not appear that any of the lost books were here discovered.

“ The year 1518 presents a new æra, and introduces a new class of the editions of Livy. Schoiffer, the grandson of Fust, availed himself of an old manuscript, which was found in a monastery of the City of Mentz, and written “ Langobardicis literis,” and which enabled him to produce a new edition of the Historian with important additions.

“ These additions were the 33d book, with the first 17 chapters in a very mutilated state, and the latter part of the 40th book from C. 37.

“ I have before observed, that to this most valuable edition two prefaces were prefixed by Erasmus and Nic. Carbachiüs. The preface by Erasmus, in particular, is a very remarkable one, and often quoted. It exhibits the testimony of this great and learned man, who lived so near the time, in favour of the claims of
Mentz

Mentz and of Fust to the honour of the invention of printing. In it are these remarkable words :

“ Atque hujus quidem laudis præcipua portio debetur hujus pene divini dixerim opificii repertoribus quorum princeps fuisse fertur JOANNES FAUST, avus ejus cui LIVIUM hunc tum auctum duobus voluminibus, tum innumeris locis ex codice vetustissimo castigatum debemus.”

“ The year 1531, and the edition of Livy printed by Frobenius, and superintended by Sim. Grynæus, forms a third class. The 41st, 42d, 43d, 44th, and 45th books here for the first time appear. Grynæus fortunately discovered a very old manuscript, containing these important additions, and which is now deposited in the Imperial Library of Vienna.

“ According to Ernesti, the books which we now want of this Historian existed in the time of Symmachus and Sidonius, and it is exceedingly to be regretted, that the Dissertation promised by Lambecius on 12 MS. of Livy, which, with 32 of the most valuable editions of this author, are to be found in the Imperial Library at Vienna, never was published.

“ Since the edition of 1531 by Frobenius, notwithstanding the anxious zeal of scholars and their most indefatigable researches, very little indeed has been added to Livy.

“ Five books of the fifth Decad were printed by Junta in Florence in 1532, but unaccompanied by any preface, and with no other notice of this new increase to the works of the Historian than what is conveyed in the title. “ T. Livii Patavinii Historiarum ab urbe condita Decadis quintæ Libri quinque, nunc primum excusi.”

“ In 1616, the mutilated heads of the first xvii Chapters of the xxxiii book were restored from a newly discovered manuscript, and separately printed in octavo by Zanettus at Rome.

“ A fragment of the xci book was printed at Rome in 1773, by Casalettus, the editor of which was Jac. Bruns ; but since that period, notwithstanding the curiosity of the learned has been much excited by various reports of the entire works of Livy having been found in an Arabian version, the hopes excited have terminated in disappointment.” P. 49.

Mr. Beloe describes no less than sixteen rare Editions of Sallust before the year 1480, which is the limit he in general prescribes to himself; De Bure describes but eleven, antecedent to this year; Santander eight, and Dibdin four.

The third article, namely, the account of the early editions of Latin Translations of the Greek Historians, Geographers, &c. is exceedingly curious, and as far as we are able to recollect, to be found in no other publication of this country. The same may be observed of the article which succeeds,

succeeds, the introduction to which well deserves a place in our pages.

“The early editions of the works of the venerable Bishop of Milan are very numerous. Panzer describes no less than twenty-three before the year 1500.

“In the selection which I make from these, and from the very numerous early publications of the works of other Fathers of the Church, I shall confine myself to such as from the places in which they were respectively edited, the persons by whom they were printed, or from particular circumstances belonging to them, may appear to deserve the attention of Collectors. Considering the period in which the art of printing was invented, the objects to which the learning which then existed was directed, and the comparative ignorance prevailing throughout almost the whole of Europe, it must be expected, that the first efforts of this wonderful invention should be exercised in the production of pieces of no real or intrinsic value. Accordingly we find the first rude specimens, those I mean, which by the *impressio tabellaris*, or block-printing, led the way to the use and almost sudden perfecting of the present art of printing with moveable types, were confined, with the exception of a Donatus, exclusively to the superstitious devotion of a barbarous age. Such are the *Speculum humane Salvationis*, the *Ars Moriendi*, the *Apocalypsis*, and two or three other books, which are described by many Bibliographers, and particularly by the accurate and industrious Heineken. Some copies of these still remain in the cabinets of the curious, and are justly considered to be very valuable. Specimens also of the blocks themselves have been preserved, for instance, of a Donatus, which was in the collection of the Duke de la Valliere; and a similar treasure exists in the Library of Lord Spencer, the first article in point of antiquity in a collection, which, in an uninterrupted succession to the end of the 15th century, contains every thing that is curious and valuable in ancient typography.

“These rude attempts however, which are nothing more than what is presumed to have been previously effected by the Chinese and even by the Romans, were soon succeeded by that important, and seemingly obvious improvement, of cutting each letter separately, and of the formation of a line or a page, by the union of them. The materials were at first the same, and books still exist, which, from their rude and imperfect appearance, appear to have been formed from wooden types. The subjects of these books are mostly the same with the others, and these also, though sometimes confounded with the uncouth attempts of later printers, are objects of curiosity and research.

“The attention and ingenuity of those, who soon proved themselves to be artists of a superior description, was thus excited.

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The art of founding metallic letters in matrices, or molds, was excogitated by Guttenburgh and Fust. Somewhat of obscurity hangs on the history of these extraordinary men, as well as on the precise year in which their first productions appeared; but their claim to the invention is indisputable. If we consider that most antient edition of the Vulgate translation of the Bible, which has been described under the title of the Mazarine Bible, as their first work, they appear at once to have arrived at a perfection to which little has since been added. This is almost incredible, yet, as there are original documents to prove that they actually begun their labours by printing the Bible, as no book is in existence, which can be looked upon as a previous attempt, and a prelude to this large volume, our doubts on this subject must at least be suspended.

“ But we do not only owe to them this improvement of the art but the introduction, in their own exercise of it, of more important and valuable publications, and gradually, by the example which they set, of the finest remains of antiquity. From the Bible, the two Psalters of 1457 and 1459, and the Durandus of 1459, they proceeded to another class of Literature, and by their edition of the Catholicon of 1460, proved that the Belles Lettres were the next objects of their attention. From the very few early editions of the Classics, which were printed in Germany, we may conclude, that manuscripts of this description were very rare in that country; yet to them do we owe the first edition of any classic author that ever appeared, and the very circumstance of the double date of 1465 and 1466 to the Tully's Offices printed by them, is a proof of the importance which they ascribed to this work, and, that their press was partly employed in it for two years. Had others of the same sort been within their reach, we may reasonably presume that they would have engaged their attention, and that an interval of six or seven years would not have elapsed between the publication of this and Valerius Maximus.

“ The other productions of their press were, however, of a superior description to any that had preceded. They were such as were called for by the learning and the taste of the times, and however little respect may now be paid to the Constitutions of Clement, the Decretals of Boniface, or the Scholastic Divinity of Thomas Aquinas, the estimation in which these works were then held, may be concluded from the innumerable editions of them, which continued to appear even to the end of the century. From these, however, the Code of Justinian must be excepted, which was twice edited by Schoiffer.

“ The same reason may be assigned for the very copious collection of the class, on which I am now entering, which fills the List of Typographical productions of the 15th century. I have already

already stated the method which I shall observe in the selection of such as appear to me to be worthy of notice." P. 125.

Notwithstanding the pains evidently bestowed upon this article, we are not without our suspicions, that the King's Library contains some early Editions of tracts of St. Augustin, which have escaped Mr. Beloe's research. It will also be a matter of doubt with some, whether the Author is strictly to be justified for introducing the name of Thomas Aquinas in this sacred list; Mr. Beloe, has however the sanction of respectable authority.

The matter in the article of the orators and epistolary writers, most worthy of attention, is the elaborate and curious Catalogue of the Works of Cicero, of which Mr. Beloe has enumerated and described no less than twenty-four editions before the year 1480.

The account of the writers of Natural History and Philosophy is made to comprehend one of the most curious compilations of the kind in English Literature: This is a Catalogue of the commentators upon Aristotle, of which subject the following is the Author's Introduction.

"I am now about to undertake a new and arduous task, which I am the rather induced to do, because, as far as my knowledge extends, it exhibits a novel feature in English Literature.

"I shall give a concise account of the Commentators on Aristotle in Greek, Arabic, and Latin, in chronological order. It must be brief, for they are so numerous, that an extended life would hardly suffice for a careful examination of their contents. Their great number may easily be accounted for: Aristotle was the first who collected and animadverted upon the philosophic opinions of those who preceded him. He forms an æra in the history of human wisdom, and for many succeeding centuries the most accomplished of mankind exercised their talents in investigating the dogmas of the Peripatetic school. The Stagirite, their mighty master, was often abrupt, concise, and inconclusive in what he delivered. It was therefore the more essential to examine, explain, and illustrate the maxims of him, who after all was constantly referred to by the sages who succeeded him in Greece, and afterwards in Egypt.

"To enter at all into the question of their relative merits would be an endless, and perhaps uninteresting employment. Their objects were infinitely multiplied and various. Some confined themselves to animadversions on the simple text; others expatiated on the Aristotelian doctrines; some again endeavoured to reconcile the seeming contradictions between the schools of the Stagirite and of Plato; others gave public lectures on his works

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at large. The Commentaries of Alexander Aphrodisius, of Porphyry, Ammonius Hermeas, Simplicius, and Syrianus, may be considered as prælections to an undertaking of the kind last mentioned.

“ Yet there can be no doubt, but that he who has leisure and ability to examine the more popular of these Commentators, will find his attention sufficiently rewarded. He will perceive every species of argument employed, all the learning of the times, the greatest acuteness, and the most curious illustration of the most important subjects of Literature.” P. 255.

That the above List is still defective is more than probable; it will be found however sufficiently full, and as it should seem sufficiently accurate, for any ordinary purposes of the Aristotelian student. The subject is thus concluded.

“ I here conclude a list of Aristotelian writers, which I am conscious to many readers may appear tedious. There are still some, I hope, to whom it will be acceptable, and perhaps I may venture to add, that there is no English publication in which a similar catalogue is to be found.

“ There are in this country many very curious and valuable collections of the Commentators upon Aristotle, and the enumeration of a few of them seems to introduce the opportunity of favourably concluding this article.

“ Perhaps the most numerous as well as interesting collection of this kind is that of Lord Malmesbury, which he inherited from his father, Mr. Harris, who was one of the most learned men of his time. I have heard this mentioned by some intelligent persons, who have had the liberty of inspecting it, as possessing many articles of extraordinary curiosity and scarceness.

“ The Advocate's Library at Edinburgh is the next entitled to our consideration. Most of the articles relating to Aristotle have been imperfectly transcribed by Mr. Ritchie in his life of David Hume. But he has given them without any arrangement and with many inaccuracies. He specifies the works of Joannes Philoponus and Joannes Grammaticus, as of different authors, whereas they were the same. Metochita is more than once written Melochita, with various similar errors not worth specifying.

“ The King's Library also, as might reasonably be presumed, possesses a very considerable number of these Commentators. These I have been permitted to inspect from the kindness of Frederick Barnard, Esq. to whom I am under many similar obligations.

“ Lord Spencer's noble Library cannot be supposed to be without its share of books of this description. The same may be said of the Bishop of Ely's collection. The bishop of St. Asaph also, as I am informed, has been very successful in procuring a great number of the best books of this kind.

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“ The Right Hon. W. Windham, possesses in his Library at Felbrig, in Norfolk, a very numerous and valuable proportion of Aristotelian Writers and Commentators.

“ I conclude the list with my best acknowledgments to the Right Hon. T. Grenville, in whose most elegant, well-chosen, and extensive collection I have had the honour of seeing all the Greek Commentators upon Aristotle, with one exception only.

“ Mr. Grenville's Library is to be esteemed among those of this country which are most entitled to the respect of the learned, and to the admiration of the curious Collector.” P. 317.

Our limits compel us to pass over the intermediate article of “ The Grammarians,” where however will be found many curious literary notices, to the conclusion of the work, containing miscellaneous remarks relating to early typography.

This is a very interesting subject, and exhibits an ample field of discussion. It might easily be extended to a large volume. This indeed has been done on the subject of Ink, only by Caneparius, and may be found treated in whole or in part, in many writers both of our own and other European countries. Mr. Beloe has selected from these various works the most important information on the subject, and has contrived to introduce some very amusing anecdotes. This particularly appears on the subject of the errata of the first printed books, and with this extract we shall take leave of our fellow labourer for the present.

“ Another subject by no means of incurious remark, is the ERRATA of the early printed books. These were never very numerous, which may perhaps be accounted for from the circumstance, that the first presses were under the superintendence of the most accomplished scholars. Andreas Bishop of Aleria, Campanus, also of Episcopal rank, Pomponius Lætus, Perottus, and many other great men, did not disdain this truly laborious, but not dishonourable office. The ancient mode of correcting the errata was simply with the pen, and the possessors of the first printed books, will easily, though not often, distinguish such alterations. They are found also in some of the first Aldine Books, and particularly in the Horti Adonidis. It must however be obvious, that if the errata were numerous, such erasures must necessarily disfigure the books; the mode therefore now in use was adopted, of collecting the mistakes together, and printing a list of them at the end of the volume, under the title of Errata. The first of this kind which is known is a Juvenal, printed at Venice in 1478, with the notes of Merula, by Gabrielis Petrus. In this book the errata occupy two entire pages, and have this introduction.

“Lector ne te offendant errata quæ operariorum indiligentiâ fecit, neque enim omnibus horis diligentes esse possumus. Recognito volumine ea corrigere placuit.”

“The second edition of the works of Campanus was printed at Rome. The editor was Michael Fernus, a very learned man, who had taken particular pains on the occasion. The errata of this second edition extend to four pages, which made Fernus a little angry, for he thus prefaces the table of errata.

“Vis ex stulto demens, idemque ex demente insanus fieri? Libros Romæ primus imprime. Corruptorum recognitio.”

“Chevillier, from whom many of the above remarks are borrowed, tells a facetious story of Robert Gaguinus, who having printed his first edition of the History of France, was so disgusted with the number of typographical errors which appeared, that he determined to print his second edition at Lyons, and accordingly did so. But this second edition also was so deformed by errata, that he expressed a wish to have the whole 500 copies in his chamber, to burn or otherwise destroy them.

“The book which is distinguished by the greatest number of errata on record, is that containing the works of Picus Mirandula, printed at Strasburgh in 1507, by a printer of the name of Knoblouch. The errata of this volume occupy no less than fifteen folio pages. This subject might be very far extended, and many curious anecdotes might be introduced. These errors proceeded as often from ignorance as from mistake. Henry Stephens in a very curious tract, which he terms *Artis Typographicæ Querimonia*, to be seen in the *Monumenta Typographica* of Wolfius, is very severe on these illiterate printers, who brought the art into disrepute. He speaks of one blockhead, who invariably printed *porcos* instead of *pracos*. The same genius, wherever the word *exanimare* occurred, never failed to print it *examinare*. Again, with respect to the well known passage in Horace, *Epist. L. 1. 2.*

nunc *adbibe* puro

Pectore verba puer.

not one alone, but a multitude of these stupid printers chose to read it

nunc *adbibe* puro

Pectore verba puer.

“ad verbum hoc *adbibe* attonita frequens hujusmodi correctorum turba in *adbibe* mutavit.”

“I shall conclude with another anecdote from Henry Stephens.

“In the treatise of Hippocrates de Præfagiis in morbis acutis, he had printed *Febris*, *Fæbris*; for which however he made the following apology: “*Fæbrem* longam sibi Calchographus delegit, tamethi *febris* correpta, sit minus periculosa.”

“Before

“Before, however, I finally withdraw my pen from “errata,” it becomes me perhaps to say something of those, which too frequently occur in the progress of these Volumes. I am aware that there are many, and they who have much to do with dates and transcripts of books will know, that these cannot always be avoided. I am aware also, that some have collected these *errata* of mine with a friendly, and some with a contrary disposition. To the first I am thankful; to the second I reply, as a much greater man than myself did upon a similar occasion.

“Lector, homo sum ego, non Deus, atque is homo qui binoculus non Argus, et quem multa prætereant, ipse per me plurima ignorem. Egi enixe quod potui, ut castigata esset impressio. Adhibui tamen maximam diligentiam.” P. 432.

The Author we understand is proceeding to the fulfilment of his engagement, which will extend to two more volumes. If it be permitted to judge from their proposed subjects, they cannot fail of being the vehicles of at least equal interest and information.

The fifth volume will comprehend many miscellaneous Articles of Literature connected more or less with those in the preceding volumes, and the last will be dedicated to English and French literary curiosities, with those promised in the introduction to this volume, from Sir Gore Ouseley's Collection. Be it permitted us to say to our friend—

I pede fausto.

Scribentem juvet ipse favor, minuatque laborem.

ART. XI. *Life of George Washington, Commander in Chief of the American Army through the Revolutionary War, and the first President of the United States.* By Aaron Bancroft, A. A. S. Pastor of a Congregational Church in Worcester. 8vo. pp. 560, 10s. 6d. Stockdale. 1808.

ART. XII. *The Life of George Washington, Commander in Chief of the Armies of the United States in the War which established their Independence; and first President of the United States.* By David Ramsay, M. D. of Charleston, South Carolina, Member of Congress in 1782, 1783, 1784, and 1785; and Author of the *History of the American Revolution.* 8vo. pp. 464. 9s. Cadell and Davies. 1807.

AFTER the copious account already given of Mr. Marshall's biographical work* on the subject of General Washington, it will not be expected that in this article any

* See Brit. Crit. Vol. xxxi. p. 369.

great length of detail or minuteness of observation should be afforded. With respect to the work of Mr. Bancroft, any amplification is the less necessary, as he acknowledges, that he has made Judge Marshall his leading authority for facts, and has, in some measure, followed him in the order of events. The few facts which have not been taken from that work, and from the Histories of the American War, published by Transatlantic writers, were received immediately from confidential friends of General Washington, or from gentlemen, who, in respectable official situations, were members of his family during his military command.

To this profession the author modestly adds;

“ He has not conceived that he was writing for men of erudition, but for the unlettered portion of the community; and he has, for their benefit, more particularly studied simplicity of style. He entertains no expectation of acquiring literary fame by this publication, but he hopes to escape the disgrace of having written an useless book.”

As an abridged account of the eminent person to whom Mr. Marshall has devoted so much labour, this publication is entitled to much credit. The historical details are not so copious, and all the account of America, from its first colonization till the approach of the revolutionary war, is omitted. The principles of Mr. Marshall are generally followed, and the whole work is the more satisfactory, as the person whose life it commemorates is always kept in view. In the style we observe, with regret, rather than with astonishment, the introduction of several new words, or old words in a new sense; a deviation from the rules of the English language, which, if it continues to be practised by good writers in America, will introduce confusion into the medium of intercourse, and render it a subject of regret that the people of that continent should not have an entirely separate language as well as a government of their own. Instances occur at almost every page: without pains in selecting, the following may be taken as specimens. “ The northern campaign had issued in the capture of General Burgoyne, (p. 169.)” “ *Delinquency* of the United States to prepare for the approaching campaign (meaning tardiness or unwillingness,) (p. 207.)” “ *Release*ment for release, (p. 429.)”

Dr. Ramsay has great advantage over both the other writers on the Life of Washington, as he seems to have been better educated, and has written other works on the American Revolution. His style is correct, and his narrative, though shorter than that of Mr. Bancroft, affords information not less

satisfac-

satisfactory; and a more interesting, because a more animated, and more compressed, and striking view of events. His dedication of his work is affected (to use the mildest term;) it is in these words:

“ To Emperors, Kings, and others, exercising sovereign power in the Old World; in hopes that from the example of George Washington in the New, they will learn to avoid war, to promote good-will in the family of mankind, and use all the power they possess, for the public good; the following pages are most respectfully inscribed by the author.”

The character of General Washington, with which the work concludes, is drawn up with considerable ability; and the concluding address of the author, although the first paragraph is too much an echo of his dedication, is written with spirit, and calculated to be useful: allowing, as we must, for the great partiality of both these writers to their subject.

“ Citizens of the United States!” he says, “ while with grateful hearts you recollect the virtues of your Washington, carry your thoughts one step farther. On a review of his life, and of all the circumstances of the times in which he lived, you must be convinced that a kind Providence in its beneficence raised him, and endowed him with extraordinary virtues, to be to you an instrument of great good. None but such a man could have carried you successfully through the revolutionary times which tried men’s souls, and ended in the establishment of your independence. None but such a man could have braced up your government, after it had become so contemptible from the imbecility of the federal system. None but such a man could have saved your country from being plunged into war, either with the greatest naval power in Europe, or with that which is most formidable by land, in consequence of your animosity against the one, and your partiality in favour of the other.

“ Youths of the United States! Learn from WASHINGTON what may be done by an industrious improvement of your talents, and the cultivation of your moral powers. Without any extraordinary advantages from birth, fortune, patronage, or even of education, he, by virtue and industry, attained the highest seat in the temple of Fame. You cannot all be commanders of armies, or chief magistrates, but you all may resemble him in the virtues of private and domestic life, in which he excelled, and in which he most delighted. Equally industrious with his plough as his sword, he esteemed idleness and inutility as the greatest disgrace of man, whose powers attain perfection only by constant and vigorous action. Washington in private life was as amiable, as virtuous, and as great, as he appeared sublime on the public theatre

theatre of the world. Living in the discharge of all the civil, social, and domestic offices of life; temperate in his desires, add faithful to his duties! for more than forty years of happy wedden love, his high example strengthened the tone of public manners. In the bosom of his family, he had more real enjoyment than in the pride of military command, or in the pomp of sovereign power. On the whole, his life affords the brightest model for imitation, not only to warriors and statesmen, but to private citizens; for his character was a constellation of all the talents and virtues which dignify or adorn human nature*.

*"He was a man, take him for all in all,
We shall not look upon his like again."*

Both these works may be advantageously consulted by those who wish to form right opinions on the conduct of America, in the memorable events which have occurred since the French Revolution.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Muses Bower, embellished with the Beauties of English Poetry.* 12mo. 4 vols. 1l. 4s. Piercy. 1809.

The editor tells us, that the works of the British poets are now so voluminous as to demand a selection, in order to make the best pieces accessible. Who would expect, after this, a selection of the commonest poems of the commonest authors, which have been put together by every compiler for the last half century? The names of Collins, Gray, Shenstone, and others recur so frequently, that *all* the poems of the two former are inserted, without any advantage but that of being disjoined by an arbitrary classification. The first volume is said to contain "Lyrical and Pathetic Pieces," the second, "narrative, humorous and epistolatory," the third, "descriptive and sacred poetry," the fourth, "selections from translated classics." This is very idle work: and a strong hand, with a sharp pair of scissors, is all that is necessary to prepare such a publication. It is, however, neatly printed; and this is the best that can be said of it.

* His merits were great, but this praise is surely exaggerated, and might be lowered by a reference to facts. *Rev.*

ART 14. *Iberia's Crisis; a Fragment of an Epic Poem, in Three Parts.* 8vo. 66 pp. 5s. Miller. 1809.

The writer of this Fragment seems inspired by a just indignation against the atrocious usurpation of Spain, by Bonaparte; but that he has no notion of poetry, or even of verse, the following extract, taken at random from the beginning of part 2d of the Fragment, will sufficiently testify.

"The chivalry Spain's crisis now reviv'd,
Her sleeping lion to rampant posture rous'd,
That repell'd th' insidious Hydra of Gaul,
Availing of her insuspicion weak
With serpent's arts, should be personified
In imagery such as of old display'd
Milton's inspir'd genius, or de Vega's,
Rehears'd in harmony of Handel's notes.
Spain and her sons display Savior's style
Disturb'd irregular; and so these lines,
'Midst rage of tumult, toil, and war compos'd." P. 33.

Some of the foregoing lines are indeed "very irregular;" but the author's intentions appear to be good; and the notes and appendix contain interesting information respecting the late events in Spain, with descriptions of some of the principal provinces, and a very favourable character of the Spanish nation.

ART. 15. *The Conquest of Canaan, a Seatonian Prize Poem.*
By George Pryme, Esq. Fellow of Trinity College, Cambridge.
4to. 3s. Cadell and Davies. 1810.

The Seatonian Prize Poems have not of late years exhibited any thing remarkably brilliant, for which various causes may be assigned. Among others, it is difficult to find a subject which has not been exhausted to the very dregs. The Conquest of Canaan, though fraught with every noble and animating material, can hardly be presented with any charm of novelty. The best poem on the subject, we ever remember to have seen, was by a Trans Atlantic writer of the name of Dwight, and printed at Hartford, in New England, and afterwards reprinted in London, by Johnson. That poem was in rhyme, this is in blank verse, and has certainly considerable merit. It is occasionally very vigorous. The concluding apostrophe on the Jewish nation will serve to convey an idea of the whole poem.

"Ill-fated race! a name alone remains
Of all thy dread, magnificence, and strength,
To thee no home, no native Country spreads,
Her proud endearments, gives and claims alike
Protection; but thro' every various clime
Dispersed, thou long must roam, a race proscribed

For scorn to point at, and relentless power
 To harass with her persecuting hand,
 While barbarous hordes possess thy much-loved seats,
 And Salem sitting in the palm-trees shade.
 Disconsolate laments her slow decay,
 Ages on ages roll away, and still
 Thy bitter Cup of misery is full.
 Still must thou drain the unexpected draught,
 And still it mantles to thy pallid lips."

We object to *proud* in the fourth line as an epithet to *endearments*, as the two words present ideas, that are incongruous. Would any one say *proud embraces*, or *proud tenderness*? Neither can the concluding line be considered as strictly correct.

ART. 16. *Selection from the Poetical Works of Thomas Carew.*
 12mo. 3s. 6d. Longman and Co. 1810.

This is a chaste, elegant, and classical publication. We have always encouraged works of this description, and should be glad if the editor would extend his critical labours to the works of many of Carew's contemporaries. Mr. Headley's volumes are, we understand, about to be reprinted, but there is still ample room for Mr. Fry, for so we understand the editor is named, to exercise his taste. Lovelace, Herrick, and Habington, present an abundant harvest. We cannot deny ourselves the pleasure of inserting a specimen.

"MEDIOCRITY IN LOVE REJECTED.

"Give me more love or more disdain,
 The torrid or the frozen zone,
 Bring a quick ease unto my pain,
 The temperate affords me none;
 Either extreme of love or hate
 Is sweeter than a calm estate.
 Give me a storm—if it be love,
 Like Danae in that golden shower,
 I swimme in pleasure: if it prove
 Disdain, that torrent will devour
 My vulture hopes, and he's possess'd
 Of Heaven, that's but from Hell releas'd.
 Then crown my joyes or cure my pain,
 Give me more love or more disdain."

ART. 17. *Faction.* 8vo. 85 pp. 3s. 6d. J. J. Stockdale.
 1809.

As we hold it to be a most important public service to attack and expose Faction, and as the writer of this poem appears to have in general very correct views of the principles and practices of

of that public disturber, we regret that we cannot more highly commend his poem than by saying that it seems to show at once the power of writing well, and a total disregard for the rules of it: unless the author be, as from his notes we should strongly suppose, rather too young to have learned them. Such a flow of loose, rambling, prosaic verses we have seldom seen, with sometimes an offence against metre, and sometimes against the accentuation of our language *. Yet of the young poet, if such he is, who could write the following lines, much may be hoped, especially in union with good principles.

“Ye spirits, then, who o’er the boiling deep,
Borne on the fierce tornado’s whirlwind, sweep,
Whelming in chaos rude, and uproar wild,
Countries that late with wealth and culture smil’d,
Where’er ye range, thro’ hell, earth, sea, or air,
Deign to attend an humble poet’s prayer.” P. 8.

The picture of the fall of Switzerland, through the agency of Faction, has many merits, and much truth to recommend it.

NOVELS.

ART. 18. *Nubilia in Search of a Husband.* 4th Edition.

☞ A second Article. (See our Review for August last, p. 187).

We should always be ready, on a proper remonstrance, to revise any decision we had given; for we set up no pretences to infallibility. Attention will sometimes flag, or the necessity of concluding a task will produce precipitancy; or, from various other causes, a critic, we confess, may err like another man.

But, after having made this candid confession, we have nothing material to retract respecting this book. A violent remonstrance from a correspondent, coupled with some observations dropped in private society, led us to fear that we had inadvertently given praise to a book of immoral tendency. But it is no such thing. We have indeed given it more praise than it deserves, for we have mentioned it with Cœlebs!!!—Alarmed, however, at the suspicion above-mentioned, we have read the book with careful attention. A heavy task indeed it was! For a more tedious tissue of empty declamations was never encountered. The author is extremely ambitious of being original, but is so very seldom. He is, we pronounce, very young and very conceited. He has no style, but an endless effusion of sounding words, sometimes incorrect; which, when he would raise them to sublimity, fall into blank verse†;

* Hence such monsters of words as “fecundating,” p. 42, “indécorously,” p. 60, and a few more.

† See p. 291, 4th Edit. which is full of verses and nonsense.

one of the strongest proofs of a want of style. But immorality he has none: and the accusation arises solely from a most foolish, ill-judged, and extravagant declamation, in favour of attachments between single and married persons, (beginning at p. 169) every word of which is refuted by what the author himself afterwards says on jealousy, (at p. 445). When we say that the author is not immoral in this passage, we mean only that he has no immoral intention. The attachment he describes is perfectly Platonic; but the folly and the danger of such attachments are, we should hope, too well known, for any person to be deceived by his most idle and absurd declamation. His rant against social worship, compared with solitary meditation, (p. 287), is equally foolish. Yet the man does not mean to be unfriendly to religion, which he extols in various ways; he only means to be ORIGINAL! which he is not.

At the same time, there are good things in his book. His argument, in chap. 3, against conversational politics, is admirable; and his censure of the love of disputation, (p. 371), is very just. But, on the other hand, his poetical opinions are brought in most absurdly; and his praise of Schiller's Robbers is such as never should be given to a piece of such abominable tendency.

If this author, however, will write with more care and deliberation, and with a less intemperate desire and conceit of originality, he may, some time hence, produce a good book. We have said *HE* throughout; careless whether the writer be male or female. *IT* may be either.

ART. 19. *The Adulteress, or Anecdotes of Two Noble Families. A Tale, in four Volumes. By an English Woman.* 4 Vols. 12mo. 1l. 1s. Sherwood and Co. 1810.

Were it possible to comprehend at a single glance all productions of this sort with which the London presses teem, we cannot help being of opinion that, with a little variation, the same character would apply to them all. The first consideration seems to be a good title, and of some novels this is the best part. The next maxim is a good choice of names for your dramatis personæ. Here imagination seems almost exhausted, and we are driven back again by hard necessity to the names of our plain countrymen and country women; Miss Maitland, Mrs. Watkins, Mr. Dalton, &c. The next rule is to be always sentimental, and occasionally pathetic. But to obtain a true amalgamation of all the component parts, there must be added a sufficient number of hair-breadth escapes, perhaps a duel, but the close will still be imperfect without the catastrophe of a marriage.

All these principles will be found mixed, *secundum artem*, in the work before us, with the additional recommendation of an easy and fluent style, without the slightest deviation from that purity, which, though it always adorns, is not always regarded in similar publications.

- ART. 20. *Theodore and Blanche, or the Victims of Love. A Novel, in 2 Vols. From the French of Madame Cotin.* 12mo. 9s. Tipper. 1809.

The French are certainly our masters in productions of this kind. Their ideas are so uncircumscribed, for when a poor Englishman, as Sterne has observed for us, would be satisfied with plunging his wig in a pail of water, to determine whether the buckle would stand, a Frenchman would be for immersing it in the ocean.

Madame Cotin has obtained some celebrity as a writer of these sort of things in her own country, to which limits we heartily wish it were confined. It is so well translated, that we wish the translator had been otherwise and better employed.

- ART. 21. *Black Rock House, or Dear-bought Experience. A Novel. By the Author of a Winter in Bath, Evansfield Abbey, the Corinna of England, &c. &c. &c.* In 3 Vols. 12mo. 15s. Crosby, 1810.

Here we have a veteran in his profession, and what is not a little singular, there is no inconsiderable mixture of pious sentiments and expressions, without any fanatical canting. Indeed the moral of the whole is perfectly consistent with the scheme of the Gospel. The heroine dies an untimely death, though amiable and virtuous. Her reward is left to another and better world. The guilty are left to remorse and self-punishment here, which are of themselves bitter enough. Good and bad characters in the different ranks of life are fairly contrasted, so as not to admit of the remark that on one side there is a contempt of rank, on the other too much adulation,—a due equipoise is observed.

TRAVELS.

- ART. 22. *Summer Excursions through Parts of Oxfordshire, Gloucestershire, Warwickshire, Herefordshire, Derbyshire, and South Wales. By Elizabeth Isabella Spence, Author of "The Nobility of the Heart," and the "Wedding Day."* 2 vols. 12mo. 10s. 6d. Longman and Co.

This agreeable sketch is more calculated to inform the ignorant than to increase the store of those who know much already. To persons who, from being accustomed to light reading only, would tremble at a work of more formidable extent and deeper research, it is peculiarly suited; to these it will afford all the knowledge they would desire, recommended by all the amusement they can expect.

The authoress gives an account of her route in three tours
through

through some of the most interesting parts of England and Wales. She observes with taste, and describes with elegance. She dwells, on every subject long enough to give requisite information, but not to weary the attention. Whatever she had been unable from her own knowledge to supply, is illustrated by extracts from other authors; not tedious, nor unseasonably introduced. Her style is easy, and her language neither pompous nor vulgar, and untainted by that fault so common and so difficult to shun in works of this kind, affectation. That it should be entirely free from blemishes is not to be expected. Some passages are to be found in the work, marked by slight inaccuracies, which, although they would be unnoticed in conversation, do not pass unobserved in writing.

Two etchings, executed with great taste and spirit, accompany these volumes. The author acquaints us that, "should these letters meet with sufficient approbation, it is her intention to illustrate them with a sketch of Haddon-Hall, and five other additional views."

The following is a fair specimen of the merits of the work:—

"We left Stratford bridge in sufficient time to visit Warwick-castle before dinner. The country as we advanced still improved in luxuriance, and I must consider Warwickshire one of the pleasanter parts of England; the landscapes are so diversified and rich, the soil so dry, the air so pure, yet soft, with such a happy combination of objects to please the eye and a climate so genial to health. The approach to Warwick is pretty: the noble steeple of St. Mary's Church is seen at some distance, and the main street, terminated at each extremity by a wide arched gateway, is spacious and regular; but the pavement is remarkably bad.

"We lost no time in going to the Castle. I was pleased by the Gothic antiquity of Sherborne, and surprised at the grandeur of Blenheim, but there is a bold magnificence about Warwick Castle (which) I am inadequate to describe. Of such castles we often read in romance, but they seldom meet the eye. The approach is between fractured rocks, projecting in gloomy majesty on each side, overhung with rich woods, the pendant foliage of which sheds a sombre aspect on all around. The edifice, with its painted roofs, antique solemnity, embattled and "ivy mantled towers," is seated on a rock forty feet in height, with a clear and sparkling river at its base, which, falling in a cascade flows through a beautiful park."

In this amusing work, Miss Spence has not diminished, as a traveller, the good opinion we formed of her as a novelist.

AGRICULTURE.

ART. 23. *On the Advantages which have resulted from the Establishment of the Board of Agriculture: being the Substance of a Lecture*

• *Lecture read to that Institution, May 26, 1809. By the Secretary to the Board.* 8vo. 70 pp. 3s. 6d. Philips. 1809.

In the title-page, the *printer* has (undoubtedly) put *lecture* for *panegyric*. But surely the secretary is very unfortunate, in putting his panegyric upon certain persons into the mouth of Mr. PITT, as pp. 7, 8, 9; the concluding words of which last page surpass all the agricultural extravagance we have met with;—"the establishment of a Board of Agriculture, *the only good exertion* of Mr. Pitt's administration." P. 9.

The author appears (in several of his pages) to be very sore, under the correction of *critics*. Probably, we had our full share in administering this correction to the Board, and to the secretary in particular; not one stroke of which we have found reason for retracting. We did, at first, express high expectations from the services of the Board; as may be seen, on referring to our 8th vol. pp. 317. 439. 440. But in the last of these pages, we found occasion for *admonition*.

Our disapprobation, on particular subjects, will be found strongly expressed, in vol. xi, 307; xiv, 267, 375; xvi, 147; xvii, 230, 232, 233; xviii, 466. 469. 470; xix, 131; xxiii, 211, 212; xxx, 416; xxxiii, 506.

That the Board of Agriculture has rendered useful services to the public, we have acknowledged; and we now repeat our acknowledgment. That it has also promoted many mischievous and dangerous speculations, we trust will be proved by a reference to our volumes and pages as above pointed out. In short; if there was no wrong *intention* any where, there has been at least very wretchedly wrong *management*.

ART. 24. *A Brief Enquiry into the present State of Agriculture in the Southern Part of Ireland, and its Influence on the Manners and Condition of the lower Classes of the People: with some Considerations upon the Ecclesiastical Establishment of that Country.* By Joshua Kirby Trimmer. 8vo. 80 pp. 3s. 6d. Rivingtons, &c. 1809.

The author was led to the consideration of this subject by visiting, on business, the sister island. He went *there* (thither) with his mind "prejudiced with the prevalent idea, that the manners of the lower order of people were radically and incorrigibly depraved; and that it did not rise from any exterior causes, by the gradual removal of which their condition might be ameliorated, and their manners improved." In consequence of a short residence among them, he changed his opinion, and formed (as we think) a truer estimate of their character. The agriculture of the country is divided into three classes, beginning with the most simple: but farms in the hands of *opulent* proprietors, being few in number, are not taken into consideration. The defects, and necessary improvements in agriculture, are pointed out; and

and a picture, very striking indeed, of the state of the *poor* is presented to us. Observations are made on the condition of the churches of the establishment; and the residence of the clergy, and some improvements suggested; remarks being added on the manner of supporting the poor. On each of these points, we meet with useful observations; and with abundant occasion for remarking, that the real friends of Ireland may find, *in the sad state of its peasantry*, most ample employment for their exertions; without distracting the United Kingdom, at this arduous juncture, by political dissensions and animosities; and particularly by rash and improper requests.

POLITICS.

ART. 25. *A Letter to the Right Honourable Lord Henry Petty. By a Member of the University of Cambridge* 8vo. 48 pp. 2s. Richardson. 1809.

So rapid has been the succession of public events, since the date of this Letter, (Feb. 9, 1809,) that the chief, or rather the sole professed object of it, an enquiry into the circumstances of the Convention of Cintra, has long ceased to be a subject of political discussion, and of course has given way to newer topics of parliamentary debate. It were therefore perhaps needless, at so late a period, to notice this work. We cannot, however, but condemn the illiberal party spirit, and rancorous temper, which it breathes throughout. Every measure of the Fox and Grenville administration was wise and patriotic; the whole conduct of their successors feeble and impotent, self-interested and corrupt, or rash and cruel. Among other things, the Copenhagen Expedition, so clearly justified by the principle of self-preservation, and so decisively defended, both in and out of Parliament, is here branded with every opprobrious epithet; and attacked with all the virulence of party spirit. With the writer's appeal to the noble Lord, addressed "whether he has expressed more than the current opinion," we readily join issue, and confidently maintain, that the measure, when well understood, was sanctioned by the applause of a great majority throughout the nation.

The Orders in Council, retaliating on the enemy for his atrocious decrees, are next attacked, with very superficial reasoning, or rather declamation. The present state of our commerce has fully justified the policy of that measure; which the reader will find most amply and satisfactorily defended in the excellent speech of Mr. Stephen; a publication which we shall soon have occasion to notice.

The last attack on ministers is for sending a large force to the assistance of the late king of Sweden; which returned without engaging in any enterprise for his defence. The obvious answer

to this stupid objection is, that it notoriously returned, not by any design or error of Ministers, but in consequence of a misunderstanding between that sovereign and the commander of our troops, the late Sir John Moore; the circumstances of which have never been made public, probably out of respect to our unfortunately. It is impossible, therefore, for the author to wound the Administration, but through the sides of that general, whom he afterwards (when it suits his views,) so warmly panegyricizes, and so feelingly laments.

The rest of this pamphlet consists chiefly of empty declamations against Ministers; whom the author accuses of being "*Poets, Pleaders, and Dotards*;" as if no man of genius, or of legal education, (with which, by the way, Mr. Pitt, and several other Ministers, commenced their career) could be qualified to direct the political concerns of this country.

ART. 26. *British Liberty and Philanthropy: a Work intended to place the Liberty of the Press in a true Point of View; to maintain Good Order, and to protect Booksellers and Printers from Unjust Prosecutions. Also pointing out, in few Words, the most practical Method to render all Nations free, united, peaceable, and happy. By a Philanthropist.* 8vo. 41 pp. 1s. Hughes. 1808.

The familiar sentence of *Parturiunt montes, &c.* was never (as the reader may anticipate) more completely illustrated than by the pamphlet before us; which consists principally of a Speech at one of the Debating Societies, on a question respecting the Liberty of the Press. Such an assembly is a fit *arena* for every wild and absurd, and every democratic and mischievous orator. This writer, or speaker, however, undoubtedly belongs to the former, not the latter class: for his reveries, though fantastic enough, seem well-intentioned and harmless. The greater part of this curious Speech consists of loose and desultory remarks on former speakers, expressed in vulgar language, and here and there interlarded with an oath. The scheme, however, which is to "*render all nations free, peaceable, and happy*," is neither more nor less than to set on foot a newspaper, to be intitled *The Philanthropist*; a name, the charm of which alone is to secure it's being always conducted with perfect impartiality and distinguished ability. Indeed this cannot be doubted; as we learn that the author himself will condescend to be a large contributor to it's contents. The profits of this publication (which is, of course, to have an immense sale and circulation,) are to constitute a *Philanthropic Fund*, and to be applied to the support of booksellers or printers unjustly prosecuted; a measure which, could it be carried into effect, would, (we think), be liable to gross abuse, and probably produce very mischievous consequences.

The author's name is not in the title page; but, in the con-

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rents we are told it is Ruffel; an eccentric writer, who has published several works under the strange title of a *Verbotsmist*. In this, and we believe his other writings, his head, not his heart, seems to be in fault: though we cannot but condemn the passage in which he endeavours to depreciate the Literary Fund; the more particularly, because (if we are not misinformed) he has been more than once a partaker of its bounties.

ART. 27. *The Principles and Conduct of the War.* 8vo. 55 pp.
Hatchard. 1809.

That, in the present situation of Europe, the war in which we are engaged is equally just and necessary, is a truth so generally acknowledged as to require, in the opinion of the present writer, no further proof. His object is to enquire and ascertain whether that war has been properly or improperly carried on, and to defend the measures adopted by the present ministers. He begins by attacking their predecessors and opponents for the inefficacy of their measures during their short administration, and particularly for omitting to send, at a critical period of the war, (when Buonaparte had been checked at Elau) a British force to the Baltic, the Elbe, Holland, or Flanders; and impairing our naval as well as military force, by armaments sent to Egypt, the Dardanelles, and Buenos Ayres. He also opposes a doctrine imputed (we presume erroneously) to Lord Grenville, that "we should leave the continental nations to fight their own battles, and only oppose, by a vigorous internal defence, the undeviating advancement of the French towards an universal monarchy."

The Author then proceeds to show, that the resources of this country are still unimpaired, and adequate to all the exertions that may be required, and, having strongly urged the necessity of carrying on the war by continental co-operation, examines the measures pursued by the present Ministers for that purpose, particularly during the late campaigns in Spain and Portugal.

On the subject of Spain, he justly, we think, reprehends the despondency which has lately prevailed, and the cry for giving up the Spanish cause. We cannot, however, agree with him, that our operations were upon as large a scale as we were warranted in adopting. It would, on the contrary, appear to us, that when once the determination to assist that people, not merely by supplies of arms and money, and by coasting expeditions (which method would, possibly, have proved the most judicious) but by an army marched into the heart of the country; that army should have been powerful enough to form a principal arm of the united forces, and a rallying point for the Spaniards in the event of their defeat. Yet appearances certainly justified, in a great degree, the attempt, even on a confined scale; and perhaps we condemn measures which we should ourselves have adopted, judging, as is too frequently the practice, wholly from the event.

event. We coincide, however, with this Author that, should the universal hatred of the French, and the abhorrence of Bonaparte's treachery, and their religious enthusiasm, remain in the breasts of the Spaniards, the contest will end in the re-establishment of their national independence. The Author proceeds to show the wide difference between "the war of the succession," (as it is called), and the present contest in Spain; and argues, with some speciousness, if not justice, against the policy of sending large armies into that kingdom. He inclines to blame the advance of Sir John Moore to Sahagan, deeming it would have been more prudent, immediately on the defeat of the Spanish armies, to have applied his whole attention to the defence of Galicia. To this opinion we strongly incline. He then explains, and upon very probable grounds, the motives which Ministers must have had for reinforcing the troops in Portugal, so as to form an army competent to the defence of that kingdom, or (if favourable circumstances should recur) a second attempt in favour of Spain. That there was much to encourage such an attempt, is, we think, distinctly shown; and the advance of Lord Wellington into that kingdom, after the expulsion of Soult from Portugal, appears to have been founded on fair prospects, and to have produced several advantages to the common cause, though it failed of complete success.

The rest of this pamphlet is employed in defending the policy of Ministers, in attempting at the same time the relief of Spain, and diversions in Italy and Holland. This appears to us to be one of Sir Roger de Coverley's questions, and we therefore refer the reader to the work itself for the Author's arguments; which require to be perused in detail, and are certainly worthy of attention.

DIVINITY.

ART. 28. *A Letter from a Country Clergyman to his Parishioners; in which are considered, a few of the Arguments and Practices of some of the Modern Dissenters. By the Rev. John Nance, M. A. Author of Sermons on various Subjects, &c.* 8vo. 32 pp. 1s. 6d. Rivingtons. 1809.

A very seasonable and interesting admonition; warning the party addressed, against "mischiefs incalculably pernicious in their consequences;" which, in these days, call for a degree of vigilance much greater than seems to be directed towards them. The fallacy of the doctrines, taught by itinerant and unsettled preachers, is first pointed out; the doctrines and the service of our Church are then strongly vindicated; very wholesome admonition is offered (pp. 25, 26), to the clergy, against ill
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example on their part; the insinuating practices, and artful expedients, of many sectaries are disclosed; and the work concludes with this charitable and wise advice: "Whenever therefore we perceive a sincere disposition in our opponents to conciliation or friendly union, let us embrace it with ardour and cordiality; as we have an opportunity let us be willing 'to do good unto all men, especially to those who are of the household of faith.' But let not this inclination weaken or supersede the wise man's advice: 'My Son, fear thou the Lord and the King, and meddle not with them that are given to change'."

ART. 29. *Britain's Acclamation; a Sermon, preached at the Parish Church of St. Lawrence, Reading, Berks, on the 25th of October, 1809, being the Anniversary of his Majesty's Accession to the Throne, and the Entrance on the 50th Year of his Reign. By William Marsh, A. M. Vicar of Bafildon, Berks, and Chaplain to the Worshipful the Mayor. Published by Request of the Corporation. 8vo. 32 pp. 1s. Reading printed and sold; London, Hatchard, &c. 1809.*

This very loyal and animated discourse is founded on the favourite sentence "God save the King," as it stands connected with other words in 1 Sam. x. 24. The preacher has no sooner introduced his subject, by a proper notice of the text, than he calls the attention of his hearers, "First, to the glory of our constitution, of which the King is the head;" afterwards to the "peculiar blessings attendant on the present reign."

Under the former head he pronounces a short, but clear and discriminative eulogy on the British constitution; one in which he will be joined by all who are not perverted by Jacobinism, or that cloke for Jacobinism, *Refromism*, if we may be allowed to coin such a word.

Under the second, he recapitulates the well known acts of his present majesty, favourable to our civil and religious liberties; his patriotic declaration, that "he gloried in the name of Britain;" and another more recent expression of his sentiments. He then expatiates, with less strict propriety, on several blessings which have arisen in his Majesty's time, though without his particular interference: and he concludes, as the case certainly required, with direct notice of his many and exemplary personal virtues.

In the close, he calls the attention of his congregation from time to eternity, and places them in imagination at that awful period, when all worldly distinctions shall be done away, and faith and obedience can alone avail. Our readers will fully perceive from this analysis, that this is not one of those discourses, whose publication was requested through mere compliment, but that it well deserved to be made public: and happy are we to say that

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"GOD SAVE THE KING" was the general acclamation of Britons on that memorable day.

ART. 30. *A Sermon preached in the Parish Church of Boston, on the 25th Day of October, 1809: being the first Day of the fiftieth Year of his Majesty's happy Reign. By the Reverend Samuel Partridge, Vicar.* 8vo. 14 pp. 1s. 6d. Boston, printed: Lackington, London. 1809.

Mr. Partridge, whose loyalty and attachment to our constitution have been evinced on many other occasions, particularly in his various charges to the Grand Juries of his district *, here touches of course very similar topics to those handled by other preachers, on the same occasion. To unanimity, in the present arduous struggle, he thus exhorts his hearers.

"In the present most awful situation of the kingdom, long and laboured exhortations to stand forward manfully, in fortune and in person, for the defence of it, need not be addressed to British hearers. It is enough to remind them, that it depends, under the divine Providence, upon the spirit which our present dangers, and the example of our Sovereign—who has solemnly declared his resolution to stand or fall with his people—shall excite in the public mind; whether our independence as a nation, and our individual lives, liberty and property, shall be preserved; or whether we shall bend our necks to the most intolerable foreign yoke, that was ever imposed upon any people." P. 10.

ART. 31. *Apostolical Injunctions. A Sermon, preached in the Parish Church of St. Mary, Stoke-Newington, Middlesex, on Wednesday, October 25, 1809; being the Day of his Majesty's Accession to the Throne. By George Gaskin, D. D. Rector of that Parish.* 8vo. 26 pp. Printed by Law and Gilbert, St. John's Square, Clerkenwell.

As this sermon does not, on its title page, appear to be published by any bookseller; and as it is affectionately addressed and *presented* to the congregation to which it was preached, we are doubtful whether it be a proper subject of our criticism. It is however so plain, so pious, and so practical, that we cannot refuse ourselves the pleasure of recommending it to the serious perusal of the middling and lower orders of the people in other parishes than that of Stoke-Newington. The apostolical injunctions, which are so earnestly enforced by Dr. Gaskin, are (1 Peter ii. 17.) *Honour all men, love the brotherhood, fear God, honour the King; and*

* See our Review for Nov. 1809. p. 527.

these he shows to be so closely linked together and mutually dependant on each other, that none of them can be uniformly observed but on principles which lead to the observance of them all. The language of the sermon is simple, as the language of every sermon addressed to such an audience ought to be; and the reflections of the preacher on the King's having entered on the fiftieth year of his reign, are every way worthy of a true son of the church of England, who derives his principles of loyalty not from the dull theories of modern philosophers, but from the lively oracles of God.

ART. 32. *A Letter to the Conductors of the British Critic, on some Misrepresentations of the Catholic Doctrine.* By a Catholic Layman. 8vo. 25 pp. 1s. Keating and Co. 1809.

We are here called upon to attend to a temperate and gentleman-like remonstrance upon some misrepresentations of the (Roman) Catholic doctrine, which are alledged to have appeared in the British Critic. We are perfectly ready so to attend, and, we hope, with the most unbiassed candour.

But, in the very opening of the case, we must beg to repeat a complaint, which was alluded to by us some time ago*, that we have nothing to go to, upon which we may depend, as a true representation of the doctrines of that church. Consequently, when this layman refers us to "authorized and established tenets, universally acknowledged by all catholics as articles of faith," (p. 7), we have only to say that we know of no such thing; and that whenever we fix upon any thing, however established by authorities that have again and again been pronounced infallible, as popes, councils, &c. we are immediately told that it belongs to *the other class* of "disputed opinions of divines, arguments of schoolmen—ill-founded or dubious claims, set up even by Popes," &c. &c. Were such points to be decided by the opinions of Roman catholic laymen, we should easily be satisfied about them; but even they must allow that the final decision remains with their priests, who often disavow what the candour of their laymen concedes. We know many laymen of that persuasion, (we even suspect that we know the author of this tract), from whose liberality every thing might be hoped, were it not fettered by the authority of their church. We believe their declarations, and their oaths, but we know that both are liable to be deemed heretical and impious, by those whom they cannot ultimately resist.

As we have never seen any controversial tract so perfectly mild,

* Brit. Crit. vol. xxxii. p. 423. The complaint is fully and ably stated in the "Second Letter to the Author of Remarks on the Bishop of Durham's Charge," at the fifth page; and a very just one it appears to be.

candid, and liberal as that now before us, we would not, on any account, say a word in reply to it, which could appear to favour of hostility. But when the author tells us “that the canons of his church most strictly and severely prohibit all clergymen, under the highest penalties, from taking part or concurring, in any shape, in any capital or sanguinary punishment, for any crime whatsoever,” we must be permitted to ask him whether no protestant, or other *heretic*, was ever put to death for his supposed errors in religion only *? and whether the governors and other chief officers of the inquisition, in all countries, were not clergymen? A reasoner so calm and fair will not surely seek shelter under the shallow pretence of delivering the poor victim up to the *secular arm*, when his pretended guilt was established. “*Qui facit per alium facit per se* :” and the inquisitors are doubtless answerable at the great tribunal, for every individual tortured and put to death.

We will not attempt at present to carry this controversy further. It is rather late at this period to object to what we wrote on the publication of Sir Richard Musgrave’s History of the Rebellion. We believed that work to be authentic. We have not yet seen any reason for believing otherwise: and our feelings upon the occasion were natural. But we rejoice extremely to see our liberal and friendly layman write thus upon the subject

“I hold the Irish rebellion, from beginning to end, and the jacobinical spirit that produced it, and the atrocities that accompanied it, in the utmost possible abhorrence; looking on the rebels as most vile miscreants, and on all catholics any way concerned in the rebellion, especially those few most infamous priests, whodirectly or indirectly instigated, abetted, or connived at it, in any manner whatever, as a disgrace to human nature. If I could find stronger language I would use it,” &c. P. 8.

What can we desire more?—But alas, were not vast numbers implicated in that condemnation, and would not vast numbers again be ready to incur it?—With respect to a correct knowledge of the Roman catholic creed, we can only say that if clerical authority (for we hold none other decisive) will point out to us any one book in which all *essential* articles of their faith are laid down, we will gladly be guided by it in future. As to the writer of this tract, we feel even obliged to him for his sentiments towards us, which, at the same time, we hope, are nothing more than just.

MISCELLANEOUS.

ART. 33. *The Angler’s Manual; or concise Lessons of Experience, which the Proficient in the delightful Recreation of Angling will*

* All the papists executed under Queen Elizabeth suffered for rebellion only.

not despise, and the Learner will find the Advantage of practising; containing useful Instruction on every approved Method of Angling, and particularly on the Management of the Hand and Rod in each Method. Embellished with twelve Plates, of Fish, Fishing, Baits and Tackle, designed and etched by S. Howitt. Liverpool, printed; Bagster, London. 1808,

The talents of Mr. Howitt are, we believe, acknowledged, and the present little work seems to have been executed, *con amore*. The landscapes and figures are in the freest and most elegant style of etching, the portraits of fishes appear to be both spirited and exact; and an interest is given even to the common tackle of the angler, by the freedom of the *burin*, which has produced the representation. Of the frontispiece, *fly-fishing*, and the view at p. 3, entitled *minnow-fishing*, too much cannot be said. *Pike-fishing* and *float-fishing* have also great merit, in the more tranquil style. As the author was evidently pleased with his occupation, we presume that he is also skilled and experienced in the art he here recommends, and that his precepts are really such "as the proficient will not despise, and the learner will find advantage in practising;" if we may venture to repeat any assertion from a title-page.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Revival of the Roman and Greek Empires; being Observations on the Prophet Daniel's Metallick Image, the Interpretation of whose Form was to make known that which was to happen in the latter Days; also an Investigation of those Parts of the Apocalypse which appear to be derived from, and illustrative of, the Prophecies of Daniel, and the Ancient Types of the Old Testament, many of which were, from the first, indicative of the present opening Signs of the Times. 2 Vols. 8vo. 14s.

Strictures on Clerical Education in the University of Cambridge. By the Rev. W. Cockburn, Christian Advocate, and late Fellow of St. John's College. 2s. 6d.

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the Hints of a Barrister, and the Observations in the Edinburgh Review. 1s.

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MISCELLANIES.

Capt. Foote's Vindication of his Conduct, when Captain of his Majesty's Ship Seahorse, and Senior Officer in the Bay of Naples, in the Summer of 1799, second Edition, with Observations on the Rev. J. S. Clarke's and John M'Arthur's, Esq. Life of Lord Nelson, and a previous Correspondence on that Subject. 7s.

Practical and Descriptive Essays on the Economy of Fuel, and Management of Heat. By Robertson Buchanan, Civil Engineer. 10s. 6d.

ACKNOWLEDGMENTS TO CORRESPONDENTS. 201

A Reply to the Calumnies of the Edinburgh Review against Oxford; containing an Account of Studies pursued in the University. 5s.

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Some Reflections on the late Election of a Chancellor of the University of Oxford. By John Coker, of New College, Esq. 1s.

A Letter to John Coker, Esq. on his second Edition of Reflections on the late Election of a Chancellor of the University of Oxford. By the Rev. Edward Copleston, of Oriel College. 1s.

Adultery Analyzed: including Strictures on Modern Dramas, particularly on those of Pizarro and the Stranger. 6s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We find it objected by some readers that *we* distinguished *Bp. Watson's Letter to the Archbishop of Canterbury*, by the epithet of *admirable*. (Review for Jan. p. 61, note). We thought we had sufficiently guarded against any such interpretation, by marking the note with inverted commas, as taken from the book there under review. We had controverted, or limited, several of the author's positions, but really did not advert to this. In truth, we have always regarded that Letter as by no means *admirable*, but as very hostile to the constitution of the church.

Clericus Salopienfis will perceive that, after mature deliberation, we still differ from him. We see something to reprehend, but not in the violent degree that he alledged. He will own, however, that we are not inattentive to the suggestions of friends:

We believe that the publications mentioned by L. B. S. came to hand; if so, the two latter will probably be noticed; the first has unfortunately been overlooked too long.

HEB. AND SYR. MSS.

Cambridge,

To the Editor of the *British Critic*.

Feb. 13, 1810.

SIR,

HAVING had the honour to examine and arrange the collection of MSS. lately brought from India by the Rev. Claud Buchanan,

Buchanan, and presented to this University, (to whose learned members I am much indebted, for their liberal permission, and access to the public library for this purpose); my design is to communicate a notice of several *rare* and *curious* articles in this collection, with a view to some further information respecting them; and it is hoped that such of your learned readers as may find themselves disposed to communicate, will not withhold the necessary information. And (1) there is in this collection an *Indian roll of the Pentateuch*, obtained from the Black Jews, and consists of *goat-skins* sewed together: the inner side is *died red*, on which the Hebrew text is indelibly written in large characters. You may form some idea of the boldness of the text by the magnitude of the roll, which measures 22 inches in breadth, and in its perfect state measured not less than 90 feet in length. The learned Montfaucon mentions a roll of the Heb. Pentateuch in *calf-skins*, and also a roll of Esther of the same materials. See *Travels in Italy*, pag. 436, 442. Morinus also mentions a *calf-skin* roll of the Samaritan Pentateuch, in his possession. *Vide Antiquitates Ecclesiæ Orientalis, Epist. 38. Lond. 1682.*

It is desirable to know what other MSS. of this kind may be preserved in the libraries of Europe, and particularly any satisfactory description of them. (2) There is a Heb. MS. entitled *The Book of Gad the Seer*, which is a transcript of modern date; but the question is, Have we any notice of such a book in the writings of the learned, as being now extant? From the appearance of this copy, it bears all the marks of a part of Scripture esteemed canonical by the Oriental Jews. It has the Masoretical notes in the margin, called the *Keri*; is divided into chapters and verses; inserts the divine names at full length; and has a Masoretical subscript, containing a register of the number of chapters and verses, after the manner of other books of the Old Testament. It is divided into 14 chapters, and contains 360 verses.

A SPECIMEN OF THE TEXT, CH. VII. I. 2.

“ And again the anger of the LORD was kindled against Israel: and he moved the adversary against David, saying, Go, number Israel and Judah. That he might bring upon them the evil that he had spoken by Samuel the Seer.”

TRANSLATION OF THE HEB. SUBSCRIPT.

“ Here end the words of Gad, David's Seer.”

“ The number of the verses of the Book of Gad is three hundred and sixty; and its chapters are fourteen.”

This copy of Gad was also obtained from the Black Jews in India. (3) There also is a book in Hebrew, called “*The roll of Abasuerus*,” which is found to be no other than the apocryphal book of Esther differently arranged. A preface in Hebrew precedes the text, of which the following is the translation:

“ The

“ The Letter of King Ahasuerus which impious Haman sent into all the provinces of India and Ethiopia in the name of the king: translated from the *Biblia* written in the Greek tongue by the lxx elders in the days of King Ptolemy: and these chapters are contained among the books called *Apocrypha*, or the hidden books, which are not reckoned in the canon of Scripture.”

Quere. Is there any copy of this book extant in the *Greek* following a different arrangement from the copy printed in the *London Polyglott*?

This copy of Ahasuerus was brought from one of the Synagogues of the Black Jews. (1) Among the Syriac MSS. in this collection is a copy of the whole Bible; containing the books of the Old and New Testament, and the Apocrypha, written in the *Estrangelo* character: which is understood to have been given by the PATRIARCH of ANTIOCH to his INDIAN CHURCH some ages ago. It was found in one of the churches of the Syrian christians in the interior of Travancore at the foot of the mountains, in the year 1806; and was presented to Dr. Buchanan by Mar Dionysius, the Syrian Bishop, then resident at Cudenate, in Travancore. The size is large folio, in vellum: each page contains three columns of writing, of sixty lines each. The titles and subscripts to the books, as also the heads of paragraphs, are all written in *red* characters to distinguish them from the text. The numbering of the words contained in each book, and of several books collectively, as they are registered in the subscripts to the same, evince the care and accuracy of the Syrian christians, and their scribes, in preserving the text. Most of the books have coloured drawings, with appropriate inscriptions in Syriac, particularly the Prophets, showing the name, office, time of prophesying, and years before the incarnation. There are also several historical pieces, and some Armenian and Greek inscriptions. Among the Apocryphal books is one called, “ The History of JOSIPPON, concerning ELEAZER and his seven Sons: occupying 25 columns. It is required to know, Whether this book is extant in any Greek MSS. of the Apocryphal books? Annexed to the books of the New Testament are the books of CLEMENS, which are *eight* in number, as expressed in the title; though in this MS. *four* only are preserved in any tolerable condition; the others are partly decayed and lost. These books appear to have occupied at least 80 columns. No books under the name of *Clemens* have yet been discovered to correspond with the Syriac books of Clemens in this MS. As to their contents, they appear in all respects to answer the title of *Apostolical Constitutions*; the ecclesiastical canons, rites of ordination of bishops and priests, and rules for church government, are the subjects of these books. The Ethiopic christians have a volume of *the Apostolical Constitutions*, which they divide into *eight* books, held by them in such veneration, that they sometimes bind them up with the New Testament; and of these it is said, that they are found to differ very much from those known

known in Europe: It is therefore probable that these books of *Apostolical Constitutions*, known to the Oriental churches of Asia and Africa, may be the same, and that translations of them are not to be found in the writings of the Greek fathers, at least according to their present arrangement. It is to be further noted, that these books of *Clemens* are not the same with his *Epistles*, or those under his name.

Sir,

Your's respectfully,

T. Y.

LITERARY INTELLIGENCE.

Mr. *Carlisle*, the Secretary of the Antiquarian Society, has made considerable progress in a *Topographical History of Ireland*.

The Rev. *W. Kirby*, author of "*Monographia Apum Anglice*," and Mr. *W. Spence*, are preparing an *Introduction to Entomology*, on a popular plan. It is intended to include every thing useful or interesting to the entomological student, except descriptions of genera and species, which are foreign to the nature of such a work.

A work entitled, *County annual Archives*, will appear in the month of April, which by classing every event, public proceeding, and memoirs of eminent men who died during the year, under the name of the county to which they respectively belong, is intended to furnish a regular annual history of every county in the kingdom.

An additional volume to Dr. *Russell's History of Modern Europe*, being a continuation of that work to the treaty of Amiens, by Dr. *Cote*, will be published in a few days.

The Rev. *Wm. Bawdwen* has completed the first volume of his *Translation of Domesday Book*. The work is to be comprised in ten quarto volumes. An index will be given to each county, and a glossary with the last volume.

Mr. *Donovan* has been sometime engaged in the preparation of a very comprehensive work on the *Natural History of the British Isles*, on a popular as well as scientific plan.

The undermentioned publications will appear in the month of March.

The Prison, or Times of Terror, from the French, by the author of the *Letters of the Swedish Court*.

A third edition of Lord *Byron's* satire, entitled *English Bards and Scotch Reviewers*.

Henry Count de Kolinski, a Polish tale, by Mrs. *Murray*.

The Daughters of Isenberg, a Romance, by the author of *Husband and the Lover*.

A fourteenth volume of Mr. *Donovan's History of British Insects*.

THE
BRITISH CRITIC,

For MARCH, 1810.

“ Studiis officiisque Scientiæ præponenda sunt officia Justitiæ, quæ pertinent ad hominum utilitatem; qua nihil homini debet esse antiquius.” CICERO.

The cause of Literature itself is inferior to that of Justice and Public Utility, above which nothing should be held in estimation.

ART. I. *Characters of the late Charles James Fox selected, and in part written, by Philopatris Varvicensis.* 2 Vols. 8vo. Price 1l. Mawman. 1809.

WE have paused a little upon this book. Nor is it wonderful that we should. It is reported, and we believe truly, to have been produced not only by a respected friend of ours, but by one who has in public avowed himself AN OCCASIONAL WRITER in the British Critic; and who, we earnestly hope, may write there again. Yet we differ from him most widely as to the subject of the present book. The public character which he extols we reprobate. The conduct which he regards as the summit of political wisdom, we detest, as the very *base string* of political depravity. Between sentiments so diametrically opposite, there cannot

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be

be a compromise. Our opinions also on these subjects are known. We could not, if we were so inclined, which certainly we are not, either dissemble or deny them. How then shall we declare our sentiments, and retain our friend? evidently, by the fair and manly method of asserting for ourselves the same right to publish our opinions, that he has exercised in his own writings. This claim, from his known liberality, we confidently expect him to allow, in its fullest extent: while we avoid, as by inclination we shall avoid, all personal reflection upon him, or attempt to deduce from his opinions any consequences which he would not acknowledge. We censure him not for differing from us, as we have always known him to differ, in these matters: and to some readers it may appear perhaps a curious speculation, to observe in how opposite lights the very same acts may be regarded by different persons.

These preliminaries being settled, we proceed to state our general sentiments on the character of Mr. Fox, from which it will be sufficiently gathered how totally we dissent from many things asserted or collected by our friend in this book.

We declare then, without hesitation or palliation, that, through the chief part of Mr. Fox's political career, we have uniformly regarded him as one of the most mischievous statesmen, whom this country has ever produced. This opinion, long ago drawn from facts, has been continually strengthened by new facts throughout his public life; and left us, at his death, fully settled in the conviction, that we had never, for a moment, misjudged him. We say not this to offend any man, nor ought it to give offence; the actions of public men are liable to be judged by their countrymen, according to their fixed notions of rectitude. If the notions are wrong let them be refuted, but let it not be deemed offensive to state them, especially when they can no longer injure the individual to whom they are applied. A few of the facts on which we ground our opinion shall here be stated, as they occur to recollection, to convince our readers that we have not judged capriciously: and we are much mistaken, if, however we may differ from our respected friend, we shall not at the same time state the opinion of a large part of Mr. Fox's countrymen.

At the same time, lest we should be thought entirely prejudiced, let us begin by allowing, with the fullest assent, every thing that can be claimed for this personage in point of talents. If we were to make any abatement from the sum of Mr. F.'s mental powers, it would be by denying the entire soundness of his judgment; because, in several instances,
his

his actions tended directly, in our apprehension, to defeat his own purposes. We fear, however, that this was, in a great measure occasioned by a total want of fixed principle, by which his judgment ought to have been directed. It has been attributed by some to an easiness of temper, inclining him to yield too readily to the opinions of his friends; which might, in part be the case; and certainly the less he had to fix him in one consistent line of his own, the more readily, under that acknowledged facility of temper, would he adopt whatever might be strongly urged upon him, as expedient.

We allow indeed, in the fullest degree the mildness of his temper, and the fascination of his private manners. It is clear to us, by abundant testimony of those who intimately knew him, that nothing could resist the engaging suavity of his address, or the captivating variety of his conversation; rich in natural and acquired accomplishments, and flowing from him with unaffected ease and readiness. Long have we known this, and often also have we regretted it, conceiving that these extraordinary talents were employed for very dangerous purposes. Assisted by these powers, opposed to the unaccommodating greatness of his chief opponent, the society of Mr. Fox had an attraction, by which all the promising youth of his time was constantly collected round him. It was an instrument by which his opinions, if pernicious, as we frequently esteemed them, were propagated with irresistible effect. Mr. Pitt, to the very few, the five or six, who intimately knew him, was also amiable and delightful in society, but to the rest of mankind repulsive and unbending. Mr. Fox, to all who approached him, whether for relaxation or business, was irresistibly pleasing; and the effect of these opposite qualities was more than can easily be calculated. It was, in our estimation, calamitous; since it generally made the opinions of Mr. Fox prevalent and popular, among the young men who were just entering upon the exercise of political functions, in either house of Parliament; who instead of finding any difficulty in approaching to his society, were rather invited to enjoy it.

Having conceded the best qualities we could recollect in Mr. Fox, meaning to include, under the same concession, all possible commendation of his classical attainments, original genius, and other shining talents; we have nothing more of importance that we can allow to him. The remainder of our preface to this article must contain a sketch of the facts and reasons on which we ground our fixed disapprobation of him, to use no stronger word, as a statesman and politician.

First then he was, not perhaps the inventor, but certainly the constant abettor and most invariable example of that abominable maxim in British politics, which has brought more odium upon our Legislative Assemblies than any other circumstance connected with their proceedings. We mean the maxim, that, to render an opposition effectual, it is necessary and JUSTIFIABLE to make it violent and indiscriminate. By means of this maxim, long acted upon with strange pertinacity, the public has usually had the melancholy certainty, that the best and wisest measures of the ablest and most upright ministers, if of any political importance, would eagerly and unblushingly be represented, by a party, as atrocious attacks upon the constitution, and liberties of the subject; or as measures of intrinsic wickedness or folly; and that the success of laws, most necessary for the welfare of the nation, would depend upon the ability of ministers to resist interested misrepresentation, and repel the most virulent torrents of abuse. This shameful yet shameless warfare did Mr. Fox carry on, through the whole of the American war; in the course of which many of his sallies against the minister were so outrageous and extravagant, as to cover him with merited ridicule and disgrace, when, for his own interested purposes, he dared to form a strict union with the man whom he had thus traduced *. It is false and fallacious to represent an opposition as standing in the situation of a counsel, whose office it is to advocate one side of a cause. In that case the counsellor takes the brief and the representations of his clients, and is bound to make the best of their cause, as they have laid it before him, which is necessary, that both sides may be fully heard. Further, he is not expected to enquire or to know. But the duty of a Senator is to seek and know the truth. He is to think and judge, even for those who can do neither for themselves, and who will be misled in thousands by his errors or deception: and a leader of opposition, resisting a measure of utility, must generally know that he is so doing; must be resisting his own conviction and his conscience, and acting as the determined advocate of false-

* The public indignation on this occasion was demonstrated, in various ways; and thousands of copies of the "beauties of Fox, North, and Burke," a tract, in which it was happily displayed, were eagerly bought up by an insulted nation. The censure did not adhere to Lord North, for he had never made any similar declarations. To Mr. Burke it did, equally with Mr. Fox.

hood. He must know that what he calls atrocious, and stigmatizes in a thousand ways, is good, useful, and perhaps necessary; probably what he would himself propose, could he instantly change places with the minister. The mental degradation necessary for acting so base a part, however gentlemen may palliate it to themselves, is what the country at large will always regard with disgust and contempt; and such conduct must ultimately be branded by the impartiality of History as a shame and disgrace to the nation in which it could be tolerated. Yet of this conduct, through two long oppositions, occupying together the chief part of his life, was Mr. Fox more guilty than any other man that ever lived.

He also, in the American War, was one of the first and chief to go the daring length of becoming the advocate of his country's enemies, and the constant calumniator of her friends. Grant, if you please, that he thought originally (which however we doubt) that the question of right was on the side of America: that Britain, who had nursed her up with blood and treasure, had no right to call upon her for a proportion of taxes. Still, when it was put to the issue of war, under the authority of all the legal government of his country; yet more, when the habitual, and inveterate (we will not say natural) enemies of the British Nation had joined in the contest, for the sake of plunging us, if possible, into destruction; who shall dare to justify the man who, under such circumstances, shall continue the friend and ally of all who were most hostile to Britain. True, Mr. Fox was not alone in this unnatural league, but he was the chief, and the most active leader of it: and when he dared to avow in the Senate many years after, to one of his associates, that "they had rejoiced together at the triumphs of Washington, wept for the death of Montgomery," &c. * we felt ashamed of a country (with all its merits) which had not vigour in its laws, or spirit in its councils, to curb such open treachery.

From this fatal example, in which Mr. Fox appears more deeply guilty than any other individual, it has continued to be a constant practice to take part with the enemies of the country. From this disgraceful period it has been sufficient to be the inveterate adversary of Great Britain †,

* In his speech to Mr. Burke, at the time of their open rupture in the House of Commons.

† La Fayette, Dumourier, Pichegru, all had their turns; and when any of these became friends to England, they were equally abused.

to be secure of being panegyriized by a party within her own dominions. Even at this moment, we are told, it operates, but with this we have no present concern. For the practice we may thank Mr. Fox, for till his courage ventured upon such measures, they had not certainly become common.

Whether Mr. F. did once go so far as actually to negotiate against the lawful government of the country, we will not undertake to assert *. Mr. Burke, however, who seemed to possess the best means of knowing, positively declared it †, It is now called in question. But as many persons are living who must have known the truth, it is strange that it should be liable to controversy. Still we feel it very difficult to believe that Mr. Burke could write a long political tract on a supposed transaction of his own time, and among his own connections, which never had existence.

Be this as it may, for the sake of opposing ministers Mr. Fox was, in our opinion, the decided enemy of his country, on many memorable occasions. When from the alarming progress which the French revolutionary principles were making here, soon after the murder of Louis XVI, Mr. Burke, and several of the most eminent members of opposition, thought it necessary to strengthen the government by uniting with it, Mr. Fox remained unmoved. So far was he from endeavouring to strengthen the government that he laboured even then to weaken it, by all means in his power, joining with what Mr. Burke termed the *New Whigs* in all the excesses of republicanism ‡; and extolling the French Revolution to the skies, at the very period when its dire example was chiefly to be dreaded; and when the country, almost as one man, united to resist the attempts of republicans and levellers, he was the chief of those who ridiculed the friends of the constitution as alarmists, and their union as absurdity and folly. The country was preserved in spite of him.

* It is controverted by Philopatris, in a long argument beginning at page 239, Vol. I., but which does not bring conviction to the reader.

† In the Anti-Jacobin Newspaper, No. 11, in the Verses to the author of an Epistle, &c. it is taken for granted as a fact of notoriety.

‡ Yet Mr. Fox was not really a republican. See his speeches on the Quebec Bill, 1792.

It remained to show still more completely, if possible, that he was incapable of feeling for his country, even in the most trying moments. so long as the objects of his personal ambition seemed to stand in competition with her interests. In the dreadful summer of 1797, when the fleet was in the most alarming state of mutiny, he suffered another friend to leave him, and to demonstrate a patriotism, of which he had no conception. Mr. Sheridan arose in the House of Commons, and in a speech, for which the country felt grateful to him from one end to the other, crushed the hopes of the mutineers, and expressed the proper determination to resist and bring them to obedience. Mr. Fox remain unmoved. Such a step on his part might have strengthened the hands of his rival, and the fleet might go to destruction, before he would endeavour to preserve it at such a hazard. The very next year, 1798, when the rebellion broke out in Ireland, Mr. Fox did not hesitate publicly to drink "success to the cause of liberty in Ireland;" a toast no more equivocal than it was patriotic, but perfectly consistent with the general tenor of his conduct at that time.

Yet to prove how perfectly he was without principle, at the lamented period of our Sovereign's illness in 1788, for what purpose did Mr. Fox hasten back from the continent, and resume his attendance in parliament? Only to oppose the necessary interference of that parliament; and to advance and maintain the most violent Tory doctrine, perhaps, that was ever supported within those walls. Mr. Pitt, guided by principle and patriotism, took at once the ground, which regard to the Sovereign and the constitution equally pointed out; and his opponent had the deserved mortification of having returned to England, only to experience the most signal and entire defeat. Thus also, though in opposition he always stormed against influence, yet in power he showed by his famous India Bill, in 1784, how little averse he was to the most extensive and unprecedented influence, when he could hope to wield it,

It is evident that what we have here stated can only be a sketch. We might have gone much further, and have noticed inconsistencies, and offenses, as we deem them, without number. But this may suffice, to show the nature and extent of our deviation from the opinions collected in these volumes. There are doubtless thousands of our countrymen whose recollection could fill up the omissions in our statement, and who would supply them with the same feelings as ourselves. The popular cry, we grant, has often been

against us; but the very offence of inflaming and leading on the people, when they were of themselves inclined to rush onwards to their own destruction, is one of the worst of which we complain. The *Man of the People* is at many periods the very man whom the people would, if they could possibly have wisdom, spurn from them as the most dangerous flatterer. Yet we censure not those who differ from us. The effect of popular eloquence is prodigious: and different opinions in politics (though of course we consider our own as the right) may be held with perfect integrity. We ask only for sincerity and consistency, and in these, we think, Mr. Fox was deficient. Our friend Philopatrius has always been consistent, and is, we doubt not, what the interpretation of that name implies. But we could not honestly pretend to give him our assent, when he raised a monument to a man whom we consider as most unworthy of it; or deserving of it only from those, from whom his warmest praises have often been derived, the enemies of his country*.

We shall now proceed to the work of Philopatrius Varvicensis; in which the introduction we have here given will excuse us from the necessity of all discussion or controversy as to particular parts. It will be sufficient for us to state of what nature the publication is, and to give such specimens from it as will, in our opinion, be most honourable to the good friend by whom it was compiled.

The first volume consists of the following materials: a dedication to Mr. Coke, of Norfolk; a short but satisfactory preface, in which the author accounts for his design, and the mode of its execution, and grievously laments his own early, and now irremediable inattention to the art of penmanship; strenuously recommending a different conduct to others, on his own authority, and that of Quintilian. Then follows the character of Mr. Fox, in Latin, taken from the preface to Bellendenus, "with the permission of the author," which no one certainly could have a better chance to obtain than Philopatrius. Then follows a collection, in general but little worthy to stand in such company, of cha-

* As from Napoleon, and some others, whom the reader will recollect. We purposely abstain from all mention of the morality and religion of Mr. Fox; not as satisfied with them, and still less as thinking them matters of indifference in a great statesman, but because we would confine ourselves to his political character.

raffers of Mr. Fox, taken from newspapers, metropolitan and provincial, with a few from other sources. The list of authorities is the following. 1. Morning Post, Sept. 15, 1806. 2. Courier, same date. 3. Times, Do. 4. Herald, Do. 5. Morning Chronicle, Do. 6. York Herald, Sept. 20. 7. Shrewsbury Chronicle, Sept. 25. 8. Liverpool Chronicle, Sept. 24. 9. Tyne Mercury, Sept. 30, and Oct. 7. 10. Bury Post, Oct. 19. 11. An anonymous epitaph. 12. Oxford Review, August, 1807. 13. Universal Magazine, March and April, 1805. 14. Monthly Magazine, Sept. 1803. 15. Epics of the Ton. 16. Roscoe's Considerations, &c. 17. Stewart's Resurrection. 18. Sermon at Hackney, Sept. 21, 1806, by Rob. Aspland. 19. Do. in Essex Street, by Thomas Bellham. 20. Do. at Richmond, by Dr. Charles Symmons. 21. Mr. Edgworth, in a pamphlet. 22. Mr. Sheridan's Speech at Westminster, Sept. 19, 1806. 23. London Chronicle, Nov. 25, 1806, by Godwin. 24. Verses by the Dutcheffs of Devonshire. 25. Bath Chronicle, Sept. 25, 1806. 26. Character of Mr. Fox by Sir James Mackintosh. 27. Critical Review, March, 1808, by Mr. Fellowes. 28. Maurice's Richmond Hill.

To this miscellaneous collection, in which the character by Sir James Mackintosh has by far the most discrimination and elegance, succeeds an original character, by Philopatri himself, in the form of a letter, greatly outweighing in merit all the rest united. It is well and vigorously written, and as far as personal knowledge could give insight into private character, much to be depended upon. The second volume, which is considerably the larger, and printed in a smaller type, consists entirely of notes upon the Epistle, which are sometimes, it must be confessed, not a little excursive. Of such ingredients are composed two volumes, in which a great writer has, with unexampled modesty, placed himself in the rear of his inferiors, and has poured into notes matter that well deserved to form the subject of a separate work.

It must be unnecessary for us to characterize the style of our learned friend. Its vigour is known, and its variety; the delight with which he infuses the copiousness of his learning into his writings, and gives in many languages what few persons could better express in any. The opening of his letter, however, is original, and is worthy of the writer.

“ I have long been anxious to convey to you my condolence on the death of our inestimable friend Mr. Fox. But I have been hitherto restrained by the dread of appearing to you obtrusive,

five, in the fresh hour of your affliction : and by a consciousness of my own inability to administer much to your comfort. Such is the wise constitution of our nature, that in certain situations, and for a certain time, it is better for us to follow the instinctive impulses of our feelings, than* to wait for the slow and calm direction of our reason. Grief, under such circumstances, is impatient of the slightest interruption to that series of ideas which is congenial to itself; and we then reject the very same topics of consolation, which we afterwards cherish and approve, when they occur to us spontaneously, or when flowing from those around us they fall in with other trains of thinking, which time has silently introduced into our bosoms." P. 177.

It is to be supposed that the confidential friend here addressed is the same to whom the dedication is inscribed, and what is said of the abilities and judgment of the person, in the body of the letter, confirms the conjecture. The chief part of this letter is employed in celebrating the mental powers and oratorical talents of the extraordinary personage who is the subject of it; and on these subjects there is but little from which we should dissent. The author contends against Mr. Burke, cited in the sketch attributed to Sir James Mackintosh, that Mr. Fox was much more than "a brilliant and accomplished debater." He maintains that he was an orator of the highest order, and thinks that some degree of envy or jealousy in Mr. Burke prompted him to give so imperfect a commendation. Yet others, of great judgment, have thought that Mr. Fox, with all his wonderful powers, wanted many qualities of an accomplished orator. In defending Mr. Fox, Philopatri is rather severe in some passages upon Mr. Burke, whose talents, however, he allows with ample measure: and speaking of the famous work of that great genius on the French Revolution, he grants almost as much to it as we should demand. We have pleasure in transcribing his words, as they appear to us full of wisdom and discrimination.

"In the controversy which arose about a late revolution, Mr. Burke is entitled to my gratitude and my respect, for spreading before the world many adamantine and imperishable truths, which are quite worthy of protection from his zeal, and embellishment from his eloquence—many, which unfold the secret springs of human action, and their effects upon human happiness—many, in

* We suspect that it should be "and to wait," except that then it ought to be "best." There is some want of clearness, probably from press error.

which he unites the ready discernment of a statesman, with the profound views of a philosopher—many, which at all times, and in all countries, must deserve the serious consideration of all governments and all subjects—many, which at a most important crisis, might have averted the outrages and the calamities we have to lament in a neighbouring kingdom—many, which the principles of our constitution amply justified, and in which the good morals and good order of society were interested, deeply and permanently. But I contend," adds Philopatris, "that in a cause to which judicious and temperate management would have ensured success, he was impatient of contradiction, dogmatical in assertion, and intolerant in spirit—that his judgment and his imagination were under the tyranny of undisciplined and angry passions—that he infused into his writings the same unexampled and unrelenting violence which burst forth in his speeches." P. 282.

Here, however, we must contend against Philopatris, that temperate management could not, at that time, have produced any powerful effect; and that if Mr. Burke had infused into that publication less of his own vehement spirit, its influence upon the public mind would have been nothing, compared with that which it did actually exert.

Very early in the volume of notes (p. 321, for the pages are continued) we find one on penal law, of such extent, and of such excellence, in many respects, that we cannot but wonder, as well as regret, that the author did not procure for it some more dignified and conspicuous situation. To be budded in a miscellany of notes, and compressed in a minute and close typography, should not be the fate of a plan which proposes (how practicably we do not say) to change the whole penal jurisprudence of Great Britain at one stroke, and to substitute a milder code. This proposition, supported by abundance of learning, and of argument, occupies more than two hundred pages of this closely printed volume*, and therefore, in the ordinary type of the text of such books, would make a very well-proportioned volume. Another very long note is occupied in discussing the merits of Mr. Fox's historical fragment, and incidentally, at no small extent, the case of the Roman Catholics. In examining some positions published in the *British Critic*, the general expressions of the author relative to us are friendly and gratifying. (P. 611). The particular reviewer, some of whose opinions he temperately combats, unhappily exists no longer to defend his own positions; but he has written little on any occasion which might not be defended, and much that will do honour

* Besides additions in the Appendix, p. 770, &c. to 810.

to his talents, so long as our volumes, in which he frequently wrote, or his own separate publications, shall have existence.

We shall now take our leave of a book, which, singular as it is in many respects, has in no part of it failed to support, or even increase the estimation in which we have always held the author. If we have opened our critique with a broad and strong dissent from his opinions with respect to the political character of his hero, it was not from any pleasure we could take in differing from him, but because we ventured to think many of the sentiments there given important in themselves, and essential, if we may so speak, to the moral character of parliaments.

"The political character of Mr. Fox," says Sir James Mackintosh, "belongs to history," but in the triumph of successful rebellion, and the depression of unsuccessful exertion for the liberties of Europe*, this character, aided by such works as the present, is likely to be partially considered. We think it right that those opinions also should be recorded which were, at the time when the events took place, the opinions of a great majority of Englishmen; and ought, we think, to be the permanent opinions of posterity. If any persons accuse us as calumniators of Mr. Fox, we can assure them that it is far from our intention to be so; and we desire them to recollect how unsparingly the eulogists of Mr. Fox in general, (not Philopatriis) are accustomed to calumniate Mr. Pitt. We give those leave, however, to consider us as prejudiced on one side, whom we take leave to regard as prejudiced on the other.

We conceive that a collection of eulogies on Mr. Pitt, somewhat more dignified than on newspaper authority, would be a useful present to the public; and in the course of our literary labours we have made it a kind of rule to bring forward the best of those, particularly in verse, which have fallen under our observation. We trust that Philopatriis is mistaken when he represents the zeal of Mr. Pitt's former panegyrists, which he terms idolatry, to be on the decline. We are convinced that it ought not to decline; and that not one atom should be subtracted from his fame, while virtue, patriotism, and disinterested magnanimity, united with the most splendid and powerful talents, retain any estimation upon earth.

* Philopatriis still thinks that Mr. Fox's pacific scheme might have been successful, but the events in Spain have happened as if to demonstrate the perfect inutility of such measures.

ART. II. *Asiatic Researches; or Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume VIII. 4to. 518 pp. Calcutta, printed. 1805.*

IN point of original matter, and subjects properly *Hindoo*, the eighth volume of this work yields not to any of the preceding volumes. The articles are fewer in number, but of considerable length and superior importance, especially that by Mr. Colebrooke on the *VEDAS*, to which we shall devote the greater part of our critique.

The first article that occurs, however, on the *Effects of Solar Influence in the Fevers of India*, by Dr. Balfour, seems to be founded rather in fancy than solid judgment, and partakes too much of hypothesis to form the basis of medical practice, at least in any country but that in which the observations were made. Dr. Mead had preceded him in this line of investigation, but we believe his treatise concerning the influence of the sun and moon on human bodies, though highly ingenious, and in some degree just, is not one of his most admired productions. To those of our readers who are not of that profession any extracts we might make from this essay would be scarcely intelligible; and to those who are, partial quotation would be unsatisfactory. We must therefore refer them to the volume itself, and its *illustrative tables*, and pass on to a very important article on the *Origin of the Hindoo Religion*, by J. D. Paterfon, Esq.

In the course of this extended and curious dissertation Mr. Paterfon, in addition to his own ideas on the subject, has availed himself of the various previous dissertations of Sir W. Jones and Mr. Bryant, which smooth his progress, and illumine the darkness of the labyrinth which he explores. Engravings too are called in to his aid, illustrative of the congenial ideas which, he contends, possessed the minds of the ancient race of Egyptian and Indian priests. It is difficult, on so vast and multifarious a theme, to present the reader with any regular analysis of the article; but we will follow the writer, as closely as we can, through the various divisions of his subject, and endeavour to give the substance of what he asserts, in as connected a manner as the abstruseness of that subject will permit.

The first founders of the Brahmin religion, he is of opinion, had it principally in their view to impress upon the minds of their followers those attributes of the Deity which
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the wonders of the creation so loudly attest, "his almighty power to *create*; his providence to *preserve*; and his power to *annihilate* or *change* what he has created." P. 44. These ideas gave birth to the metaphysical beings, the symbolical figures, of Brahma, or creation; Vishnu, preservation; and Sceva, or destruction. These imaginary personages are, afterwards, considered as having reference to matter, space, and time; and their distinguishing colours are *red*, *blue*, and *black*, for thus are their sculptured images painted in the most ancient pagodas. Mr. Paterfon does not attempt to account for all this, but contents himself with stating the fact. At first, venerated as mere attributes of the Deity, they came in time to be revered as three distinct divinities; and men separating into sects, each sect selected one of the triad as the peculiar object of its devotion. Ranged under the banners, or rather *colours*, of their chosen deity, they rushed in the fury of fanatic zeal to battle, and their contentions terminated in the total suppression of the worship of Brahma. After some interval of repose, the Vishnuvites and the Scevites renewed their dire crusades, and the malignant hatred and jealousy of these rival sects have harassed India for a long series of ages, and even yet burn with unextinguished rage.

After this general statement, Mr. Paterfon turns his eye towards Egypt, and, after some prefatory remarks, commences his comparison of the Dii Majores of either country. In this place we shall permit him to speak for himself.

"If we consider the *Egyptian* Osiris not as a name, but as a title of supremacy, which each sect, as their doctrines became in turn the established religion of the country, applied exclusively to the object of their worship; and if we consider it as the same with the *Sanscrit* Iswara (the Supreme Lord) it will greatly illustrate the identity of the religions of *Egypt*, and *Hindustan*, by a close coincidence of historical fact. The three great attributes of the Deity had in course of time been erected into distinct Deities, and mankind had divided into sects, some attaching themselves to Brahma, some to Vishnu, and other to Siva. The contention of schismatics from the same stock is always more inveterate than where the difference is total; the sect of Brahma claimed exclusive pre-eminence for the object of their choice, as being *the creative power*, the Iswara, or Supreme Lord. The two other sects joined against the followers of Brahma, and obtained so complete a victory as to abolish totally that worship; the sect of Siva, being the most powerful, rendered theirs the established religion, and claimed for Siva, in his turn, the exclusive title of Iswara. The sect of Vishnu or Heri at length emerged from
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its obscurity, and, in concert with the followers of the *Saṅgi*, or female power, destroyed and abolished the sect and worship of Śiva; thus Viṣṇu or Heri became the I's'wara, and his worship the established religion. This seems to have been the case in *Egypt*; for, if we substitute the name of Osiris for Brahma, Horus for Viṣṇu or Heri, Typhon for Śiva, and Isis for the female principle, the history agrees in all its parts.

“ The Sun is one of the forms of Heri or Viṣṇu; Osiris and Horus are both supposed to have been the Sun. The *Indian* expedition of Osiris coincides with the adventures of Rāma, one of the incarnations of Viṣṇu. The four months sleep of Horus tallies with the four months sleep of Viṣṇu.

“ The sacred Bull, the vehicle of Śiva, was the emblem of justice, and peculiarly sacred to him among the *Indians*; and the living animal itself was venerated at *Memphis* and *Thebes*, under the names of Apis and Mnevis. The *Phallos* of Osiris was an object of worship, and it is known to be the hieroglyphic of Śiva: and, lastly, Osiris, like Brahma, is described as a great lawgiver.

“ Bacchus, or Osiris, was represented by an equilateral triangle; Śiva has the same hieroglyphic: the worship of Bacchus was the same as that which is paid to Śiva; it had the same obscenities, the same bloody rites, and the same emblem of the generative power.

“ In Bacchus may be traced the characteristics of each of the personages in the *Indian* triad; and this may be accounted for by supposing the *Greeks* to have been deceived by the title Osiris: they, considering it as the name of an individual, mingled the characters and adventures of all the three in one personage. Bacchus may possibly be derived from a title of Vrihaṣpati, Vāg-Iśi, the lord of speech, which might be applied to Brahmā as the husband of Saraswatī, the goddess of speech. The *Greeks* called him Bromios, as Sir William Jones says, without knowing why; and he was styled by the *Romans* Bruma: his feasts were celebrated for several days at the winter solstice; from him they were called *Brumalia*, and the winter solstice itself *Bruma*.

“ The crescent of Śiva may have suggested the horns of Bacchus: and his army of Satyrs, and victories in *India*, shew the resemblance of this part of his character to Viṣṇu as Rāma, who, with his army of monkies, overran the peninsula of *India*.

“ It was a common practice with the *Greeks* to disguise their own ignorance of the purport of a foreign word, by supplying a word of a similar sound, but different meaning, in their own language, and inventing a story to agree with it; thus *Meru* or the north pole, the supposed abode of the *Dēvatās*, being considered as the birth-place of the God, gave rise to the fable of Bacchus's second birth from the thigh of Jupiter, because *Meros*, a *Greek* word approaching *Méru* in sound, signifies the thigh in that language. Śiva is described as taking the form of a *Sikh* in the

battle of Durgá and Mahishásura; he seizes the monster with his claws and teeth, and overthrows him, while Durgá, with her spear, finishes the conquest by his death. Thus Bacchus under the same form is described as destroying the giant Rhæcus.

“ *Rhæcum retorxisti Leonis
Unguibus horribilique Mala.*”

“ The *Hindu* sacrifices to Durgá and Cálí resemble those of Bacchus. When the stroke is given, which severs the head of the victim from its body, the cymbals strike up, the *Sanc'h* or *Bucinum* is blown, and the whole assembly, shouting, besmear their faces with the blood; they roll themselves in it, and, dancing like demoniacs, accompany their dances with obscene songs and gestures. The Abbé Pluche mentions the same particulars of the assistants in the sacrifices of Bacchus. The winnowing fan, the

Mystica vannus iacchi,

is always used in the rites of Cál, Cálí, and Durgá; but the *Hindus* at present affix no other idea of mystery to it, than its being an appendage to husbandry; they use it as a tray, on which they place, before the image of the Deity, the *Sesamum* or *Til*, the *Mundir* with its lamp, and all the other articles used in the ceremony. A tray could serve the purpose; but on all solemnities the rituals prescribe exclusively the use of this van or fan, which they call *Surp*.” P. 48.

The comparison between the Hindoo and Egyptian superstition, is afterwards carried on in minuter points, and with reference to the minor divinities of either country; and excepting in the delusive fondness for etymological deduction (that fatal rock on which Mr. Bryant was wrecked) Mr. P. carries with him the conviction of the reader in regard to their close affinity and connection, by some channel not now to be distinctly traced. The adventures of Chrishna, in his growth and maturity, with giants, serpents, and other monsters, are well explained at p. 64, and subsequently, as referring to the solar orb, and the monsters of the sky attempting in vain to obstruct its progress through the heavens. The well-known image of Vishnu sleeping on the serpent with a thousand heads, carved on a rock in the bed of the Ganges, is also properly referred to astronomy, as connected with agriculture, the sun reposing at the solstitial period, and the annual inundations of that majestic river. Its connection with an Egyptian fable of a similar nature is too curious to be omitted, and is related as follows:

“ The Abbé Pluche mentions two hieroglyphic, one taken from the *Isiac* table, and the other described upon a Mummy. They both relate to the sleep of Horus.

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“ The one represents a couch in the form of a lion, with Horus swaddled up and sleeping on it. Beneath the couch are four jars; an Anubis is standing by the side of the couch; and an Isis at the head of it, in the act of awakening Horus.

“ When Anubis, or the Dog Star, rose heliacally, the *Egyptians* considered it as a warning to them of the approach of the inundation, during which the operations of husbandry were suspended; this suspension was deemed a period of rest: to express that inaction, Horus was described as swaddled up, unable to use his arms, and sleeping upon this lion-formed couch. Anubis is putting him to rest, because the rising of the Dog Star proclaimed that cessation of labour. The four jars denote the four months. When by the operations of nature the water has subsided, and the river has been reduced within its banks, labour is resumed, and Horus is awakened by Isis or personified nature.

“ In the other hieroglyphic, we have the same couch with Horus swaddled up, but in the act of turning himself: there are only three jars under this couch to denote, that this action of turning himself to sleep on his other side takes place at the commencement of the third month. This interpretation I have given, because what follows, respecting the sleep of Vishnu, seems to justify it. Let us therefore turn to the *Hindu* representation of the four months sleep of Vishnu or Heri.

“ On the eleventh day of the enlightened half of the lunar month *Āśārh*, Vishnu begins his repose on the serpent *Sēśha*. On the same day of the bright half of the lunar month *Bhādra*, he turns on his side; and on this day the *Hindus* celebrate the *Jal Yātrā*, or the retiring of the waters. On the eleventh day of the bright half of the lunar month *Cārtica*, he is awakened and rises from his sleep of four months.

“ The allusion will be made perfectly clear, when it is known that water is considered as one of the forms of Vishnu.” P. 73.

From the specimens above given of the outlines of this mythological dissertation, illustrated, towards the close, by additional observations of Mr. Colebrooke, the reader will perceive its value; and our hopes are naturally excited that the writer may pursue the line of investigation in which he appears so well qualified to excel.

The article next in order is sufficiently connected with Oriental literature, being *An Extract from a Persian Treatise on Logic*, to entitle it to a place in this collection, but would, probably, in a detailed account of its contents, not afford any great amusement to our readers; nor would the subsequent paper, respecting *The Measurement of an Arc of the Meridian on the Coast of Coromandel*, though important, in point of mathematical science, even in Europe, be either useful or

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intelligible in an abstracted form. Whatever exertions, however, may be made by the Asiatic geographer to illustrate the interior of India are in the highest degree laudable, and of such essential importance to the Company, whose troops now occupy so large a portion of it, that too much encouragement cannot be given to those who, like Major Lambton, encounter with determined resolution all the difficulties attending the attempt. The establishment, in particular, of a series of connecting points, commencing from the Coromandel Coast, and extending quite across the peninsula, was a *desideratum* in Indian geography, and its accomplishment must be of material service in both a military and commercial point of view. The want of such a series was much lamented by Major Rennell in composing the Memoir of his Map of Hindostan.

On the Hindu Systems of Astronomy, and their Connection with History in ancient and modern Times. By J. Bentley, Esq.

Mr. Bentley, in this article, endeavours to support against the Edinburgh Reviewers, who had attacked his system, his former opinions concerning the comparatively modern state of the astronomical science of the brahmins, assigning to the SURGU SIDDHUNTU, their earliest treatise in that science, the age only of between 7 and 800 years. Sir W. Jones, however, who was not at all disposed to admit the Hindoo claims to unfathomable antiquity, yet is willing to allow them to have been a great, a learned, and philosophic nation at the period of the promulgation of the Institutes of Menu, which by an astronomical deduction, in the preface to that work, he states at 1280 years before Christ; and Herodotus, who flourished 400 years before Christ, is also decisive in regard to their claims to high distinction in this respect of the ancient and venerable race of Brachmans, whom Darius Hystaspes visited in their woody recesses amid the mountains of the higher India, and where EORUM MONITU, RATIONES MUNDANI MOTUS ET SIDERUM * were unfolded to the royal pupil. On this subject we must repeat what we observed in reviewing a former treatise of Mr. Bentley on the same topic, that, as Sir W. Jones was himself a profound mathematician, we are not at all inclined to conceive that, in his investigation of this matter, he proceeded upon principles not fully weighed and examined, or drew conclusions not fully justified by the premises assumed. The brahin astronomers, it

* Ammianus Marcellinus, lib. 12.

must be owned, have met with rather singular treatment, for while M. Baillé, in his wild but ingenious hypothesis, assigns the origin of their zodiac to the year 2101 before Christ *, Mr. Bentley, with a scythe more rapid and destructive than that of Time, cuts off whole centuries of improvement, and places them, in scientific attainments, below the times of the degenerate race of the vanquished Romans.

The principal reasons, and very cogent ones they are, if they admit of proof, assigned by Mr. B. for his dissent from these great authorities, are, that the computations of the brahmins are founded, not on *real* but *imagined* computations of the conjunctions of the planets at some very remote period; that the words YUG, MANWANTARA, &c. were anciently applied to shorter periods than those immense cycles to which they are now artfully asserted to have reference; and that the names of ancient sages and patriarchs have been given to compositions which, from internal evidence, appear to be the work of very modern philosophers. These bold assertions are accompanied with numerous extracts from Sanscrit works, and tables of astronomical calculations, intended to prove their verity; but for these details we must refer our readers to the volume itself, where, if absolute demonstration be wanting, they will find united a very considerable share of erudition and ingenuity.

An Essay on the SACRED ISLANDS OF THE WEST, with other Essays connected with that Work. By Captain F. Wilford.

By turning back to our 25th volume, p. 401, the reader will find an account, with which we were favoured from an authentic quarter, of the imposition that was practised on Mr. Wilford by his brahmin, in regard to many of his Sanscrit MSS. in which the artful pandit had made numerous *erasures*, and on those *erasures* had engrafted interpolations in the Sanscrit character, of names and places, favourable to what he thought were the objects and wishes of his employer. The discovery of this base imposture was accidental, and the shock to Mr. Wilford so great as to occasion him a dangerous illness. In the introduction to this essay, or series of essays, he enters at some length into the history of the imposition, and his account being exceedingly open and candid, and in some degree necessary to prepare the way for the proper reception

* *Astronomie Ancienne*, p. 2.

among European literati of the subsequent dissertations, we present our readers with as much of it as we think fully exculpates him from all censure in that dark and infamous transaction.

“ My original design was to have published my essay on the Sacred Isles by itself; and this several years ago when it was ready for the press. But in that detached state, if I may be allowed the expression, unconnected with the geography of the country, from which I drew my information respecting them, and unaccompanied with the general system of geography of the *Hindus*, it would have appeared to great disadvantage. Beside it was far from being so complete as it now is, for I have since found many valuable and interesting materials, which have enabled me to form a more adequate idea of the subject.

“ A fortunate, but at the same time most distressful discovery, contributed to delay its publication. Though I never entertained the least doubt concerning the genuineness of my vouchers (having cursorily collated them with the originals a little before I had completed my essay), yet when I reflected how cautious an author ought to be, and how easily mistakes will take place, I resolved once more to make a general collation of my vouchers with the originals, before my essay went out of my hands. This, I conceived, was a duty which I owed, not only to the public, but to my own character.

“ In going on with the collation I soon perceived, that whenever the word *S'wetam* or *S'weta-dwipa*, the name of the principal of the Sacred Isles, and also of the whole cluster, was introduced, the writing was somewhat different, and that the paper was of a different colour, as if stained. Surprised at this strange appearance, I held the page to the light, and perceived immediately that there was an erasure, and that some size had been applied. Even the former word was not so much defaced, but that I could sometimes make it out plainly. I was thunderstruck, but felt some consolation, in knowing that still my manuscript was in my own possession. I recollected my essay on *Egypt*, and instantly referred to the originals which I had quoted in it; my fears were but too soon realised, the same deception, the same erasures appeared to have pervaded them. I shall not trouble the Society with a description of what I felt, and of my distress at this discovery. My first step was to inform my friends of it, either verbally, or by letters, that I might secure, at least, the credit of the first disclosure.

“ When I reflected, that the discovery might have been made by others, either before or after my death, that in one case my situation would have been truly distressful; and that in the other my name would have passed with infamy to posterity, and increased the calendar of imposture, it brought on such paroxysms as threatened the most serious consequences, in my then infirm

state of health. I formed at first the resolution to give up entirely my researches and pursuits, and to inform Government and the public of my misfortune. But my friends dissuaded me from taking any hasty step; and advised me to ascertain, whether the deception had pervaded the whole of the authorities cited by me, or some parts only. I followed their advice, and having resumed the collation of my vouchers with unexceptionable manuscripts, I found that the impositions were not so extensive as I had apprehended." P. 247.

After this ingenuous statement, Captain Wilford proceeds to observe, that in what he is about to communicate to the reader no suspicion of imposition need be entertained; that his detection of the imposture had made him doubly cautious; and that he has prepared two copies of his *vouchers* for what he asserts, which he has placed, one with the Asiatic Society, the other in the College of Fort William. He still retains his first opinion unaltered, that by the Sacred Isles of the West are meant the British Isles, although he once thought CANDA or Crete might be intended. He proceeds to observe on the principal of these islands, that

"The White Island in the West is the holy land of the *Hindus*. It is of course a sort of fairy land, which, as might be expected from their well-known disposition, they have not failed to store with wonderful mountains, places of worship and holy streams. It would be highly imprudent to attempt to ascertain their present names and situation; though I have occasionally broken through this rule, and may have been seduced, by a strange similarity of names and other circumstances, with the fascinating attraction of conjectural etymology.

"Should the learned reject this, not deeming the presumptive proofs strong enough, I beg their indulgence in the few cases of this description, which certainly cannot mislead them. It is seldom the lot of authors to write without some enthusiasm, a portion of which may perhaps be necessary. I have faithfully collected whatever I could find in the *Purán's* and other *Hindu* books, relating to this holy land, whether bearing some marks of truth, or obviously fictitious; and I solemnly declare that I have not the desire, either to defend or impugn the notions of the *Hindus*, as I conceive them, in regard to these Sacred Isles." P. 263.

The reader will excuse us for reminding him that the present is only the first of *six* distinct essays that are intended, with the permission of the Asiatic Society, to appear successively in the volumes of their Transactions. However paradoxical may appear the supposition that ALBION is, in fact, the White Island in question, and however unsatisfactory to his judgment may possibly prove the result, yet he may depend

upon it, that, in the course of the investigation, he will be rewarded for his attention by a vast mass of collateral information, gleaned from sources only attainable by the active zeal and patient industry possessed by Captain Wilford. What has already been given is merely introductory; he commences the Essay itself with an extended view of their systems of geography, in the progress of which much light is thrown on the earliest classical writers in that line, and some important observations will be found on the natural history of India; of India, we mean, surveyed upon a grand scale by a philosophic eye, attentive to its revolutions during a long series of ages, and in periods when Gangetic Hindostan was perhaps still covered with the waters of the ocean. Amid the obscure legends of the brahmins much of this kind of information occasionally gleams, though a deity often appears upon the stage to operate those changes which nature more slowly, but certainly, performs. Thus the sea, that once washed the foot of the Gauts, retires at the command of Veesnu from the coast of Malabar; and, on the opposite shore, to the trident of the avenging Sceva is attributed the desolation of cities, subverted by earthquakes, or overwhelmed by the encroaching ocean.

(To be concluded in our next.)

ART. III. *An Essay on the earlier Part of the Life of Swift, by the Rev. John Barrett, D. D. and Vice-Provost of Trinity College, Dublin. To which are subjoined, various Pieces ascribed to Swift, two of his original Letters, and Extracts from his Remarks on Bishop Burnet's History.* 8vo. 233 pp. s. Joanson, &c. 1808.

IF minute accuracy were attainable, in the biographical records of any man of letters, it might reasonably be looked for in our Memoirs of Swift. Few men have played a more conspicuous part than this remarkable character, both in the republic of letters and the thorny region of political contest. The bosom friend of Harley and of St. John, the early associate of Sir William Temple, and the companion and confident of Pope, Gay, and Arbuthnot, he moved in a very different sphere from the ordinary race of poets, satirists, and pamphleteers; and attracted the notice of his contemporaries as well by the active scenes of his life, as by his successful

successful labours for the instruction and amusement of posterity. The domestic history of Swift, too, was sufficiently curious to form a tempting subject for investigation. The mysterious intercourse which he carried on with Stella, and the romantic attachment with which he was persecuted by Mrs. Vanhomrigh, are admirably calculated to raise an interest in the lovers of intrigue and admirers of the marvellous. Swift too was fortunate, in finding biographers who were attached to him by friendship or relationship, and with whom he lived in that kind of familiar intercourse which seems best to promise characteristic anecdote and interesting detail. Lord Orrery, his cousin Dean Swift, and Dr. Sheridan, who in succession took up the task of writing his life, had long enjoyed his intimacy, and were on that account more than usually qualified for furnishing authentic and minute information concerning him. Notwithstanding all this, however, there are many interesting particulars in the life of Swift, concerning which much uncertainty and contradiction have prevailed, and which still furnish employment for the laborious biographer.

It might be thought that few things relating to him had a better chance of being accurately known than the country of his birth. Yet, though it is now certainly ascertained that Ireland was the place of his nativity, an opinion very generally prevailed during his life-time that he was born in England; inasmuch that Pope, in one of his letters to him, mentions England as his native country. To this mistake he had himself contributed by frequently saying, when the people of Ireland displeased him, "I am not of this vile country; I am an Englishman;" and insisting that he was stolen from England when a child, and brought over to Ireland in a band-box. An uncertainty prevailed even respecting his legitimacy, and he had been thought by many to be a natural son of Sir William Temple, on account of the great marks of kindness with which that gentleman treated him; an injury to his mother's reputation, which an attentive examination of dates served completely to remove.

It is not the purpose of the present biographical memoir to examine anew either of these questionable points in the history of Swift, which we have been led thus incidentally to mention; but to investigate another controverted subject respecting the Dean of St. Patrick's, which the situation of Dr. Barrett, as Vice-Provost of Trinity College, Dublin, qualified him to explore with every prospect of success. It is known that Swift experienced considerable difficulty in obtaining his bachelor's degree at Trinity College; and when he did at

length succeed, it was with the opprobrious insertion in the books of *ex speciali gratia*, which, though it might bear the interpretation of the reward of distinguished merit, is well known to college men to signify a boon conferred out of mere favour, and for which there was no legitimate claim. A still greater slur was fixed on the college reputation of Swift by Mr. Richardson, who, in a letter to Lady Bradshaigh, of 22d April, 1752, asserted, that this singular character, when at Dublin University,

“ Was so very ill-natured and troublesome that he was made *Terræ-filius* on purpose to have a pretence to expel him. He raked up all the scandal against the heads of that University that a severe inquirer, and a still severer temper, could get together into his harangue. He was expelled in consequence of his abuse; and having his *discessit*, afterwards got admitted at Oxford to his degree.”

It is the chief purpose of Dr. Barrett in the present book to ascertain the foundation of these slurs upon the reputation of Swift; and the enquiry, though not of first-rate importance, must be admitted to be, to a considerable degree, curious. Every admirer of the genius of Swift must be desirous of knowing whether the difficulty he found in obtaining academical honours was the consequence of negligence, irregularity of conduct, or obtuseness of parts; for that geniuses of a very high order have in early life exhibited the appearance of dullness, is a perfectly well ascertained anomaly of the human mind, any remarkable instance of which cannot fail to interest the curious enquirer. To know also whether Swift was wild or regular in his conduct while at college, is of some consequence; as the sincerity of his piety and purity of his morals have been called in question, chiefly, we believe, on account of the loose character of Bolingbroke and some others of his intimates.

To settle these points in a satisfactory manner, even with the advantages which Dr. Barrett enjoyed, has not proved so easy a task as might have been imagined. The documents which have supplied the materials for information are the College Records of Trinity, called *Buttery Books*, of which it seems one is wanting; and in the two which remain there are various abbreviations and peculiarities which considerably puzzle the subject. On the very day in which Swift entered college, his cousin Thomas Swift entered along with him; and as both appear frequently in the *Buttery Books*, and without their Christian names prefixed, it is by no means an easy matter to determine what are the delinquencies of the one

and what of the other. In one of the registers, however, they are distinguished as Swift, senior, and Swift, junior; and Dr. Barrett succeeds in proving that Jonathan Swift was the younger of the two. In the other register this distinction is omitted; but Dr. Barrett informs us, that according to college rules, the name of the younger Swift ought to have no place in this register. The Dean of St. Patrick's then, according to this author, is accountable only for the recorded offences of Swift, junior; and these are pretty numerous, though apparently not of a very heinous kind, as they consist chiefly of neglect of certain academical duties, contumacy to his superiors, and haunting the town after the proper hours. In these delinquencies he is generally coupled with his cousin Thomas, and certain other youths, apparently of idle habits. Thus the record informs us in one place, that "Mr. Warren, Sir Swift, senior, Sir Swift, junior, Web, Bredy, Serles, and Johnson the pensioner, for notorious neglect of duties and frequenting the town, were admonished." Again, "And note also, that one of the above (Bredy) was expelled 19th Sept. 1687, for writing and publishing a scandalous libel on some ladies of quality."

Dr. Barrett has had the patience and industry to ascertain every offence of this kind that stands recorded against Swift in the Buttery Books of Trinity College, together with the amount of the fines imposed in each case, their abatements before infliction, the punishments occasionally substituted in their stead, &c. &c. Of the kind of information which this part of the volume contains, the following extract may serve as a specimen.

"Let us next inquire and see what account the Buttery Books give of Swift's attendance on duties. From them we learn, that the duties to which students were then liable, were these:

"Chapel,—hall,—surplice,—catechism—lectures in Greek, Hebrew, mathematics, as also morning lecture; also disputations and declamations. Of these the first four were in force all the year: the lectures only in term. And I further find, that between the periods of 14 November 1685, and 8 October 1687, (being the time comprised in the first and only Junior Book I could get) he had punishments on him, whether confirmed or taken off, upwards of seventy weeks: that after he had received the above-mentioned punishments, he appears both out of commons and unpunished, for ten weeks and upwards; whence, as (I do not believe the censure wrought any reformation in him) I am inclined to believe that he spent the three or four months subsequent to his censure, in the country, his high spirit being unable to brook the disgrace. During other periods he was frequently
out

out of commons; thus, previously to 20 March, 1685-6; as also from May 1 to 18, 1686; and from 28 August to 16 October, 1686; and from 27 November 1686, to January 8, 1686-7; but he has punishments confirmed on him, in those times; whence I conclude that he was then in college, notwithstanding he was out of commons. Most of his punishments are for non-attendance in chapel; the amount is 1*l.* 1*g*s. 4*d.* confirmed, and 1*g*s. 10*d.* taken off.—For surplice, (that is, for non-attendance in chapel at those times when surplices are required to be worn,) 1*l.* 4*d.* confirmed, and 6*s.* 6*d.* taken off.—Of his other punishments, those for lectures appear all confirmed: and are, for catechism, 3*s.* Greek lecture 9*d.* Hebrew lecture 10*d.* oratory lecture 1*s.* 10*d.* and those for missing night-rolls, or town-bell-rings, (that is, for halls *,) amount to 3*l.* 4*s.* but are all taken off, the admonition being substituted in their place.” P. 10.

From all this it is sufficiently manifest, that Swift was by no means regular in his conduct, or assiduous in his studies, while at Dublin University; but there is no evidence of his having been guilty of any serious enormity, or of his having been considered as deficient in abilities, or incapable of arriving at that pre-eminent station among men of letters which he afterwards attained. The greatest offence that stands recorded against him, and for which the severest penalty was inflicted, was for exciting sedition in the college, treating the junior dean with contempt, and railing at him in an abusive manner. In this high misdemeanour he was associated with various accomplices, and more particularly with a youth of the name of Sergeant, who was compelled, with Swift, to crave pardon on his knees, in the public hall, of the offended junior dean. Swift, Sergeant, and another student of the name of Web, were also suspended from all academical degrees, either past or future; but this suspension was afterwards taken off, as appears by the record, which is as follows:

“ 1688, Nov. 30. Nemini obscurum, &c. &c. Constat vero Dom. Web, Dom. Sergeant, Dom. Swift, Maynard, Spencer, et Fisher, huic legi contravenisse, tam seditiones sive dissensiones domesticas excitando, quam juniorem decanum ejusque monita contemnendo, eundemque minacibus verbis contemptus et contumaciæ plenis laceffendo, unde gravissimas pœnas commeriti sunt, &c. Placuit Dom. Web, Dom. Swift, et Dom. Sergeant, omni gradu suspendendos tam suscepto quam suscipiendo, &c. Ast

“ * The names of the students are called over in the college-hall every night at nine o'clock.”

verò Dom. Swift et Dom. Sergeant, quoniam cæteris adhuc intolerabilius se gesserunt, ab eodem decano publicè in Aulâ flexis genibus secundum præscriptam formulam die tertio Decembris proximè futuri, horâ nonâ antemeridianâ veniam petere."

"1688-9, January 8th. The persons suspended by the decree of November 30, were restored." P. 14.

These then were the academical offences of Swift, with their penalties; and they sufficiently account for his obtaining his bachelor's degree *ex speciali gratia*, without the supposition of his having, at this period, exhibited a more than ordinary obtuseness of intellect. It is proved by Dr. Barrett, that Swift never was expelled from college, as Richardson has asserted in his letter to Lady Braidthaigh; and that he never even assumed the character of a *Terræ filius*; that is to say, a popular orator, who, during the licence of a public act at the University, delivered a discourse called a *Tripes*, in which the heads of colleges were ridiculed and satyrized. This freedom, when carried to excess, did not always pass unpunished; and with regard to the *Tripes* in question, it is proved by Dr. Barrett to have been written by one John Jones, who, on account of the scandalous aspersions it contained, was in July 1688 degraded from his degree.

Thus far Dr. Barrett successfully vindicates Swift from the imputation thrown upon him by Richardson; he is, however, inclined to think that the Dean was in fact the author of the offensive *Tripes*, or at least the greater part of it, although it was publicly fathered by Jones. He endeavours to prove, that this Jones was an intimate of Swift's, but by arguments of no great weight; he adduces also a variety of topics, of the nature of internal evidence, in support of the same opinion, but, we think, without adequate success. It is surely unfair to argue, that Swift was the author of this piece of ridicule, because it is utterly beastly, and exceeds in loathsomeness all but the dirtiest of his acknowledged compositions; or because Swift took a pleasure in Macaronic Latin, in which the satire is partly written; or because Lloyd, whom Swift thoroughly hated, is abused in the satire; or because the *Tripes* lashes freemasonry, on which very subject Swift has written a letter; or because it calls Colonel Hewson "the blind cobbler," which corresponds with the zeal of Swift against innovators in church and state. Yet by these and similar arguments does Dr. Barrett endeavour to father upon Swift a scurrilous farrago of prose and verse, in which there is little wit, and less decency. If the poetical part of the *Tripes* (which is published at length in the present volume) be really Swift's, his Muse did certainly most wonderfully

wonderfully improve by his more intimate acquaintance with her. It is not easy to believe that Swift, even when at college, could have written such lines as these :

“ Does sing French songs ; can rhyme, and furnish chat
To inquisitive Mifs from Letters or Gazette ;
Knows the affairs of cockpit and the race,
And who were conquerors at either place :
If Crop or Trotter took the prize away,
And who a fortune gain'd the other day.”

Of the prose part of this satire, which is in but a small degree more animated, our readers may take the summary, as the least offensive to delicacy, for a specimen.

“ And now belike I have made a fair afternoon's work on't : I have not left myself one friend of the Mammon of Unrighteousness. If I go to the kitchen, the steward will be my enemy as long as he breathes ; if to the cellar, the butler will dash my ale with water ; and the clerk of the buttery will score up my offences five-fold. If I betake myself to the library, Ridley's ghost will haunt me, for scandalizing him with the name of Freemason. If I fly to the divines for succour, Dean Manby and Archdeacon Baynard will pervert me ; Dr. King will break my head, because I am a Priscian : and Dr. Foy is so full of spleen, he'll worry me. Mrs. Horncastle and Sir Maddison will talk with me. Mother Jenkinson won't furnish me with ale and bacon on Christmas-day, and Dr. Loftus will bite me. The Virtuosi will set their brains a-work, for gimcracks to pull my eyes out. The Freemasons will banish me their lodge, and bar me the happiness of kissing long Laurence. And the astronomers won't allow me one good star, nor inform when the sun will be totally eclipsed, that I may provide myself with candles. Mr. Loftus and Mr. Lloyd will nose me ; Mr. Allen will eat me without salt ; Dr. Aston too, I fear, will *fall* on me. Nay, the very Provost will shake his head at me, and scower away from me : but that which makes my calamity most insupportable, and me weary of your company, is, that in all my tribulation, you do nothing but laugh * at me ; and therefore I take my leave.” P. 77.

The most valuable part of the present volume is composed of hitherto unpublished pieces which are here ascribed to Swift ; some of them on apparently unquestionable evi-

“ * From this passage it appears, that the author of this performance had no malicious intentions towards the persons whom he censured ; but only wished to indulge a little pleasantry, which, he conceived, the usual practice on such occasions warranted.”

dence, others on very doubtful grounds. The poems are chiefly extracted from a miscellaneous manuscript in the library of Trinity College, called the "Whimsical Medley," to which it appears that Swift, King, and other poets of considerable name, were contributors in early life. Of these pieces we should be more disposed to ascribe the "Swan Tripe Club, in Dublin," to King than to Swift, if indeed it be the work of either. It was, indeed, published by Tonson in 1706, as written by the author of the "Tale of a Tub;" but this is only a slender proof of its authenticity; and it was certainly never owned by Swift. It is a satire upon the High Church, which it was the object of the greater part of Swift's life to support; and to which he appears always to have been a zealous friend, although it is known that the secular politics of his early life were at variance with those of which he was afterwards so firm an advocate. The style of this poem has no resemblance to the simplicity and terseness of Swift, being stiff and involved heroics, replete with epithet, and the affectation of point; instead of easy ambling measure, and almost colloquial familiarity, by which the verses of this writer are very peculiarly characterized. Some of the pieces here first printed have these peculiarities in a remarkable degree, and of themselves therefore sufficiently establish their authenticity. Such is the "Conference between Sir H. P—ce's Chariot and Mrs. St—d's Chair," the Parody on Baron Lovell's Address to a Grand Jury, and the Parody on the Blessington Address to her Majesty. As a specimen we insert the opening of this last piece.

"From a town that consists of a church and a steeple,
With three or four houses, and as many people,
There went an Address in great form and good order,
Compos'd, as 'tis said, by Will Crowe, their Recorder.
And thus it began to an excellent tune:
Forgive us, good Madam, that we did not as soon
As the rest of the cities and towns of this nation
Wish your Majesty joy on this glorious occasion.
Not that we're less hearty or loyal than others,
But having a great many sisters and brothers,
Our borough in riches and years far exceeding,
We let them speak first, to show our good breeding.

"We have heard with much transport and great satisfaction
Of the vict'ry obtain'd in the late famous action,
When the field was so warm'd, that it soon grew too hot
For the French and Bavarians, who had all gone to pot,
But that they thought best in great haste to retire,
And leap into the water for fear of the fire." P. 93.

We have also several of those *pièces* which passed between the Dean and his familiar friends, Sheridan, Delany, &c. which aimed at nothing higher than the amusement of the moment, but certainly deserve to be preserved as the literary relaxations of so great a genius as Swift. Some of those *jeux d'esprit* which are now first published, throw light upon certain obscurities in their predecessors in the works of the Dean; and therefore will be highly acceptable to all who wish to enter completely into the multifarious productions of his pen. Thus, in a piece of Sheridan's, published in the present volume, he vindicates himself from the disgrace of having been called a goose, as follows:

" I'll write while I have half an eye in my head;
I'll write while I live, and I'll write when you're dead;
Though you call me a goose, you pitiful slave!
I'll feed on the grass that grows on your grave."

These lines completely explain a couplet in the exquisite epistle which Swift wrote in the name of his cook-maid to Sheridan, where this poetical correspondent of the Dean's is charged with the very offence, which he is here found to commit.

" You said you would eat grass on his grave? A Christian eat grass!

Whereby you show that you are either a *goose* or an *ass*."

The remarks of Swift on certain passages of Burnet's History of his Own Times, which had been written by the Dean on the margin of his copy of the book, have, we believe, been given to the public before, in the European Magazine. They are better fitted for such a vehicle than for the present volume, as they consist of short and pithy sarcasms rather than of profound historical or political criticism. Swift's antipathy to the Bishop of Sarum was before known to the public, from his ironical preface to the Introduction of the third volume on the Reformation; and it is equally apparent by the style of the present commentary, where he occasionally permits himself to call the Bishop "rogue! dog! Scotch dog! &c." In various examples we are treated with the genuine irony and sarcasm of Swift. Thus when Burnet says, that the Paradise Lost "was esteemed the beatifulest and perfectest poem that ever was writ, at least in *our* language," Swift adds, "A mistake—for it is in *English*." When Burnet states, that the French liberated 25,000 Dutch prisoners for 50,000 crowns, Swift exclaims, "What! ten shillings apiece! By much too dear for a Dutchman,"

Dutchman." And when Burnet describes the Earl of Argyle as "a solemn sort of man, grave, sober, and free of all scandalous vices;" Swift subjoins, "as a man is free of a corporation, he means."

Not the least valuable portion of the present volume consists of two original letters of Swift, which are in his best manner. The first is a vindication of himself from the absurd charge which had been made against him of his interling his well-known poem called "Hamilton's Bawn," as a libel on Sir Arthur Acheson and his Lady, and is addressed to Dr. Jenny. The second is addressed to the Reverend Mr. Brandreth, and contains a picture of Ireland, marked by all the Dean's characteristic misanthropy. We present it to our readers as a fit conclusion of the present article.

" TO THE REV. JOHN BRANDRETH,
DEAN OF EMLY.

" SIR,

" If you are not an excellent philosopher, I allow you personate one perfectly well; and if you believe yourself, I heartily envy you; for I never yet saw in Ireland a spot of earth two feet wide, that had not in it something to displease. I think I once was in your county, Tipperary, which is like the rest of the whole kingdom,—a bare face of nature, without houses or plantations;—filthy cabins, miserable, tattered, half-starved creatures, scarce in human shape;—one insolent, ignorant, oppressive 'squire to be found in twenty miles riding;—a parish church to be found only in a summer-day's journey, in comparison of which an English farmer's barn is a cathedral;—a bog of fifteen miles round;—every meadow a slough, and every hill a mixture of rock, heath, and marsh;—and every male and female, from the farmer inclusive to the day-labourer, infallibly a thief, and consequently a beggar, which in this island are terms convertible. The Shannon is rather a lake than a river, and has not the sixth part of the stream that runs under London Bridge. There is not an acre of land in Ireland turned to half its advantage; yet it is better improved than the people: and all these evils are effects of English tyranny;—so your sons and grandchildren will find to their sorrow. Cork indeed was a place of trade; but for some years past is gone to decay; and the wretched merchants, instead of being dealers, are dwindled into pedlars and cheats. I desire you will not write such accounts to your friends in England. Did you ever see one cheerful countenance among our country vulgar? unless once a year at a fair or on a holiday, when some poor rogue happened to get drunk, and starved the whole week after.—You will give a very different account of your winter campaign, when you can't walk five yards from your door without being mired to your knees, nor ride half a mile without being in slough to your saddle-skirts;

skirts; when your landlord must send twenty miles for yeast, before he can brew or bake; and the neighbours for six miles round must club to kill a mutton.—Pray, take care of damps, and when you leave your bedchamber, let a fire be made, to last till night; and after all, if a stocking happens to fall off a chair, you may wring it next morning.—*I nunc, et tecum versus meditare canoros.*

“ I have not said all this out of any malicious intention, to put you out of conceit with the scene where you are, but merely for your credit; because it is better to know you are miserable, than to betray an ill taste: I consult your honour, which is dearer than life; therefore I demand that you shall not relish one bit of victuals, or drop of drink, or the company of any human creature, within thirty miles of Knocktoher, during your residence in those parts; and then I shall begin to have a tolerable opinion of your understanding.

“ My lameness is very slowly recovering; and if it be well when that the year is out, I shall gladly compound; yet I make a shift to ride about ten miles a-day by virtue of certain implements called gambadoes, where my feet stand firm as on a floor; and I generally dine alone, like a king or an hermit, and continue alone until I go to bed; for even my wine will not purchase company, and I begin to think the lame are forsaken as much as the poor and the blind. Mr. Jebb never calls at the Deanry of late: perhaps he hath found out that I like him as a modest man, and of very good understanding.—This town is neither large nor full enough to furnish events for entertaining a country correspondent. Murder now and then is all we have to trust to. Our fruit is all destroyed with the long spring and eastern winds; and I shall not have the tenth part of my last year’s fruit. Miss Hoadley hath been nine days in the small-pox, which I never heard of till this minute; but they say she is past danger. She would have been a terrible loss to the Archbishop. Dr. Felton, of Oxford, hath writ an octavo about Revelation; I know not his character. He sent over four copies to me, one of which was for Mr. Tickell, two for the Bishops of Cork and Waterford, and one to myself, by way of payment for sending the rest, I suppose, for he sent me no letter. I know him not.—Whenever you are in this town, I hope you will mend your usage of me, by coming often to a philosophical dinner at the Deanry: this I pretend to expect for the sake of our common princess, Lady E. Germaine, to whom I’ve [q. I owe] the happiness of your acquaintance; and on her account I expect your justice to believe me to be, with truest esteem,

“ Your most obedient,

humble servant,

[Dublin], 30th June, 1732.

J. S.” P. 177.

Notes are added to this letter, explaining the names mentioned in it, but for these we must refer to the book.

ART. IV. *A New System of Chemical Philosophy. Part. I. By John Dalton. Pp. 220. Price 7s. Manchester, R. Bickerstaff. 1808.*

IT was Mr. Dalton's original intention, as we are told in a short preface to the present work, to publish, in one volume, the results of all his experiments and ideas, which fall under the title he has now adopted; but finding that a considerable time would be required for arranging the particulars which belong to this new system, and having been urged by several of his philosophical friends to lose no time in communicating the results of his enquiries to the public, both for the interests of science, and for his own reputation, he was induced to publish this first part by itself, wherein he endeavours to explain the primary laws relative to the doctrine of heat, and to the general principles of chemical synthesis; these being in great measure independent of the other inquiries and details, which will form the subject of the future second part of this work.

The contents of the present publication, or first part, are as follows :

“ Chap. I. On heat and caloric.

“ Sect. 1. On temperature and the instruments for measuring it.—Sect. 2. On expansion by heat.—Sect. 3. On the specific heat of bodies.—Sect. 4. On the theory of the specific heat of elastic fluids.—Sect. 5. On the quantity of heat evolved by combustion, &c.—Sect. 6. On the natural zero of temperature, or absolute privation of heat.—Sect. 7. On the motion and communication of heat, arising from inequality of temperature.—Sect. 8. On the temperature of the atmosphere.—Sect. 9. On the phenomena of the congelation of water.

“ Chap. II. On the constitution of bodies.

“ Sect. 1. On the constitution of pure elastic fluids.—Sect. 2. On the constitution of mixed elastic fluids.—Sect. 3. On the constitution of liquids, and the mechanical relations betwixt liquids and elastic fluids.—Sect. 4. On the constitution of solids.

“ Chap. III. On chemical synthesis; and explanation of the plates.”

The manner in which the subjects of those divisions are treated, evidently manifest this author's accuracy, industry, and extensive information. The general nature of his investigations is to examine several abstruse results of experiments, or deviations of experimental results from the theo-

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ries commonly received, and to endeavour to account for the same either by the proposal of new theories, or by detecting some fallacy in the mode of determining the results. Most of the sections of this work contain a statement of known facts, to which there are added proper remarks, or new facts, which tend either to establish new theories, or to correct those which have been already admitted.

Of these new particulars we shall now endeavour to give such an idea as may suggest a proper estimate of the merit of the work.

“ It is one of the laws lately established relative to the distribution of caloric, that different bodies, though of the same temperature, contain different quantities of caloric, otherwise called latent heat. In other words, that every particular kind of substance has a peculiar affinity to caloric, or a peculiar capacity for containing it. Also, that whilst the same substance remains in the same state of existence, its capacity for caloric remains unaltered; but on that changing its state of existence, its capacity for caloric will be altered. Thus water, ice, and steam, the three remarkably different states of water, possess very different capacities for caloric; but the capacity of water was said to remain the same, as long as water remains under the form of a liquid; and the same thing must be understood of other bodies.”

Mr. Dalton, in the first section of the first chapter, shows (what indeed had been suspected by others) that the capacity of a body for containing caloric must vary with its bulk, and as the bulk of bodies varies with the temperature, therefore the capacity also must vary with the temperature. It is true that this variation is by no means so great as that which accompanies the change of the state of existence; but it is nevertheless sufficient to influence a variety of phenomena, and to render the results of certain experiments, in some measure, defective. He then illustrates this observation by adducing an experiment of Mr. De Luc's, in the following words:

“ Mr. De Luc found, that in mixing *equal weights* of water at the freezing and boiling temperatures, 32° and 212° , the mixture indicated nearly 139° of Fahrenheit's mercurial thermometer; but the numerical mean is 122° ; if he had mixed equal bulks of water at 32° and 212° , he would have found a mean of 113° . Now the means determined by experiment in both these ways are probably too high; for water of these two temperatures being mixed, loses about $\frac{1}{9}$ th of its bulk; this condensation of volume (whether arising from an increased affinity of aggregation, or the effect of external mechanical compression, is all one) must

expel a quantity of heat, and raise the temperature above the true mean. It is not improbable that the true mean temperature between 32° and 212° , may be as low as 110° of Fahrenheit.

“ It has been generally admitted, that if two portions of any liquid, of equal weight, but of different temperatures, be mixed together, the mixture must indicate the true mean temperature; and that instrument which corresponds with it, is an accurate measure of temperature. But if the preceding observations be correct, it may be questioned whether any two liquids will agree in giving the same mean temperature upon being mixed as above.

“ In the present imperfect mode of estimating temperature, the equable expansion of mercury is adopted as a scale for its measure. This cannot be correct, for two reasons, 1st, the mixture of water of different temperatures is always *below* the mean by the mercurial thermometer; for instance, water at 32° and at 212° being mixed, gives 119° by the thermometer; whereas it appears from the preceding remarks, that the temperature of such mixture ought to be found above the mean 122° ; 2dly, mercury appears by the most recent experiments, to expand by the same law as water; namely, as the square of the temperature from the point of greatest density.—The apparent equal expansion of mercury arises from our taking a small portion of the scale of expansion, and that at some distance from the freezing point of the liquid.”

And in the next page this author says, “ Some time ago it occurred to me as probable, that water and mercury, notwithstanding their apparent diversity, actually expand by the same law, and the quantity of expansion is as the square of the temperature from their respective freezing points. Water very nearly accords with this law according to the present scale of temperature, and the little deviation observable is exactly of the sort that ought to exist, from the known error of the equal division of the mercurial scale. By prosecuting this enquiry, I found that the mercurial and water scales divided according to the principle just mentioned, would perfectly accord, as far as they were comparable: and that the law will probably extend to all other pure liquids; but not to heterogeneous compounds, as liquid solutions of salts.”

After several other remarks, Mr. D. states the following remarkable analogies:

“ 1. All pure homogeneous liquids, as water and mercury, expand from the point of their congelation, or greatest density, a quantity always as the square of the temperature from that point.

“ 2. The force of steam from pure liquids, as water, ether, &c. constitutes a geometrical progression to increments of temperature in arithmetical progression.

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“ 3. The

“ 3. The expansion of permanent elastic fluids is in geometrical progression to equal increments of temperature.

“ 4. The refrigeration of bodies is in geometrical progression in equal increments of time.

“ A mercurial thermometer graduated according to this principle will differ from the ordinary one with equidifferential scale, by having its lower degrees smaller and the upper ones larger; the mean between freezing and boiling water, or 122° on the new scale, will be found about 110° on the old one.

Mr. D. then adds a table exhibiting the numerical calculations illustrative of the above-mentioned principles.

In the second section, which treats principally of the expansions of liquids and solids by heat, a variety of facts, experiments, and appropriate remarks are contained, to which we would particularly direct the attention of the philosophical reader; but it is not in our power to give a clear, and, at the same time, succinct account of the numerous particulars. We shall only extract the results of the experiments and calculations relative to the expansions of liquids.

The greatest density of water, as this author thinks, is not at 40° , according to other philosophers, but at or near the 36th degree of the old thermometer, or between 37° and 38° of that which he has proposed.

The real expansion of mercury from 32° to 212° , he states at $\frac{1}{80}$.

Alcohol expands about $\frac{1}{9}$ of its bulk for 180° , from -8° to 172° .

Oil, and linseed oil, expand about 8 per cent. by 180° of temperature.

Oil of turpentine expands about 7 per cent. for 180° .

Sulphuric acid, of the specific gravity 1,85, expands about 6 per cent. from 32° to 212° .

Nitric acid, of the specific gravity 1,40, expands about 11 per cent. from 32° to 212° .

Muriatic acid, of the specific gravity 1,137, expands about as much as the sulphuric acid.

“ Sulphuric ether,” this author says, “ expands after the rate of 7 per cent. for 180° of temperature. I have only compared the expansion of this liquid with that of mercury from 60° to 90° . In this interval it accords so nearly with mercury, that I could perceive no sensible difference in their rates. It is said to freeze at -46° .”

Respecting the expansions of solids, Mr. Dalton contents himself with stating the results of the experiments of Smeaton,

ton, Ellicot, and Borda; and lastly he adds a table exhibiting some of the most remarkable effects which are produced at certain temperatures; such as the fusion of metals, the boiling of certain liquids, &c.

In the fifth section, which treats of the quantity of heat evolved by combustion, this author, amongst other important particulars, describes a curious simple apparatus for determining the quantity of heat extricated by the combustion of inflammable elastic fluids; but for the description of this apparatus, and likewise for the results of the experiments that were made with it, we must refer our readers to the work itself. In the sequel of the same section, the results of other experiments on the same subject are contained, together with suitable remarks.

The natural zero of temperature, or of the total privation of heat, forms the subject of the sixth section, wherein this author gives the history of the various methods by which the determination of that point has been attempted. To each of those methods he adds his remarks, and the result of his experience. The mean of all those results shows that the zero of temperature is about 6000° below the temperature of freezing water; and this, he says, we are authorized to admit until something more decisive is made to appear.

The seventh section contains an epitome of the results of Professor Leslie's important experiments on radiant heat, after which Mr. Dalton states several experiments which gave him reason to dissent, in a certain degree, from some of Professor Leslie's conclusions.

The eighth section contains a particular examination of a well known fact respecting the atmosphere; namely, that the atmosphere, in all places and seasons, is found to decrease in temperature according as we ascend, and nearly in an arithmetical progression. The question which Mr. Dalton endeavours to answer is, whence does this diminution of temperature arise?

For this purpose, he, in the first place, states the common solution, which is, that the rays of the sun passing through the atmosphere to the earth, heat the latter, and from the latter the heat is then communicated to the contiguous part of the atmosphere, whilst the superior strata receive less heat in proportion as they are more remote from the surface of the earth. On examination, however, he finds that the latter part of this explanation is inadmissible; for it is well known that heated air ascends with great rapidity; in consequence of which it should seem, that at greater distances from the surface of the earth, the temperature ought to be

higher and higher, contrary to observation. This, and other remarks, gradually induced him to rest the explanation upon the base of a new principle, which seems to be pretty fairly established by his subsequent reasoning and illustration. The principle is,

“ That the natural equilibrium of heat in an atmosphere, is when each atom of air in the same perpendicular column is possessed of the same quantity of heat; and consequently, the natural equilibrium of heat in an atmosphere is when the temperature gradually diminishes in ascending.”

In the last section of the first chapter, Mr. D. attempts to explain the phenomena attendant on the congelation of water. He first states the phenomena, and then adds the principle upon which he grounds his explanation; but it is not in our power to give a concise and satisfactory idea of this explanation, especially for want of the figures to which he refers, and which are delineated in one of the plates which accompany the work,

The second chapter treats of the constitution of bodies, and is divided into four sections; but the second of those sections is by far the longest and the most elaborate of them all. Its title is, *On the constitution of mixed elastic fluids*.

The phenomenon which this author endeavours to examine and to explain, was, as it seems, first noticed by Dr. Priestley, and it has, after Priestley, excited the wonder and the industry of many succeeding philosophers, particularly of the author of the present work. The phenomenon is, that when elastic fluids of different specific gravities (but whose particles do not unite chemically upon mixture) are placed together in one vessel, they become uniformly diffused through each other without the least regard to their different gravities; whereas this is by no means the case with liquids.

In explanation of this phenomenon, Mr. D. proposed an ingenious theory, which was announced to the world through various channels; but it met with considerable opposition, and several able writers published their remarks upon it. Of those writers the principal are, Mr. Berthollet, Dr. Thomson, Mr. Murray, Dr. Henry, and Mr. Gough. Now in the present publication, Mr. D. first states his hypothesis, in the next place he considers the objections which have been made to it by the above-mentioned authors, and lastly endeavours to modify his theory agreeably to the suggestions of his further experiments and more mature reflection. Mr. Dalton's hypothesis, in short, is,

“ That

“ That the particles of one gas are not elastic or repulsive in regard to the particles of another gas, but only to the particles of their own kind. Consequently, when a vessel contains a mixture of two such elastic fluids, each acts independently upon the vessel, with its proper elasticity, just as if the other were absent, whilst no mutual action between the fluids themselves is observed.”

Mr. D. answers the objections which have been made to this hypothesis with propriety and acuteness; casting, at the same time, considerable light on the whole subject of elastic and atmospheric fluids.

The third chapter of this work is a very short one, for it occupies only five pages. It contains some general and hypothetical ideas, principally relating to the primary particles of bodies, both simple and compound. Those ideas are illustrated by references to figures which are annexed.

Upon the whole this work contains four copper-plate engravings, with proper explanations of the figures, &c.

After a careful perusal of Mr. Dalton's present work, it must be acknowledged that his investigations, experiments, and observations, are generally directed towards the hypothetical and the speculative.—The busy world is justly inclined to prefer what is practically useful, to the abstruse investigations of theory or hypothesis; yet it must be observed, that in natural philosophy the practical part of a subject is much promoted, and often directed into a regular channel, by the establishment of a rational, or even plausible, theory; nor can such a theory be formed without a strict examination of facts, and the unrestrained discussion of hypothesis.

The well known facts relative to the subjects of this work have been compiled, condensed, and expressed by Mr. Dalton in a clear and correct manner. To those he has added the accounts of other new facts. His hypotheses are free from any apparent absurdity; and his answers to his various opponents are expressed with moderation and propriety. We, therefore, hesitate not to recommend the careful perusal of this instructive work to the philosophical world.

ART. V. *The Travels of Capts. Lewis and Clarke, from St. Louis, by Way of the Missouri and Columbia Rivers, to the Pacific Ocean; performed in the Years 1804, 1805, and 1806, by Order of the Government of the United States. Containing Delineations of the Manners, Customs, Religion, &c., of the Indians, compiled from various authentic Sources, and*

original Documents, and a Summary of the Statistical Views of the Indian Nations, from the official Communication of Meriwether Lewis. Illustrated with a Map of the Country inhabited by the Western Tribes of Indians. 8vo. 309 pp. 9s. Longman and Co. 1809.

THIS volume records the second authentic and successful attempt to penetrate from various parts of the vast continent of North America to the Pacific Ocean.

The first was by Alexander, now Sir Alexander, Mackenzie, who embarking from Fort Chepeywan, lat. 58 N. long. 110 W. from Greenwich, first explored the northern parts to nearly the 70th degree of latitude, and indeed till his progress was obstructed by the ice. Returning to Fort Chepeywan he ascended what is called Peace River to its source, and from thence proceeded to the Pacific Ocean. For a detailed account of this arduous enterprize see our twentieth volume, pp. 465 and 645.

Two years since we had a rude and unpolished, but certainly a very interesting account of the present undertaking, by Patrick Gass, who was one of the persons employed, probably, in some inferior office in the expedition. Of this also we have given a succinct account*.

The present volume is sanctioned by authority; and the wonder is, when we consider the abundant harvest of matter which the expedition must necessarily have exhibited; the new regions discovered, new nations explored, singular manners observed, novelties in the animal and vegetable tribes, &c. &c. that the authors should be satisfied with presenting the result of their adventures to the world in a small unembellished volume. It is indeed accompanied with a map of the country inhabited by the western tribes of Indians, between the Mississippi and the Pacific, but this is upon a very small scale, and by no means the most satisfactory. We are, however, thankful for it as it is, and have derived from it much entertainment as well as information, a part of which we shall lay before our readers.

In consequence of an order of Congress to explore the River Missouri to its source, a party were appointed, under the command of Messrs. Lewis and Clarke, to enter that river at the point where it joins the Mississippi. In the interval between May 14 and Nov. 1, they had ascended no less than 1609 miles, where they took up their winter quarters among the tribe of Indians named the Mandans. The

winter months were employed in laying down the River Missouri, according to courses and distances taken on the passage, corrected by observations of longitude and latitude. On April 8 they proceeded up the river, and altogether navigated no less than 3096 miles of the waters of the Missouri. They finally made their way to the mouth of the Columbic River, and succeeded in ascertaining the most practicable route from the place where they set out, namely, from where the Missouri meets the Mississippi to the Pacific Ocean, a distance of 3555 miles.

What the consequence may be it is impossible at present to foretell, but there is the hope that the rays of our religion, of humanity, and of science may hereafter illuminate these gloomy, savage, and uncultivated wilds.

The various tribes of Indians are described in a concise but satisfactory manner. From this portion of the book we subjoin two short extracts.

“ The treatment we received from the Indians, during nearly three years that we were with them, was very kind and hospitable; except the ill treatment we received from the Sioux tribe, who several times made attempts to stop us; and we should have been massacred, had we not terrified them from their murderous intention, by threatening them with the small-pox in such a manner as would kill the whole tribe. Nothing could be more horrible to them than the bare mention of this fatal disease. It was first communicated to them by the Americans, and it spread from tribe to tribe with an unabated pace, until it extended itself across the continent.

“ This fatal infection spread around with a baneful rapidity which no flight could escape, and with a fatal effect that nothing could resist. It destroyed with its pestilential breath whole families and tribes; and the horrid scene presented to those who had the melancholy and affecting opportunity of beholding it, a combination of the dead and dying, and such as to avoid the horrid fate of their friends around them, prepared to disappoint the plague of its prey, by terminating their own existence. The habits and lives of those devoted people, who provide not to-day for the wants of to-morrow, must have heightened the pains of such an affliction, by leaving them not only without remedy, but even without alleviation. Nothing was left them but to submit in agony and despair. To aggravate the picture, if aggravation were possible, may be added the sight of the helpless child, beholding the putrid carcase of its beloved parents dragged from their huts by the wolves (who were invited hither by the stench), and satiated their hunger on the mangled corpse. Or, in the same manner, serve the dog with food, from the body of his once beloved master. Nor was it uncommon for the father of a family,
whom

whom the infection had just reached, to call his family around him, to represent their sufferings and cruel fate from the influence of some *evil spirit*, who was preparing to extirpate their race; and to invite them to baffle death with all its horrors, with their own weapons; and, at the same time, if their hearts failed in this necessary act, he was himself ready to perform the deed of mercy with his own hand, as the last act of his affection, and instantly follow them to the chambers of death*." The Indians being destitute of *physicians*, living on *animal food*, and plunging themselves into *cold water*, on the first discovery of the disease, rendered it generally mortal.

"While we are at Fort Mandan the Sioux robbed several of our party when they were returning to the fort, with the fruits of an excursion after game; and murdered several of the Mandan tribe in cold blood, without provocation, while reposing on the bosom of friendship. On hearing of this massacre, Captain Clarke and the greater part of us volunteered to avenge the murder; but were deterred by not receiving succour from the Mandan warriors, who declined to avenge the outrage committed on them. The probable reason of their not enlisting was, that they were too much afraid of the superior number of the Sioux to venture an engagement.

"Soon after this massacre, we received authentic intelligence, that the Sioux had it in contemplation (if their threats were true) to murder us in the spring; but were prevented from making the attack, by our threatening to spread the *small pox*, with all its horrors, among them. Knowing that it first originated among the white people, and having heard of inoculation, and the mode of keeping the infection in phials, which they had but an imperfect idea of, a bare threat filled them with horror, and was sufficient to deter them from their resolute and bloody purpose. This stratagem may appear insignificant to the reader, but was of the greatest consequence to us; for to it alone we owed not only the fate of the expedition, but our lives.

"Most of the tribes of Indians, that we became acquainted with (except the Sioux), after being introduced by our interpreter, and having found that our intentions were friendly towards them, never failed of greeting us with many tokens of their friendly disposition. Soon after our interview, we were invited to smoke the calumet of peace, and to partake freely of their venison. The women and children in particular were not wanting in showing tokens of friendship, by endeavouring to make our stay agreeable. On our first meeting, they generally held a council, as they term it, when their chief delivers a "talk," in which they give their sentiments respecting their

new visitors; which were filled with professions of friendship, and often were very eloquent, and abounded with sublime and figurative language.

“ When we departed, after taking leave, they would often put up a prayer; of which the following is a sample, which was put up for us by Mandan:—That the great spirit would favour us with smooth water, with a clear sky by day, and a bright star-light by night; that we might not be presented with the red hatchet of war; but that the great *pipe of peace* might ever shine upon us, as the sun shines in an unclouded day, and that we might be overshadowed by the smoke thereof; that we might have sound sleep, and that the bird of peace might whisper in our ears pleasant dreams; that the deer might be taken by us in plenty; and that the *great spirit* would take us home in safety to our women and children.” These prayers were generally made with great fervency, often smiting with great vehemence their hands upon their breast, their eyes fixed in adoration towards heaven. In this manner they would continue their prayers until we were out of sight.

“ In the fore part of autumn we experienced slight typhus indispositions, caused by great vicissitudes of weather, which at times was very damp.” P. 25.

“ I know not,” says a traveller among them, “ under what class of dances to rank that performed by the Indians who came to my tent when I landed near Lake Pepin, on the banks of the Mississippi. When I looked out, as I there mentioned, I saw about twenty naked young Indians, the most perfect in their shape, and by far the handsomest of any I had ever seen, coming towards me, and dancing as they approached, to the music of their drums. At every ten or twelve yards they halted, and set up their yells and cries.

“ When they reached my tent, I asked them to come in; which, without deigning to make me any answer, they did. As I observed that they were painted red and black, as they usually are when they go against an enemy, and perceived that some parts of the war dance were intermixed with their other movements, I doubted not but they were set on by the inimical chief who had refused my salutation; I therefore determined to sell my life as dear as possible. To this purpose, I received them sitting on my chest with my gun and pistols beside me, and ordered my men to keep a watchful eye on them, and to be also upon their guard.

“ The Indians being entered, they continued their dance alternately, singing at the same time of their heroic exploits, and the superiority of their race over every other people. To enforce their language, though it was uncommonly nervous and expressive, and such as would of itself have carried terror to the firmest heart, at the end of every period they struck their war clubs

clubs against the poles of my tent with such violence, that I expected every moment it would have tumbled upon us. As each of them, in dancing round, passed by me, they placed their right hand above their eyes, and coming close to me, looked steadily in my face, which I could not construe into a token of friendship. My men gave themselves up for lost, and I acknowledge, for my own part, that I never found my apprehensions more tumultuous on any occasion.

“ When they had nearly ended their dance, I presented to them the pipe of peace, but they would not receive it. I then, as my last resource, thought I would try what presents would do; accordingly I took from my chest some ribbons and trinkets, which I laid before them. These seemed to stagger their resolutions, and to avert in some degree their anger; for after holding a consultation together, they sat down on the ground, which I considered as a favourable omen.

“ Thus it proved, for in a short time they received the pipe of peace, and lighting it, first presented it to me, and then smoked with it themselves. Soon after they took up the presents, which had hitherto lain neglected, and appearing to be greatly pleased with them, departed in a friendly manner. And never did I receive greater pleasure than at getting rid of such formidable guests.

“ It never was in my power to gain a thorough knowledge of the designs of my visitors. I had sufficient reason to conclude that they were hostile, and that their visit, at so late an hour, was made through the instigation of the Grand Sauter; but I was afterwards informed that it might be intended as a compliment which they usually pay to the chiefs of every other nation who happen to fall in with them, and that the circumstances in their conduct which had appeared so suspicious to me, were merely the effects of their vanity, and designed to impress on the minds of those whom they thus visited, an elevated opinion of their valour and prowess. In the morning before I continued my route, several of their wives brought me a present of some sugar, for whom I found a few more ribbons.” P. 60.

Our neighbours across the Atlantic have still a lesson to learn in the art of bookmaking. With half these materials there are some English bookmakers who would, aided by a few slight engravings and maps, have produced one if not two large quartos. We, for our parts, are glad to see so much matter so condensed, and hope that ere long we shall have similar opportunities of adding to our geographical collections. In the mean time, let it not be forgotten that this is an official book, sanctioned by the legislature of the country by whose orders the expedition was undertaken and completed. It may

may be presumed that the map presented to Congress was upon a proper scale. We heartily wish that copies of this map may find their way among us.

ART. VI. *Sermons, by James Finlayson, D. D. F. R. S. E. one of the Ministers of the High Church, and Professor of Logic and Metaphysics in the University of Edinburgh. To which is prefixed, an Account of the Life and Character of the Author.* Svo. 458 pp. of the Sermons, and 52 of the Life. 10s. 6d. Hill, Edinburgh; Longman and Co. London. 1809.

AFTER toiling through the angry and unfair polemics of one divine of the Church of Scotland, it is with pleasure that we sit down to make our report of a volume of Sermons by another divine of that Church, who appears to have been a man of a very superior order. Much as we have been delighted by the sermons of various Scotch Clergymen—of Sir H. M. Welwood, of Dr. Craig, Dr. Brown, and Dr. Blair, &c. we are not aware that a volume by any one of them—even by Blair himself—is of greater value than the volume before us. The style, though every where excellent, is not indeed alwaysequal; nor will we take it upon us to say, that, in classical correctness, it is ever equal to some of Blair's happiest effusions; but in originality of thought and cogency of reasoning we think that the Sermons of Dr. Finlayson will be found even superior to those of Blair. The inequality of style may indeed be easily accounted for, when it is known that but a very few of these discourses, which had been preached on public occasions, were prepared for the press by their author. The volume is posthumous; and the contents of it were, with his own consent indeed, selected from his other manuscript sermons by three of his literary friends, with whose names the public has not been favoured. That they were men of eminence to whom this trust was confided, cannot be doubted; but whether they made any alterations or corrections of the language of the Sermons, we are not told, though the probability is that they made none of any importance.

As it was to gratify the curiosity which this publication may excite, that, the biographer says, he prefixed the author's life

life to the volume, for the sake of *exciting* that curiosity in our readers, we shall take the liberty to invert his order, which, however, is common, and unquestionably proper, and give a view of the Sermons before we make an abstract of the Life. They are in number twenty-three, and are from the following texts: 1st. from 2 Cor. i. 21; 2d. and 3d. John viii. 31 and 32; 4th. and 5th. Matthew xxviii. 17; 6th. Hebrews xii. 3; 7th. and 8th. Matthew iv. 1—11; 9th. Luke xix. 28—36; 10th. Psalm cxix. 96; 11th. Matthew xi. 30; 12th. James i. 8; 13th. and 14th. Luke xxi. 19; 15th. Acts xxvi. 17, 18; 16th. Luke xxiii. 46; 17th. 1 Peter i. 12; 18th. Matthew xxiii. 9; 19th. Heb. vi. 11, 12; 20th. Pl. cxii. 16; 21st. and 22d. 2 Timothy i. 10; 23. Revel. xiv. 13.

The first Sermon, which was preached before the Society incorporated for the Benefit of the Sons of the Clergy of the established Church of Scotland, is a very able and eloquent discourse. It is on the importance of *the preaching of the word*, an institution peculiar to Christianity, which, Dr. Finlayson labours with success to prove, has contributed more than any thing else to the knowledge, the consolation, and the virtue of mankind,

“ When we look abroad through the nations of the earth, where do we discover the most evident traces of mental cultivation? Where do the arts exhibit the most splendid triumphs? Where has science lifted her torch, and carried the light of true philosophy through all the departments of active life? Where do we find, not a few speculative men, but the whole body of the people, liberal, sagacious, and enlightened? Not, as might have been expected, in those favoured regions where the advantages of crowded population and regular government have been longest enjoyed; but in those comparatively modern nations which have been illuminated by the rays of Christianity, where every individual is a freeman, and has his reasoning powers exercised weekly in the most sublime and interesting discussions.

“ Even in Christian countries, we observe a remarkable difference in the general illumination of the people between those nations where the institution of preaching is observed in its original frequency, and those where it has been in some measure superseded by the more seductive pageantry of an expensive and pompous worship. Owing to this abuse, the practice of preaching in the Christian assembly was, during the middle ages, almost totally laid aside; and the people sunk into ignorance and barbarism. It revived with the Reformation; excited the talents of those to whom it was addressed; and carried with it a light into all the countries where the Reformation made any considerable

able progress. Even the Romish Church was, in some remarkable instances, forced in self-defence to employ the same means of instruction; and wherever this happened, the consequence was soon perceptible in the improved intellectual habits of the people; where it did not, the people continue to this hour buried in the grossest ignorance and superstition.

“ From these historical facts it is obvious, that intellectual improvement has at least been an attendant on the preaching of the Gospel. And it will not be difficult to show, that this institution was itself the direct and principal cause of that improvement.

“ It threw into the circulation of human thought a new stock of most interesting principles—principles well established themselves, fruitful in important consequences, and fitted to exercise all the higher faculties of the understanding. It trained a numerous order of men, and forced them, by the very nature of their employment, to cultivate their intellectual talents, to cherish habits of regular thought, and to study the most effectual method of elucidating and confirming the doctrines which they taught. This order of men it mingled with the mass of the people, and placed them in a situation where their example and instruction could not fail to draw forth and improve the reasoning powers of their hearers.—We, my brethren, are scarcely in a condition to estimate fairly the full effect of such an institution. Its advantages extend themselves indirectly even to those who are seldom seen in the place of worship; and the habitual enjoyment of them conceals its power from our view. But what would an ancient philosopher have expected, if, by an institution like this, he could have spread the light of reason beyond the limits of his school, and explained the great principles of religious and moral science in a form adapted both to the capacity and the taste of the meanest of the people? Would he not have anticipated an æra of high intellectual cultivation, and hailed with rapture the return of that fabled age of gold, when men, guided merely by the light of their own minds, performed without restraint the obligations of duty, and enjoyed without interruption the pure delights of benevolence and virtue?” P. 6.

The preacher pursues this train of thought through several pages, with the same force and the same animation; obviates the objections which his sagacious mind perceived might be made to his doctrine; and proves that even the art of printing, with access to the scriptures in the vulgar tongue, could not, without the institution of preaching, have diffused the principles of religious and moral science, so generally as they are diffused, through the enlightened nations of protestant Europe. He then shows, that the same institution furnishes a rich treasure of consolation under trouble and distress to every

every individual by whom it is attended to with proper dispositions; and that by the motives which it places before the Christian's view, it prompts to virtuous action and moral improvement. From all this he infers how strong an obligation there is on the opulent to succour and protect the orphan children of those who, without the possibility of acquiring a fortune for their offspring, had devoted all their time to an institution so useful to society, without taking into their consideration its ultimate and more important objects. Then showing the benefits which had been produced to the families of Clergymen left in indigence, by the Society before which he was preaching, he concludes this excellent sermon with the following impressive address to his audience:—

“ Sons of the Church! the friends of religion and of civil order rejoice with you in the success of an institution so useful in itself, so honourable to you, and so worthy of your descent; the sainted spirits of your fathers, from their dwelling on high, behold it with raptures, as the fruit of those virtuous principles which they planted in your hearts; and future generations, refreshed by the blessings which flow from it, will rise up to call you blessed. Go on and prosper in your pious undertaking, and may the Father of the fatherless, from whom cometh down every good and perfect gift, open the hearts of the wealthy, and pour abundantly into your hands the means of still more extensive usefulness, for Christ's sake! Amen.”

But it is not in strong and manly eloquence only that Dr. Finlayson excels. He seems to have surpassed the greater part of his contemporaries and countrymen in what is perhaps the proper object of preaching—the explanation of difficult and obscure passages of scripture. Of this we have a remarkable instance in the 7th and 8th sermons, of which the subject is our Lord's temptation in the wilderness. Having shown that the retirement of Jesus into the wilderness, and his fasting there, previous to his entering on his great undertaking, were according to the custom of his country; and that it was indispensable that he should encounter the seductions of that evil one who ruleth in the children of disobedience, and return from the conflict uninjured and triumphant, he observes that the circumstances which occur in St. Matthew's narrative of that conflict may be viewed in three different lights.

“ They may be viewed as events that happened in the most literal and sensitive meaning which the words can convey; or they may be regarded as the representation of scenes that were exhibited

exhibited only in vision to the mind of Jesus; or lastly, they may be considered as a picturesque and lively description of the seductive conceptions that were actually suggested to his mind by Satan—a description in which the tempter and his arts are brought forth before our imagination as a specimen of what takes place in every temptation that assails us.” P. 140.

Dr. Finlayson rejects the two first of these views, urging to them both objections which it would not be easy to answer, and to the second, as it is usually stated, objections that are unanswerable. The ingenuity of the following explanation makes it at least deserve consideration.

“ The unsuccessfulness of these attempts to explain the circumstances which are here recorded seem to have arisen, not from any real difficulty in the passage itself, but from false preconceptions respecting the nature of our Saviour’s temptation. That temptation has, without any reason, been supposed to be totally different in kind from the temptations to which men are exposed; and commentators, misled by this unfounded supposition, have involved themselves in inextricable difficulties concerning it.

“ The method by which Satan is commonly represented in scripture as seducing mankind is by working on their imagination and on their passions. He does not appear to them himself; but he places before them occasions of sin, influences the train of their thoughts, and employs against them all the deceiveableness of unrighteousness, by suggesting to their minds such views as are most favourable to his purpose, by inflaming their desires, and through this medium hurrying forward to the commission of iniquity. The power which he exerts over them operates through the force of motives and persuasion, and in a manner similar to that by which one man corrupts the principles and undermines the virtues of another. And what reason have we to believe that he acted differently in the present instance? Why may we not suppose he employed against the human nature of Christ the same artifices which he employs daily against ourselves? Is it incredible that he should suggest to Jesus, pinched with hunger, that he ought no longer to wait, confiding in Providence, for the usual appointed means of nourishment, but to exert his miraculous power for creating bread to himself? Is it incredible that he should suggest to Jesus deliberating anxiously about the best method of executing his commission to the human race, some difficulties concerning the expediency of the gradual humiliating plan committed to him by his Father; and that he should inspire the thought of producing more immediate conviction by descending on his countrymen from the pinnacle of the temple, or from the clouds of heaven; or of extending the benefits of his religion at once to the whole race by appearing in his native dignity as the king and sovereign of the nations? That there is nothing

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either incredible or improbable in supposing that Satan might labour to insinuate such thoughts into the mind of Jesus is demonstrated by the fact that *these are the very suggestions which he has committed to all his emissaries, since that time, as sources of argument against the wisdom of the plan pursued by Christ for instructing and saving mankind.*

“ The only thing that can occur as an objection to this interpretation arises from the picturesque and dramatic form of the narration. Satan seems to be introduced in person, and to carry on with Jesus a bodily and interesting series of transaction; whereas according to the account now given no visible intercourse took place. But to any man who has attended carefully to the stile of scripture this objection will carry no force; for nothing is more common than to see there the invisible actions and intercourse of spiritual beings exhibited under the visible form that is familiar to our imagination. What is done in the secret recesses of the mind is brought forth to the senses, and clothed in material colour. Even the Almighty God, whose counsels have been from everlasting, *whom no man hath seen, nor can see*, is frequently described as deliberating about the measures he shall adopt, and conversing visibly with his creatures. And Satan himself, in language very similar to what occurs here, is said to have presented himself among the Sons of God, and to have disputed personally with his Maker. In all such cases the language is to be regarded as an accommodation to our mode of conception as men, and is to be interpreted agreeably to the peculiar nature and operations of the beings whom it respects.” P. 145.

Such is the substance of the seventh sermon. In the eighth the preacher resumes the subject; considers each temptation separately; shows how artfully it was suggested to counteract the Divine plan of human redemption; and draws from the whole a number of useful lessons to mankind when tempted to distrust Providence in the severest trials of life. We would gladly give an abstract of the eighth discourse, but we have already extracted enough to convince our readers that Dr. Finlayson must have been no ordinary preacher; to prompt them, we trust, to purchase the Sermons themselves; and to excite some curiosity concerning the life of the author. That curiosity we hasten to gratify.

Dr. Finlayson was the son of a farmer in the parish of Dunblane, and county of Perth, and was born on the 15th of February, 1758. He received the rudiments of his education in the Greek and Latin languages at the school of Dunblane, which, we have learned from other sources, was then taught by a very skilful master; and he was remarkable at that early period for his ardour in pursuits that required only bodily activity, which however did not prevent him
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from showing equal ardour and activity of mind in the hours of study. From school he was removed to the University of Glasgow at the age of fourteen, and during the summer vacations employed himself in communicating instruction to his younger brothers at home. At College a very close intimacy seems to have been formed between him and Professor Anderson; though at a later period, we have reason to believe that it would not have been easy to find two philosophers whose opinions were at greater variance on some of the most important topics which can occupy the mind of man.

In the year 1782, when his studies at the University were completed, Mr. Finlayson was entrusted with the education of two sons of Sir William Murray, of Ochtertyre, Baronet, by whom his merit was soon discovered and powerfully patronized. In 1785 he received a licence to preach, which, in the Church of Scotland, confers on a layman a title to direct the public worship of a congregation, but to administer neither of the sacraments. According to his biographer, the manner of Mr. Finlayson in the pulpit had to the undiscerning the appearance of coldness; but we are sure that his style, if his sermons were generally such as those before us, was as animated as the style of sermons should be. Almost immediately after he became a preacher he was offered the living of Dunkeld, but declined it on being informed by Sir William Murray that an arrangement was proposed for procuring to him the professorship of Logic in the University of Edinburgh, an office to which the talents of the young preacher were peculiarly adapted.

Difficulties, however, occurred in the settling of this arrangement; and though he was appointed, at a fortnight's warning, to read lectures in logic in the term or *session* (as it is called in Scotland) of 1786 and 1787, he was so far from being certain of obtaining the professorship that he accepted of the living of Borthwick, to which he was ordained early in 1787. This being at no great distance from Edinburgh, he resided during the remainder of the college session in that city, ably supplying the place of the absent professor of logic; but in summer he repaired to his parish, of which, instead of neglecting, he increased the pastoral duties. In this state he continued for three years, when, on the resignation of the absent professor, he obtained the sole possession of that chair which he had so ably filled for another, and offered, from a sense of duty, to resign the living of Borthwick. His resignation was not accepted, but in the year 1790 he was translated from Borthwick to one of the churches

in Edinburgh; in 1793 to the church of which Dr. Robertson, the justly celebrated historian, had been the pastor; and in 1799 to that church of which Dr. Blair was then one of the ministers, and which it seems to be the peculiar ambition of Clergymen of talents to fill. We have reason to believe, as seems to be here insinuated, that Mr. Finlayson never degraded himself by meanly soliciting preferment or courting the patronage of the great; for his manners were such as rendered him incapable of playing the sycophant, would his principles have admitted him to attempt it; and though he took a very decided part in the politics of the age—both civil and ecclesiastical—that part was the result of conviction.

Soon after his becoming the colleague of Dr. Blair, he was, by the University of Edinburgh, created D.D.; and in 1802 he was chosen Moderator or Prolocutor of the General Assembly of the Church of Scotland, an office, which, though of temporary duration, is considered, we believe, as conferring a kind of dignity for life on him who has had the honour to fill it. In the beginning of 1805 his health began to fail, and though from that period it was occasionally better and worse, it never was restored, till January 1808, when a paralytic stroke deprived him of sensation on that side where his sufferings had been most acute; and on the 28th of the same month he breathed his last, in a bed surrounded by weeping friends. His character, to which some of us were no strangers, is thus drawn by his biographer, we believe, in perfect conformity with truth, though not always without some degree of obscurity.

“ The character of Dr. Finlayson was plain and simple, and open to the most careless inspection. With a just confidence in himself, which he never affected to disguise, he had no vanity to create those intricate concealments and unfounded pretensions, which require superior sagacity to penetrate. His passions were naturally keen; and of any conduct that was equivocal or base he never minced his reprehension, *for even his failings lent (leaned) to virtue's side.* He had few of the arts of a politician, and none of a courtier. His perfect sincerity, and unconsciouness of any hostile feeling, which required to be suppressed, gave him to his political opponents an appearance of bluntness; but to his friends his manner was precisely the same. When they applied to him for advice, as they uniformly did in every difficulty, if he thought they had acted amiss, he told them so with explicitness and brevity, disdaining all those prefatory softenings and qualifying approaches that are employed by men of address, to oil the knife before they cut; and avowing the utmost contempt of that
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squeamish sensibility which requires to be *squaddled and dandled* into a sense of duty. Such was the persuasion, however, of the excellence of his counsel, and the purity of his intentions, that notwithstanding this primitive plainness of manner, even his political rivals, on points of business unconnected with party, are said to have resorted occasionally to his judgment. In conversation he preserved the same artless sincerity, and was perhaps too strict (habitual) a reasoner to be very lively or amusing as the companion of a relaxing hour. He was so quick to perceive any looseness of argument, or confusion of ideas, that he sometimes damped the volatile by their detection; and put to rest, by some short Socratic question, a conversation that would have straggled into that fanciful and erratic variety which is so generally relished. — — — — — In the more serious offices of friendship, his merits were singularly perfect; for his kindness as well as his advice, his purse as well as his personal exertions, were ever at the command of those whom he esteemed. To young men of merit he was an active and persevering patron; and to such as were indigent his aid was extensive, though silent as that of the Being whom he endeavoured to imitate. This appeared from the number of acknowledgments for small sums, which at his death he directed to be destroyed." P. xxxv.

Our biographer concludes his account of the life of Dr. Finlayson with some observations on his knowledge of the constitution of the Church of which he was a Clergyman, and on his abilities and diligence as a teacher of logic. Of his merits in both these respects the reader will here find ample evidence; and we could corroborate that evidence by the testimony of a friend of our own, to whom Dr. Finlayson was well known, and who is not under that bias of partial friendship, from which the biographers of the companions of their youth can hardly be supposed to be wholly free. As a Minister of the Church of Scotland, and a professor in the University, Dr. Finlayson was assiduous, able, and upright; and we have reason to believe, that he never suffered the duties of the one profession to interfere with those of the other. Though he possessed not those oratorical powers which fit a man for taking the ostensible lead in a popular assembly, such was the soundness of his judgment and his knowledge of Scottish ecclesiastical law, that the greatest speakers in the ecclesiastical courts of his country looked up to him with deference. He was a presbyterian rationally zealous, but he saw no propriety in reviving the dormant controversy between the episcopal and presbyterian churches; whilst he reprobated, in the strongest terms, that language and those reasonings which are calculated to inspire the mul-

titude with the belief that all authority ecclesiastical and civil originates with *them*! He dreaded fanaticism in the church and faction in the state, and thought, in an age in which "so many nations had stumbled in their ways from the ancient path, to walk in paths by a way not cast up," a minister of Christ could hardly be worse employed than in fanning the flame of innovation among the people. In this, as in most other instances, his judgment was sound and his conduct was exemplary; and we trust that the example will not be neglected either by his countrymen in general, or by his brethren in particular.

ART. VII. *The Speech of James Stephen, Esq. in the Debate in the House of Commons, March 11th, 1809, on Mr. Whitbread's Motion relative to the late Overtures of the American Government: With supplementary Remarks on the recent Order in Council.* 8vo. 126 pp. 3s. 6d. Butterworth, 1809.

WHEN we first perused the able speech before us the differences between this country and America appeared likely to be soon adjusted, in which event it would only have been necessary very briefly to notice its contents. That prospect has since disappeared. We will therefore endeavour (though on such a subject it is no easy task) to set forth the leading topics and arguments of the learned speaker somewhat more in detail, and to forward, as much as is in our power, the patriotic object of this publication.

Mr. Whitbread, it appears, had concluded a long and able speech with a motion to address his Majesty, stating an offer on the part of America to withdraw the Embargo so far as it affected Great Britain, on condition of our repealing the Orders in Council as they applied to America, approving the principle of that offer, and praying his Majesty to adopt such measures as might tend to re-establish the commercial intercourse between his Majesty's dominions and those of the American States.

The object of this speech is to show, that the foregoing motion was founded on erroneous conceptions of the case. Acceding to the general principle, that "we ought to adopt a conciliatory conduct towards America," the learned speaker protests against rescinding the Orders in Council on the

terms

terms proposed by her; because "that would" (in his opinion) "be, in effect, to submit to the utter ruin of our commerce, and, by a necessary consequence, to the loss of our naval ascendancy."

After observing that the honourable mover of the Address appeared to have forgotten that great body of evidence (on this subject) which had been, at his own instance, collected and laid before Parliament, the learned Member undertakes to justify the prediction, "that the Orders in Council would produce effects beneficial to the trade of this country, by redeeming it from great part of the depression and ruin to which the enemy, by his unjust system, had reduced it."

To prove this point, he rests on the evidence which had been given, at the bar of the house, as to the effects which had been produced by the Berlin Decree upon our trade, prior to the counteraction of that Decree by the Orders in Council of Nov. 1807; and he observes, upon the evidence on the part of the petitioners against those Orders, that as to this important part of the case, it was perfectly silent. Their witnesses gave information as to the trade between America and England, which the Orders in Council by no means opposed, and the direct trade between America and the Continent of Europe, which the Berlin Decree did not prohibit; but as to the trade between this country and the continent (which it was the enemy's object to cut off and ours to protect) no witness was able to tell what effects had been produced on it before our retaliation took place. To supply this defect, witnesses were called in support of the Orders in Council, whose uniform accounts were, that the attack on our commerce was not immediately executed with rigour, and that therefore, after sustaining some little annoyance, our trade with the continent, in the spring of 1807, recovered what it had lost, and continued in a flourishing and improving state till August. But the enemy, having then imposed his system on almost every continental power, began in earnest to enforce the blockade of the British islands, and the consequence was, "a speedy and total prostration of our European trade."

A part of this evidence, and also of that called by the opposers of the Orders in Council, is cited in detail by the learned speaker; and it appears to us fully to support the position maintained by him, that the ports of the continent were shut by the Berlin Decree, not by the Orders in Council. He proceeds to prove the same fact by another material circumstance, namely, the increased rates of insurance on different branches of our trade, which, it appears, had risen

to a degree which amounted to a prohibition of the commerce itself. The rates of insurance on neutral vessels, merely touching at those islands, had also enormously advanced; and they had materially increased even in our direct trade with the States of America.

But that so important a fact might be put out of the reach of controversy, it is further stated, that an account was required and obtained from the Inspector General of Imports and Exports, of applications made in September and October 1807 for permission to re-land goods, shipped at the port of London, for exportation to the Continent of Europe; from which account it appeared, that in those two months sixty-five such applications had been made, on the ground that, *in consequence of the execution of the Berlin Decree*, the ships could not prosecute their intended voyages.

The learned speaker proceeds to observe, that, although this fact is so notorious as not to be directly denied in Parliament, it has been boldly contradicted before the public; and these misrepresentations have produced the worst consequences in America. Here also he takes occasion to reprobate a periodical publication of great celebrity (the Edinburgh Review) for having inverted the uniform tenor of the evidence given before the House of Commons, falsely asserting it to have appeared from thence that

“Neutral vessels were publicly and regularly chartered from this country to the Continent of Europe, after the Berlin Decree, in the same manner as before; and that there was no interruption in their trade up to the date of our Orders in Council.”

It was further alledged in that work, that

“The rate of insurance on such voyages did not experience the least advance in consequence of the Berlin Decree, but remained precisely at the same point where it had formerly stood, till our Orders in Council raised it so high as to put an end to the trade altogether.”

The very grossness of such a misrepresentation (it is well observed) is calculated to assist its object; for though men are accustomed to make great allowances for party-spirited relations of facts, they do not expect such relations to be diametrically opposite to the real truth.

These misrepresentations (it is added) must have obtained credit in America, since it appeared, from the papers on the table of the House of Commons, that the Government of that country assumed as a fact the total inefficiency and impotency of the French Decrees against our commerce, imagining

gining that it was merely a nominal injury to ourselves which we resented, at the expence of the trade of neutral nations.

On the foregoing statement of facts, the reasoning of the honourable mover of the Address is controverted in this speech. It is inferred that he overlooked the ruined state of our foreign commerce in the autumn of 1807, when he asserted that it had fallen off since our Orders in Council, and that he did not fairly compare the effects of the Berlin Decree, when *executed* and unresisted by our Orders in Council, with the effects of that Decree and our Orders *acting* together. On such a comparison the learned and able speaker maintains that our commercial situation has not been deteriorated, but improved; not indeed since the summer of 1807, when we did not feel the Berlin Decree, but since the autumn of that year, when we did feel it, and when the Orders in Council issued. He considers it as improved by the whole amount of the trade we now possess, so far at least as respects our intercourse with the Continent of Europe, since in September and October, 1807, it was extinct and gone.

Having dwelt on this essential part of the subject as its importance well deserved, the learned member proceeds to state some other allegations relied on by the opposite party. It was, he observes, pretended that, putting the European trade out of the question, the Orders in Council had destroyed our commerce with the United States of America. To this he answers, that the Orders by no means prohibit that commerce, but rather tend to promote and increase it. He admits that our American trade was at a stand, but this was occasioned by the American Non-importation Act, passed long anterior to any of the British Orders in question, and by the Embargo, which was imposed by the Legislature of the United States before our Orders were known to their Government. It was also attempted to prove another consequential loss of trade with the United States; as it appeared that bills received by American merchants for cargoes carried to the Continent were partly laid out in the purchase of British commodities to be exported to America. But this loss is shown not to be imputable to the Orders in Council, but to the American Non-importation Act and Embargo, which prevented the application of such bills to the purchase of our exports.

The learned member now takes a more enlarged view of the subject, in order to show the full effects of the policy recommended by the mover of the Address, and contends,
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that not only we should, by the enemy's plan, if unresisted, have lost all our trade with the Continent (an event which indeed had happened by our temporary acquiescence) but the same hostile system would have driven us almost entirely out of the trade of the New World as well as that of the Old. Even our trade with the United States themselves must have been ruined by a state of things to which we had submitted for the sake of amity with them. He proves this point in detail, and on principles which (as he says) every merchant must admit. For, as the native produce which America sends us is very inadequate in value to the goods she takes in return, she must pay for the remainder by the returns of the trade she carries on with other countries, and consequently by bills of exchange remitted from the Continent. But it is shown, that, after an end has been put to all commercial intercourse between England and the Continent, such bills must very soon cease to exist. Unless, therefore, the Americans could have sold their cargoes on the Continent for specie, and could have brought it here, in violation of the French Decrees, we should soon (Mr. S. observes) have ceased to derive any indirect benefit, in our trade with America, from her trade with the rest of Europe. The consequences deduced from this principle extend to a considerable part of our export trade to that country; and the loss thus incurred would have been final and irretrievable; since the use of continental manufactures, instead of our own, would have been in a manner forced upon the American and West India consumers, and our habitual preference in the markets of the United States would have been lost for ever. This idea is further pursued, and it is, we think, made apparent that we should soon have had scarcely any trade beyond the Atlantic, that of our own colonies excepted; since, were it not for our Orders in Council, neutral vessels could carry directly and safely from the ports of the United States to the Continent of Europe all the rich exports of the New World.

The closing sentences of this part of the work (on the policy of the Orders in Council) are so energetic, and coincide so completely with our view of the contest with France, that we think it best to give them in the speaker's own words.

“ It is here then, Sir, that I take my stand. It is on this ground, that I must oppose any concession to America which would leave the Berlin Decree in operation, unresisted by our Orders in Council. It would, as I have shown, not only exclude us from
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the ports of Europe, but from the trade of Portuguese and Spanish America, and from that even of the United States themselves. It would, in short, destroy our maritime commerce, on which not only our revenue in a great degree, but our navy, essentially depends. I would do much, very much, to avoid a quarrel with America; but we cannot afford to avoid it at the expence of ruin to our manufactures, to our commerce, and our maritime power.

“ There may, perhaps, be a latent source of difference between the honourable Gentleman and me on this subject, in our different views of the nature of the awful contest in which we are engaged. He, as we sometimes incidentally learn from him, supposes it practicable to make a safe peace with France. I wish he would bring that great subject directly before us, that we might discuss it as freely as its importance deserves. He would then no doubt find it necessary to open his practical views; and to show us how the safety of the country is to be reconciled with such a state of things as he calls peace, in the present posture of France and Europe, and with such means of interior defence as we now possess. I do not hear from him any proposal to arm our population in general, or to carry our military establishment beyond its present amount. Yet he is not afraid of opening the sea to France; of giving to a power bent on our destruction, a power which possesses or commands the whole coast of the ocean from the capes of Norway to the Straits of Gibraltar, with almost every port in the Mediterranean and the Baltic, the full use of all her enormous commercial faculties, and the means of restoring her marine. He cannot think then, as I do, that our present maritime ascendancy is essential to our safety; and consequently is not so much afraid as I am, of concessions which would annihilate our foreign commerce, and thereby produce the ruin of our navy.

“ Let the case, however, at least be fairly understood:—let the people of England know what price it is proposed to them to pay for a reconciliation with America; and not be taught to ascribe to our retaliatory system those evils to which a departure from it would certainly subject them.” P. 47.

Having in this manner discussed the policy of our Orders in Council, the learned Member proceeds to demonstrate their justice. On this part of the subject we shall be as brief as possible; as we deem the justice of our cause (under all the circumstances) self-evident, and that the honourable mover of the Address is almost single in his opinion on this point, as he is in the persuasion he so fondly entertains of the practicability and safety of a peace with the tyrant of Europe.

Mr. Stephen himself does not indeed deem it necessary to go fully into arguments so amply stated on former occasions,

which show the right of a belligerent to retaliate the violence and injustice of an enemy. In answer, however, to an allegation, that the Orders in Council were unprecedented, he produces an instance far stronger, and where the right of retaliation was (to say the least of it) doubtful; namely, when the United Provinces, during their revolutionary war with Spain, finding themselves prohibited from trading with the Spanish ports under neutral flags, issued an edict against the subjects of all neutral powers who should carry commodities to the ports of Spain, Portugal, and Flanders. This prohibition, though not perhaps justifiable according to our ideas of the law of nations, was yet acquiesced in by the principal powers of Europe. Without, however, relying on this precedent, he urges that the original wrong, by Bonaparte, was unprecedented, and therefore that it is needless to require examples to warrant our retaliation, which was called for by unjustifiable aggression, and is strictly consonant to justice. One short citation more will place the necessity of such a retaliation in the most striking point of view.

“ The honourable Gentleman has said, that the greatness of this country is factitious; and though I do not like the word, I agree with him in the meaning.—The power and greatness of this country certainly far exceed the natural effect of our share of population and territory. They depend much on artificial and external causes; and especially on our commerce and our navy. In this view, not our greatness alone, but our safety also, is factitious. Our chief security against invasion and subjugation is our decisive superiority at sea.—But this cannot long survive the loss of our maritime commerce. We cannot therefore, without danger to our existence as a nation, submit to a system by which that commerce would be soon, and totally annihilated.—Much and sincerely as I desire conciliation with America, I cannot consent to purchase it at that price.

“ Independently, Sir, of all precedent, and all authority, can it be seriously thought that we are bound in point of principle, to submit to be ruined as a commercial people, and by a hostile system expressly directed to that end, while we have the means of resistance in our power?—While our flag is triumphant, and unresisted on every sea, this audacious enemy proclaims war against our commerce; and claims a right to exclude it from every part of the Continent. He even declares that there shall be no neutrals in Europe. He insists that nations in amity with us shall banish us from their ports; and if they refuse or hesitate, he invades their countries and subverts their thrones, to enforce compliance. But his use of the American flag is necessary to give effect to this atrocious system; he can no otherwise carry on trade between the
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different countries under his dominion and influence, and reap the full fruits of his usurpations. Indeed he can no otherwise effectually prevent a contraband trade with England; for the necessities of the Continent would be too strong for all the precautions he could use. It is in this enormous, this unexampled case, that we are told it is our duty to submit; and that the rights of neutrality entitle America thus to give effect to a plan, avowedly concerted for our destruction, and that of neutrality itself. Sir, the proposition is too extravagant and insulting to deserve a serious refutation." P. 55.

The learned Member then considers the point of non-acquiescence in the Berlin Decree by America; contending that, if this complaint against our Orders in Council had been founded in fact, it could not be supported by reason; since it implies that our enemy might be allowed, during several months, a full scope for his injustice, while we were waiting the determination of a distant neutral power, or still longer, while that power was negotiating with the enemy to obtain a repeal of the obnoxious Decree. This erroneous opinion (he remarks) seems to have arisen from a false idea that the Orders in Council were of a vindictory, and not, as was really the case, of a remedial and defensive nature. It is further shown, that America, after so long a period as had elapsed, had not, in point of fact, obtained any repeal of this unjust interdiction on her commerce with Great Britain. The evasive explanation by Decrees, (the French Minister of Marine) is here very properly exposed.

It is also clearly shown, that no measure of a vindictory or of a defensive nature against the multiplied aggressions of France was adopted by America till the Embargo took place; and that this was a measure equally directed against (and in its effects more injurious to) Great Britain, who was the injured party, than France, by whom the wrong had been perpetrated. The pretext that this measure was occasioned by an expectation of our Orders in Council (or could be justified by such an expectation) is also very clearly refuted. But the learned and eloquent speaker insists that the Orders in Council, had they been known in America, ought not to have excited any resentment, except against the party whose violence had driven us to that resort.

Lastly, the important considerations which arose from the overtures of the American Government are fully discussed; and the learned Member enquires whether that offer amounts to a proposal to renounce effectually all trade to France and the confederates of France, if, after our revocation of the Orders in

Council, the Berlin Decree should continue in full force? On the contrary, he shows, we think, clearly, that the offer (in the terms in which it was made) was virtually a proposal that we should give up real and effectual, and accept, in their stead, nominal and useless restrictions on the commerce of France and her allies.

A *general* Embargo, he admits, is to a great degree an efficient measure, because it can be executed by the municipal authorities at home; but when an Embargo as to any particular country is spoken of, it is evident that, although the term is retained, the practical nature of the measure is changed. It becomes a law, not against sailing from the ports of America, but against proceeding to certain ports of Europe. If the vessels are suffered to sail, some other measure must be found to prevent an illegal voyage. Even admitting that a law was meant to be passed to prevent trading with France till Bonaparte's Decrees should be repealed, he asks, what security should we have had that the prohibition would be effectual? How easily it could be evaded by American merchants he clearly points out, and how frequently such evasions would be practised, experience (he justly remarks) has evinced. He adds, that we should not be legally justified in capturing American vessels so trading in contravention to the municipal laws of their own country. Other objections equally strong are stated to Mr. Pinkney's proposal, and more especially the manifest partiality in requiring from Great Britain an absolute repeal of her different Orders in Council, and only intimating an expectation from France of either a repeal of so much of her Decrees as violated the rights of America, or certain explanations or assurances, (in lieu of such repeal,) of the adequacy of which the American Government alone was to judge, and which therefore might be, like the former, wholly illusory and ineffectual. Here also the gross partiality to our enemy, manifested in the conferences of General Armstrong (the American Minister to France) with Bonaparte's Minister, and in the dispatches of Mr. Madison, the American Secretary of State, is fully exposed, and justly reprobated. In commenting on the pretext that the seizure and confiscation of ships which have touched at any British port, is a mere matter of municipal regulation, we think the learned Member's arguments peculiarly forcible, as well as strictly just. He infers, from the adoption of this pretext by the American Government, that the change of system proposed to be demanded of France, in return for that complete submission on our part, the repeal
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of all our Orders in Council, can be nothing but this, "an abstinence from seizing American vessels at sea;" a measure which would seldom be in Bonaparte's power.

The partiality of the American Government is still further evinced by its adopting, in its own measures, principles diametrically opposite to each other, as they affect the different contending parties, and by the circumstance that such inconsistency redounds uniformly to the benefit of the same favoured belligerent. Of this he gives a striking instance, for which (as our limits will not admit of further details) we must refer to the Speech itself.

The learned Member, however, expresses a hope, that an amicable and honourable adjustment may still take place. To that happy end, he repeats, "we ought to sacrifice much;" but he deems it impossible to close with the terms of the offer in question; since they were, in his judgment, such as

"Would, in their consequences, soon have annihilated our foreign commerce, ruined our manufacturers and merchants, cut off the sources of our naval power, and brought perhaps a foreign sword into the bowels of the country."

Such are the outlines of this able and luminous Speech; a Speech well worthy of the perusal of all who wish clearly to comprehend the grounds of our late orders in Council, and the many important considerations, political and commercial, connected with them; a Speech which confers additional lustre even on the abilities and patriotism of the author of "War in Disguise," and appears to us equally perspicuous in its expositions, forcible (and, for the most part, unanswerable) in its arguments, and public spirited in its object and motives.

A supplement is added in explanation of the alteration which, after the period of this Speech, took place in the mode of effecting the object of Government, in order to show that the repeal of the former Orders in Council, and the substitution of a blockade of the hostile ports, was only an application of the same principle to a change of circumstances.

ART. VIII. *The Works of John Dryden, &c.* By Walter Scott, Esq. &c.

(Continued from page 109.)

SIR Martin Mar-all, is a translation by William, Duke of Newcastle, the great equestrian, from *l'Etourdi* of Moliere, with aids drawn from *l'Amant indiscreet* of Quinault. This comedy was merely fitted for the stage by Dryden, and did not appear with his name, until nineteen years after the publication of the first edition: it can therefore hardly be considered as a work of this author.

The Mock Astrologer, a lively comedy, is like the former, borrowed from the French, but not, like it, from an English translator.

Having thus for a while, disported and relaxed himself in alteration and translation, Dryden took one of the most extraordinary flights into the higher regions of dramatic poetry, that ever was attempted by man; producing in succession, "Tyrannic Love," and the two parts of the "Conquest of Granada." If there be a critic sufficiently cold to read these wonderful effusions without feelings of the warmest pleasure at some of the glorious displays of vivid fancy and inexhaustible poetry which they afford, his judgment can hardly be envied, when accompanied with so little sensibility. But, on the other hand, it is impossible not to regret the perverse taste of an age which could prefer these brilliant errors to the legitimate drama, and contentedly see that genius wasted on the production of them, which thus proved itself, if properly supported and directed, capable of rivalling the Italian, at least, if not the Roman or the Grecian epic poets.

The period when these plays were exhibited forms an epoch in the life of Dryden, which Mr. Scott notices in these terms.

"It was in this period of prosperity, of general reputation, of confidence in his genius, and perhaps of presumption, (if that word can be applied to Dryden,) that he produced those two very singular plays, the First and Second Parts of the "Conquest of Granada." In these models of the pure heroic drama, the ruling sentiments of love and honour are carried to the most passionate extravagance. And, to maintain the legitimacy of his style of composition, our author, ever ready to vindicate with his pen to be right, that which his timid critics murmured at as wrong, threw

threw the gauntlet down before the admirers of the ancient English school, in the epilogue to the "second part of the Conquest of Granada," and in the defence of that epilogue. That these plays might be introduced to the public with a solemnity corresponding in all respects to models of the rhyming tragedy, they were inscribed to the Duke of York, and prefaced by an "Essay upon Heroic plays." They were performed in 1669-70, and received with unbounded applause. Before we consider the effect which they, and similar productions, produced on the public, together with the progress and decay of the taste for heroic dramas, we may first notice the effect which the ascendancy of our author's reputation had produced upon his situation and fortunes. Whether we judge of the rank which Dryden held in society by the splendour of his titled and powerful friends, or by his connections among men of genius, we must consider him as occupying, at this time, as high a station, in the very foremost circle, as literary reputation could gain for its owner. Independent of the notice with which he was honoured by Charles himself, the poet numbered among his friends most of the distinguished nobility. The great Duke of Ormond had already begun that connection, which subsisted between Dryden and three generations of the house of Butler; Thomas Lord Clifford, one of the cabal ministry, was uniform in patronizing the poet, and appears to have been active in introducing him to the King's favour; the Duke of Newcastle, as we have seen, loved him sufficiently to present him with a play for the stage; the witty Earl of Dorset, then Lord Buckhurst, and Sir Charles Sedley, admired in that loose age for the peculiar elegance of his loose poetry, were his intimate associates, as is evident from the turn of the "Essay of Dramatic Poesy," where they are speakers; Wilmot Earl of Rochester (soon to act a very different part) was then anxious to vindicate Dryden's writings, to mediate for him with those who distributed the royal favour, and was thus careful, not only of his reputation, but his fortune. In short, the first author of what was then held the first style of poetry, was sought for by all among the great and gay who wished to maintain some character for literary taste; a description which included all of the court of Charles, whom nature had not positively incapacitated from such pretension. It was then Dryden enjoyed those genial nights described in the dedication of the "Assignation," *when discourse was neither too serious nor too light, but always pleasant, and for the most part instructive; the raillery neither too sharp upon the present, nor too censorious upon the absent; and the cups such only as raised the conversation of the night, without disturbing the business of the morrow.* He had not yet experienced the disadvantages attendant on such society, or learned how soon literary eminence becomes the object of detraction, of envy, of injury, even from

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those who can best feel its merit, if they are discouraged by dissipated habits from emulating its flight, or hardened by perverted feeling against loving its possessors. But, besides the society of these men of wit and pleasure, Dryden enjoyed the affection and esteem of the ingenious Cowley, who wasted his brilliant talents in the unprofitable paths of metaphysical poetry; of Waller and of Denham, who had done so much for English versification; of D'Avenant, as subtle as Cowley, and more harmonious than Denham, who, with a happier model, would probably have excelled both. Dryden was also known to Milton, though it may be doubted whether they justly appreciated the talents of each other. Of all the men of genius at this period, whose claims to immortality our age has admitted, Butler alone seems to have been the adversary of our author's reputation. While Dryden was thus generally known and admired, the advancement of his fortune bore no equal progress to the splendour of his literary fame. Something was, however, done to assist it. The office of royal historiographer had become vacant in 1666 by the decease of James Howell, and in 1668 the death of D'Avenant opened the situation of poet laureat. These two offices, with a salary of £200 paid quarterly, and the celebrated annual butt of Canary, were conferred upon Dryden 18th August, 1670. The grant bore a retrospect to the term after D'Avenant's demise, and is declared to be to "John Dryden, master of arts, in consideration of his many acceptable services theretofore done to his present Majesty, and from an observation of his learning and eminent abilities, and his great skill and elegant style, both in verse and prose." Thus was our author placed at the head of the literary class of his countrymen, so far as that high station could be conferred by the favour of the monarch."

His income at this period was between £600 and £700 a-year, a sum more than equivalent to thrice its nominal amount in these days.

In noticing this epoch too, Mr. Scott, in the life of the author, has given a dissertation on heroic plays, which does great credit to his taste and discernment. The origin of this kind of writing, the sources from which it was derived, the peculiar distinctions of the heroes and other personages engaged, their accomplishments, their notions of love, honour and valour, and the fortune of the principal character, which the poet contended was not to be circumscribed by the bounds of probability, are all noticed in a perspicuous and forcible manner; but the defence of this kind of writing, so far as it can be defended, and the animated eulogy on the powers of Dryden are proofs at once of Mr. Scott's judgment and liberality as a critic. The passage is too long to be transcribed,

scribed, but were the whole volume equal to it, few in the English language could be placed in the same rank.

From this consideration, the Editor naturally turns to the attacks of criticism and ridicule which this kind of writing occasioned, and having first noticed the most witty and ingenious of them, Butler's dialogue between Cat and Puss, he observes, that the Duke of Buckingham attacked the system of rhyming plays from the foundation; Leigh, Clifford, and other scribblers, wrote criticisms upon those of Dryden in particular; and Elkanah Settle was able to form a faction heretical enough to maintain, that he could write such compositions better than Dryden.

This spirit of hostility occasioned the appearance of the *Rehearsal*;—appearance, for its existence had been determined on before Dryden's heroic plays had been exhibited, and the hero was to have been Sir Robert Howard, or Sir William D'Avenant under the name of Bilboa.

“ The ostensible author was the witty George Villiers, Duke of Buckingham, whose dissipation was marked with shades of the darkest profligacy. He lived an unprincipled statesman, a fickle projector, a wavering friend, a steady enemy; and died a bankrupt, an outcast and a proverb. The Duke was unequal to that masculine satire, which depends for edge and vigour upon the conception and expression of the author. But he appears to have possessed considerable powers of discerning what was ludicrous; and enough of subordinate humour to achieve an imitation of colloquial peculiarities, or a parody upon remarkable passages of poetry,—talents differing as widely from real wit, as mimicry does from true comic action. Besides, he had the assistance of several wits, who either respected the ancient drama, or condemned the modern style, or were willing to make common cause with a Duke against a poet laureat. These were, the witty author of *Hudibras*, who, while himself starving, amused his misery by ridiculing his contemporaries; Sprat, afterwards Bishop of Rochester, then Buckingham's chaplain; and Martin Clifford, afterwards Master of the Charter House, the author of a very scurrilous criticism upon one of Dryden's plays. By the joint efforts of this coalition, the “*Rehearsal*” was produced. The first sketch was written about 1664, but the representation was prevented by the theatres being shut upon the plague and fire of London. When they were again opened, the plays of the Howards, of Stapleton, &c. had fallen into contempt by their own demerit, and were no longer a well-known or worthy object of ridicule; but the success of Dryden in the heroic drama; the boldness with which he stood forth, not only as a practiser, but as the champion of that peculiar style; a certain provoking tone of superiority in his critical essays, which, even when flowing

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from conscious merit, is not easily tolerated by contemporaries ; and perhaps his situation as poet laureat, a post which has been always considered as a fair butt for the shafts of ridicule,—induced Buckingham to resume the plan of his satire, and to place Dryden in the situation designed originally for Davenant or Howard. That the public might be at no loss to assign the character of Bayes to the laureat, his peculiarities of language were strictly copied. Lacy the actor was instructed by Buckingham himself how to mimic his voice and manner ; and, in performing the part, he wore a dress exactly resembling Dryden's usual habit. With these ill-natured precautions, the “ Rehearsal ” was, in 1671, brought forward for the first time by the King's company.”

At first it seems to have met with a stormy reception, but it soon triumphed over all opposition with unbounded success.

A few pages of Mr. Scott's work would not have been ill occupied by a critical dissertation on the real merits of this species of dramatic criticism, and the writer who shall republish the *Rehearsal* with copious critical annotations, will render a considerable service to taste and literature. It is perfectly known, that among juvenile readers, many form their opinions of poetry from the effect produced on their minds by this kind of burlesque writing ; whether the judgment, even with regard to epic poetry is not perverted and degraded by such a mode of exposing faults may reasonably be doubted ; but even if it should be thought that epic poetry can safely abide such a test, and if worthy to live, survive by its own strength, yet it must be evident that the higher kind of dramatic poetry can never maintain its ground against this kind of coarse ridicule. He who reflects in his closet on the beauties of an epic poet will not renounce the enchanting visions of his fancy through any absurd perversion of images which may have been attempted by an author of burlesque. The very day after we have laughed most heartily at the Dido of Scarron or of Cotton, we sympathize most sincerely in all the fluctuating passions so judiciously and forcibly attributed to the same personage by Virgil. But the effect of dramatic deception is so nice, and its impulses must be so precise and so instantaneous, that any act or circumstance which checks the progress of delusion, or interrupts the tide of passion, destroys for ever the magic of the scene, and no effort of mind can restore it. If such is the effect on the audience, that on the poet must be correspondent ; the noble darings of the mind are repressed, for the ridicule of a single caviller can palsy the feelings of a whole audience, a

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monotonous correctness, in which nothing shall offend, is substituted for those daring flights which constitute the great charm of poetry, and the audience, no longer infligated by curiosity or inflamed by passion, listen with languid contentment to dull details and prosaic arguments; neither offended by the glowing errors, nor gratified by the stupendous success of poetic boldness.

Of the *Rehearsal*, itself a great diversity of opinion, has been entertained. Lord Orford mentions it as an amazing instance of the noble Lord's ability; "being exposed," he says, "by two of the greatest poets, he had exposed one of them ten times more severely. *Zimri* is an admirable portrait; but *Bayes* an original creation. Dryden satirized Buckingham; but Villiers made Dryden satirize himself." Dr. Johnson on the contrary decries the *Rehearsal*, as not having salt enough to keep itself sweet;—not vitality enough to preserve it from putrefaction. Dryden himself allowed that there were many good things in it, but speaks with just contempt of Smith and Johnson, (the two persons who are used in it to exhibit and play upon Mr. Bayes) as two of the coolest and most insignificant walking gentlemen that ever appeared on the stage; not less fit to represent the Duke of Buckingham, and the other men of wit and pleasure about the town, than Mr. Bayes was to ridicule the poet himself. The opinion of Dr. Johnson is the more correct of these. Lord Orford's judgment seems to have been so strongly biased in favour of a noble author, that he forgot the proper use even of common terms. If Bayes were an *original creation*, it could hardly be said that the Duke made Dryden satirize himself. Far from being an original creation, the dramatic satire cannot easily claim credit as an invention. If justice is the quality which gives force to criticism, what shall we say of the noble author who represents it as a piece of consummate vanity in Dryden to call himself a better poet than Sir John Suckling! Dryden would have appeared strangely deficient in candour if he had ventured to say that a piece which was relished by the whole town, had no merit of any kind, but if it is not in the characters of Smith and Johnson, where is the pretence to wit? The character of Bayes was rendered popular by the gross mimicry of an eminent individual, and great numbers who never looked for wit in a play, would triumph and rejoice in the pain which they fancied would be given to a prosperous man, and in the degradation which would ensue to a superior. Mr. Scott terms the *Rehearsal* a lively piece which continues to please, although the plays which it parodies are no longer read or

acted, and although the zest of the personal satire which it contains has evaporated in the lapse of time. If this is said of it as a companion in the closet, it is barely true, if as a stage play, it is utterly erroneous. The Rehearsal, like the Minor, the Mayor of Garratt and some other farces of Foote, continued to please, by recollection, for some time after the death of the chief character satirized or mimicked; and as it appears that, up to the days of George I., some of his rhyming plays kept the stage, the Rehearsal maintained a sort of parasitical co-existence with the stock from which it was an excrescence. Mr. Garrick, with his usual address, gave it a new theatrical character, by introducing many new hits (as they are called by dramatists) at passing events, by a delicate, though just, mimicry of the persons to whom he was speaking, and sometimes of others, and by making it a vehicle for the repetition of green-room anecdote, and the display of that exquisite pleasantry which sparkled in him, more perhaps than in any other man who ever trod the stage. But this was the attraction of Garrick's Bayes; the Duke of Buckingham's Rehearsal had long been deceased. The last attempt to revive it in London was in 1785, when Mr. Henderson drew forth in support of the chief character all his extraordinary, and, except by Mr. Garrick, unrivalled, powers, but in vain; it was endured three nights, and has ever since remained a proof of Dr. Johnson's assertion, that it wanted vitality to preserve itself from putrefaction.

Yet it was once sapid and vital. It gave delight to the town, pain to the poets, and reputation to its noble contriver. It may therefore not be improper to examine its merits a little more particularly. The representation of a play within a play, or a plot by which a part of the actors were to appear as the audience to the other part, was extremely common; it occurs repeatedly in Shakspeare; it is the foundation of the Muses' looking-glass by Tom Randolph; Massinger has used it, and Fletcher, in the Knight of the Burning Pestle, employs it for the very purpose of a dramatic criticism by ridicule of bombast. But the Duke of Buckingham was the first who introduced an author explaining, arranging and making comments on his own piece during its representation. His great felicity is in a provoking style of burlesque parody; but this mode of ridicule is the first stone cast from the hand of every brisk blockhead, and the use of it can only be commended when it is distinguished by moderation, justice and a rigid adherence to the laws of honourable criticism. The framers of the Rehearsal acknowledge no such restraints,
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the errors of the press are to them a good ground of ridicule ; for example, they make Drawcanfir say

“ He who dares drink, and for that drink dares die,
Yet knowing this dares to drink on, am I.”

These are a burlesque on two lines in the Conquest of Grenada, “ He who dares love,” &c. in which if we are to believe the author of the Key to the Rehearsal, the printer by mistake had inserted *dares* instead of *must* before the word *die*.

Again, in a simile of exquisite tenderness and beauty in the same play, Dryden says,

“ As some fair tulip, by a storm oppress'd
Shrinks up and folds its *filken* arms to rest,” &c.

In ridicule of this, the author of the Rehearsal speaks of an oak which

“ Spreads its *avorsted* arms unto the skies.”

Dryden in allusion to the supposed matter of the meteor called a falling star, makes a spirit say

“ We'll fall from above
In a *Jelly of Love*.”—

The critic for a parody ;

“ We'll fall from our *plate*
In an *Olio of Hate*.”

Surely this is more than unjust ; it is puerile and contemptible. Such indeed are the shifts to which the writers of burlesque are ever driven ; for as their principle is buffoonery, the descent to licentiousness and grossness is almost inevitable. The imitations of the Rehearsal, for purposes of dramatic ridicule, have been numerous, but none have retained any hold on the public attention, except Fielding's Pasquin, which, recommended by some smart political, personal and literary satire, was popular for its day ; and Mr. Sheridan's Critic, which, although its first act contains more wit and humour than any other dramatic dialogue of the same length, was only saved from condemnation on its first appearance, by the persevering arts of the managers. The reason is obvious ; the last two acts have no more wit in them than the Rehearsal has ; they ridicule the bombast, the plagiarism, and the vapidness of modern poets, but as no one of those poets was particularly caressed by the great, or

followed by the multitude, a leader in literature, or an oracle in politics, no exertion was made by the public to preserve that which wanted salt to keep itself sweet. The Critic is still acted; but the Rehearsal part is much curtailed, and the wit of the first act and the hope of the sea-fight at the end, are scarcely sufficient to make the audience endure the drowsy intervals, in which the ill wrought tapestry of forgotten scenes is turned inside out, and languid or inflated nonsense is relieved only by those inexplicable enigmas, the disguised beef-eater, the tacit statesman, and the mad heroine howling in white satin. All these things, for aught that nine tenths of the audience know to the contrary, may be the sportive fictions of Mr. Sheridan himself, not drawn from any other drama that ever had existence. If any mock tragedy could have the effect of repressing the luxuriance, without injuring the proper growth of poetry, it might be hoped from the Tom Thumb of Fielding as originally written. In that piece, the person of the poet is never a subject of satire, and the play exhibits all the faults of conduct, intrigue, incident and diction, without the indecorum and injustice of personal allusion and gross parody. The notes too are as strong in reprehension of pert and puerile verbal criticism as the text is in ridicule of tumid poetry. Dryden is also one of the subjects of Fielding's satire, in Tom Thumb; but it is not a little surprising, that all the critics should have passed without notice, a passage, which is perhaps the most ridiculous in all this author's works. It is where Almanzor, first feeling his passion for Almahide, says;

“ Who dares touch her I love?—I'm all o'er love :
 Nay, I am love ; Love shot, and shot so fast,
 He shot himself into my breast at last.”

Should any reader think this digression too long, we must first plead our duty, which is not only to judge of works before us, but to lay down and illustrate rules for guiding the judgment; and next, promise as much brevity as possible, for the remainder of this essay. The Rehearsal was the first strong attack made on the peace and fame of Dryden, but others succeeded, with little intermission during the whole residue of his days. It is however to the credit of Dryden, that although he would not desist from writing because he was thus assailed, he laboured assiduously to correct his style and manner, and if he never entirely conquered his original faults, at least he introduced many new and striking beauties

beauties into his works, and endeavoured to move the heart as well as to charm the senses. His comedy, from this period, contains more humour and character, and his tragedy more nature and passion than before.

Marriage-à-la mode, the tragi-comedy which he produced first after the appearance of the *Rehearsal*, was supposed to have been in existence before it, because a part of the satire seems to be in ridicule of the structure of this play. The character of Melantha is particularly extolled, and it is easy to suppose, from the description of Colley Cibber, that when played by Mrs. Montfort, it was absolutely fascinating.

The next play produced by Dryden; the *Assignation*, or *Love in a Nunnery*, was unsuccessful; a great triumph to his enemies, and no small mortification to him. A part of the conduct of this play was also burlesqued in the *Rehearsal*, so that there is much reason to believe that the authors, or perhaps the actors, assisted in keeping it alive by the infusion of new topics whenever occasion offered. In a short biographical note on Sir Charles Sedley, to whom this play is dedicated, Mr. Scott makes a whimsical mistake, in saying that for his well-known indecent drunken frolic, he was indicted in the Court of Common Pleas. This Court has no jurisdiction in criminal matters, and the mistake has probably arisen from a negligent memorandum of the fact, that the Baronet was indicted at the Common Law *. In another mistake respecting Sedley, Mr. Scott has followed, we believe, all his predecessors in biography; it is in stating his fine by the Court to have been £500; it amounted to more than double that sum, being two thousand marks, or £1333 6s. 8d.

Amboyna scarcely deserves notice: it is a clumsy attempt to animate the nation against the Dutch, with whom England was at war when the play was written, and it displays in no part a spark of the author's genius.

After this inglorious effort, Dryden prepared once more to charm the town with a tragedy in rhyme; but as a previous exercise, and in order to bring his versification to its utmost perfection, he composed a dramatic piece, not intended for the stage, called "the State of Innocence," the subject being the fall of man, and the matter derived from the immortal poem of Milton. Comparison in such an attempt must be infinitely to the disadvantage of the imitator,

* Similar carelessness has procured for Mat. Clifford the title of Master of the Chapter House, instead of the Charter House.
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but yet his poem has too many beautiful and striking passages to be thrown disdainfully aside, even by the most fastidious. The preface to this piece is entitled "an apology for Heroic poetry, and poetic licence;" it is evidently designed as a vindication from some of those faults with which he had been of late unsparingly charged by blockheads of every class, and it is an able effort to rescue the muse from the merciless hands of those pigmy assassins who murder by piece-meal.

A year elapsed after this publication before Dryden ventured to produce his last rhyming tragedy called *Aureng-Zebe*. He had every motive for exerting his greatest powers in raising this piece above the reach of censure. Animated by success, and encouraged by the profligate and fickle Rochester, a host of scribblers acted as trumpeters to a factitious band who sought his destruction as a dramatic author. It ought also to be mentioned to the credit of the times, that a spirited and disinterested few, well born and well educated, voluntarily undertook the defence of the injured bard, and by their skirmishing with the enemy, animated Dryden's exertions, beside making a diversion in his favour.

Chastened by these circumstances, the muse no longer exhibited her former glaring appearance; she was no longer so artificially coloured as to surpass and conceal nature; nor were her ornaments so gaudy as to disguise or impede her natural motion. The prologue to *Aureng-Zebe* exhibited the confession that the poet grew weary of his old mistress rhyme; and claimed for him, the applause of having now produced the most correct of all his plays. A great change from the time when he demanded approbation for not having "spoilt his business by an over care," and decried those who would "too servilely creep after sense!"

The play, however, justified the pretensions thus expressed, and warranted the pains bestowed on it. The poetic composition is of great perfection. In the characters, there is nothing like the volatile essence which pains while it delights in *Almanza*, nor is love carried to such a point of extravagant refinement as in Dryden's former plays; but as nature has been more consulted, there is greater force and variety. The virtues of *Aureng-Zebe* make him at once great and amiable; the savage fierceness of Morat, the vices and weaknesses of the old Emperor; the pride and lust of *Nourmahal*; and the spirit and virtue of *Indaurora* form a picture at once various and natural. But the tender fidelity, the patient endurance, and unextinguishable affection of *Melinda* have perhaps never been surpassed by a poet of any age.

age. If a play in rhyme could be tolerated by modern ears, Aureng-Zebe has the greatest claims to a patient hearing; and the poetry and conduct would well repay the favour of an audience. It was successfully revived in 1726.

When a man grows weary of his mistress, he soon deserts her, and Dryden at this period, not only renounced rhyme in plays, but would have emancipated himself from dramatic drudgery altogether, if his circumstances would have permitted; or, if any patron would have enabled him to relinquish the profits of the play-house, and apply his mind to the composition of an epic poem. As this point could not be effected, he followed the impulse of his now reformed taste, and taking Shakspere for his model, produced "*All for Love*," the subject being the same with that of the immortal poet's *Anthony and Cleopatra*. As Dryden must have known that such an attempt would expose him to comparison, he did not shrink from the test, but laboured to give his work so much perfection as should enable him to endure it with the least possible disadvantage. Accordingly he speaks of this play with just complacency, as the only one he had ever written "for himself," the rest having been "given to the people." The inevitable comparison has been made with great judgment and taste by Mr. Scott, in his preliminary observations on the play; they form a criticism to which there is nothing to object, and nothing to be added.

From the eminence to which this play raised him, Dryden descended to the comedy of "*Limberham*," which was justly exploded; and if theatrical feeling in the days of Charles II. had been any thing like what it ought to be, or like what it is at this day, critics would not have discussed even for a moment, the causes which led to its condemnation. It is said by Langbaine, no admirer of Dryden, to have given offence by exposing to deserved ridicule, "the keeping part of the town." Some have supposed that party feeling contributed to its downfall, as *Limberham* was imagined to represent either *Lauderdale* or *Shaftesbury*. Mr. Malone inclines to the latter opinion; but Mr. Scott justly observes, that although *Shaftesbury* was ridiculous for aiming at gallantry, from which his age and personal infirmity should have deterred him, Dryden would never have drawn the witty, artful politician, as a silly hen-pecked cully. But Dryden himself, (whose veracity and honesty seem to be above all impeachment, except where he praises too extravagantly) says,

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“ This Comedy has nothing of particular satire in it ; for whatsoever may have been pretended by some critics in the town, I may safely and solemnly affirm, that no one character has been drawn from any single man ; and that I have known so many of the same humour, in every folly which is here exposed, as may serve to warrant it from a particular reflection.”

Limberham can, by no possibility, since the Licensing Act, infest the stage again, and therefore it may be fit to observe, that it contains a disgusting specimen of the licentiousness of the times when it was produced, by exhibiting a married and a kept-woman in the same scene, not only conversing on terms of familiar equality, but discussing the comparative advantages of their respective situations. The character of Brainfick is eminently humorous, and Mrs. Brainfick is, without the slightest variance, the Becky, or Mrs. Cadwallader, of Foote's author.

In conjunction with Lee, Dryden next produced *Œdipus*, of which it appears he wrote the first and third acts, arranged the general plan, and corrected the whole. Of this Play Mr. Scott has given an able and extensive review, comparing it with the Plays of Sophocles, Seneca, and Corneille on the same subject. That this Play should never have been a favourite, is by no means wonderful, for the ascendancy of horror over every other sensation is so complete throughout the performance, that pleasure cannot possibly result from it. It is said in the Companion to the Play-house, Mr. Scott observes,

“ That when the piece was performing at Dublin, a musician, in the orchestra, was so powerfully affected by the madness of *Œdipus*, as to become himself actually delirious: and though this may be exaggerated, it is certain, that when the Play was revived about thirty ago, the audience was unable to support it to an end ; the boxes being all emptied before the third act was concluded. Among all our English Plays, there is none more determinedly bloody than ‘ *Œdipus*,’ in its progress and conclusion. The entrance of the unfortunate King, with his eyes torn from their sockets, is too disgusting for representation. Of all the persons of the drama, scarce one survives the fifth act. *Œdipus* dashes out his brains, *Jocasta* stabs herself, their children are strangled, *Creon* kills *Eurydice*, *Adrastus* kills *Creon*, and the insurgents kill *Adrastus* ; when we add to this, that the conspirators are hanged, the reader will perceive, that the Play, which began with a pestilence, concludes with a massacre,

“ And darkness is the burier of the dead.”

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The crimes to which it forcibly attracts attention are parricide, incest, treason, sacrilege, murder, and meditated rape; the striking circumstances are a pestilence, portents in the heavens, a mysterious oracle, an evocation of the dead, a king pulling out his own eyes and dashing himself to pieces, and a queen murdering her four infants, and after deploring over their bodies, killing herself. These dreadful events are, however, not like those in *Titus Andronicus*, productive of almost ludicrous recollections, but each serves to rivet and confirm the terror and pain occasioned by that which preceded. It is the opinion of Mr. Scott, that the chief reason why this Play cannot be endured is, the abhorrence and repugnance so natural to every mind, in adverting to the crime of incest. This, he says, induced Mr. Garrick to renounce his intention of reviving the excellent old Play of "King and no King;" and hence Massinger's still more awful Tragedy of "The unnatural combat" has justly been deemed unfit for a modern stage. In support of this opinion it may be added, that probably the same sentiment has prevented any effort to act Lord Orford's compilation of redoubled incest, the *Mysterious Mother*; where a man is in love with, and beloved by his own daughter, whom his own mother, by a diabolical contrivance, has willingly borne to him. Yet it may also be hoped, that even in the worst of times, a Christian audience would not endure a Play wherein the hero is at continual war with, and utterly oppressed by the over-ruling hand of Providence; where virtue, piety, honour, valour, and innocence are of no avail; where even by these qualities vice cannot be avoided, nor misery averted, and where all these ills are not the result of accident, but the completion of a decree of heaven, solemnly disclosed, and inexorably completed.

Œdipus, however, unfit for the theatre, must always be warmly admired in the closet. It takes irremovable hold on the feelings; and although pain may make the reader pause in his progress, he is irresistibly impelled to return, and never satisfied till he has finished and reperused the entire poem. The language, Mr. Scott justly observes,

"Is in general nervous, pure, and elegant; and the dialogue, though in so high a tone of passion, is natural and affecting. Some of Lee's extravagancies are lamentable exceptions to this observation. This may be instanced in the passage, where *Jocasta* threatens to fire Olympus, destroy the heavenly furniture, and smoke the deities *like bees out of their ambrosial hives*; and such is the still more noted wish of *Œdipus*;

"Through

“ Through all the inmost chambers of the sky,
 May there not be a glimpse, one starry spark,
 But Gods meet Gods, and jostle in the dark !”

The burning of a pope being mentioned in the last line of the epilogue, Mr. Scott furnishes, in a long note, a description of that ceremony, as performed on the anniversary of Queen Elizabeth's coronation, 17th of November, 1679, illustrated by a large engraving. The subject is sufficiently entertaining to apologize for the intrusion of the note; it shows to what efforts the opponents of Popery were obliged to resort, in a reign when the king, and those about him who had most influence were devoted to that faith, the true religion of tyrants. Happy this generation in a Sovereign who has at heart no wish so earnest as that of transmitting to future generations unimpaired, the pure and excellent form of worship and establishment he has sworn to maintain, and long may he and his successors firmly and successfully resist every attempt to produce those innovations, which might in the end be fatal to the religion and liberty of the Protestant people of these kingdoms.

Dryden, Mr. Scott proceeds, was now to do a new homage to Shakspeare, by refitting for the stage the play of “Troilus and Cressida,” which the author left in a state of strange imperfection, resembling more a chronicle, or legend, than a dramatic piece. He observes, that the poet has not greatly improved even those parts which he censures in the original. This is true; but it is most satisfactory to observe the increase of veneration with which he approaches the parent of the English drama; so different from the time when, after having described him in the Essay on Dramatic Poetry, and given him a complimentary couplet in a prologue, he proceeded, with the aid of D'Avenant, to disfigure and parody one of his most beautiful dramas, *The Tempest*.

When Dryden began truly to study Shakspeare he began not only to imitate him in his scenes, but to copy, and even to borrow his language. Thus, in *All for Love*, Act I. Scene I. we have

“ The big round drops cours'd one another, down
 The furrows of his cheeks ;”

copied from a line in *As You Like It*, too well known to need a reference.

In the *Spanish Fryar*, Act V. Scene 2. the usurping Queen Leonora, says,

“ A chapel

"A chapel will I build, with large endowment,
Where every day an hundred aged men
Shall all hold up their wither'd hands to heaven,
'To pardon Sancho's death."

which is borrowed from Henry V. Act IV. Scene I; and there are many other instances.

The preface to *Troilus and Cressida*, is an excellent piece of criticism, and shows how much Dryden had improved, both in taste and judgment. It is also remarkable in another respect. In one single paragraph, the author furnished his adversaries with two images, which they used against himself. He says,

"If Shakspeare were stripped of all the bombasts in his passions, and dressed in the most vulgar words, we should find the beauties of his thoughts remaining; if his embroideries were burnt down, there would still be silver at the bottom of the melting pot: but I fear (at least let me feel it for myself) that we who ape his sounding words, have nothing of his thought, but are all outside; there is not so much as a dwarf within our giant's clothes."

The first illustration furnished Blackmore with these lines:

"Into the melting-pot when Dryden comes,
What horrid stench will rise, what noisome scums!
How will he shrink when all his lewd allay
And wicked mixture shall be purged away?
But what remains will be so pure, 'twill bear
The examination of the most severe."

The other image has been used by Swift, in his ludicrous and spiteful description of Dryden, as opposed to Virgil in the *Battle of the Books*.

"The two cavaliers," he says, "had now approached within the throw of a lance, when the stranger desired a parley, and lifting up the vizor of his helmet, a face hardly appeared from within, which, after a pause, was known for that of the renowned Dryden. The brave ancient suddenly started, as one possessed with surprize and disappointment together: for the helmet was nine times too large for the head, which appeared situate far in the hinder part, even like the lady in a lobster, or like a mouse under a canopy of state, or like a shrivelled beau, from within the pent-house of a modern perriwig; and the voice was suited to the visage, sounding weak and remote."

Much has been said, and with justice, on the profusion of flattery in Dryden's dedications, but in that of *Troilus*
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and Cressida to the Earl of Sunderland, he, either slyly or undesignedly, let those whom he had formerly flattered, see how little reason they had to be proud of his eulogies. It begins,

“ My Lord, since I cannot promise you much of poetry in my Play, it is but reasonable that I should secure you from any part of it in my dedication. And indeed I cannot better distinguish the exactness of your taste from that of other men, than by the plainness and sincerity of my address. I must keep my hyperboles in reserve for men of other understandings. An hungry appetite after praise, and a strong digestion of it, will bear the grossness of that diet; but one of so critical a judgment as your Lordship, who can set the bounds of just and proper in every subject, would give me small encouragement for so bold an undertaking.”

The Spanish Friar, Dryden's next play, has ever been admired and celebrated as one of his happiest productions. The exquisite union of the tragic with the comic part has been amply applauded, and the character of Dominic well deserves Mr. Scott's eulogy. Churchill has treated this character as a mere imitation of Falstaff.

“ Vain all disguise; too plain we see the trick,
Though the Knight wear the weeds of Dominick,”

are his words. But the imitation is not to us obvious, except on the ground that Falstaff recommends himself to Mrs. Page in the description of their sympathies.

“ You are not young, no more am I; go to then, there's sympathy: you are merry, so am I; Ha! ha! then there's more sympathy: you love sack, and so do I; Would you desire better sympathy?”

In all these particulars, the Knight and the Friar resemble each other, but in all other respects they are as distinct as it is possible for character to make them.

At the time when this play was produced, Dryden, sharing in the feelings of his friend and patron, Lord Mulgrave, seems to have been out of favour at Court, and he wrote this as a Protestant play, and dedicated it to a Protestant patron. He was, however, soon induced to assist the Crown with his powerful talents, and took such a share in the political disputes of the day, as must for a while, suspend the view of his dramatic labours.

(To be concluded in our next.)

ART. IX. *Some Observations on the Statement and Evidence in the Fourth Report presented to the House of Commons, from the Committee on the Public Expenditure: containing an Examination into the Conduct and Transactions of the Commissioners for Dutch Prizes. By Joseph Clayton Jennyns, of Lincoln's Inn, Esq. Barrister at Law. 8vo. 175 pp. Richardson. 1810.*

IT is the plain and obvious demand of justice, that this tract should obtain an early and a conspicuous place in our pages. Much public obloquy has been thrown upon the Dutch Commissioners, in consequence of the Report here considered, which, if it be in any degree undeserved, cannot be too soon removed. Among the evil features of the present time is a love of public accusation, occasioned evidently by the too successful efforts of a few discontented individuals, to render every man suspected, who holds a place of public trust. But, as is most truly said in a passage quoted by Mr. Jennyns in his title-page, "JUSTICE is the great standing policy of civil society, and any eminent departure from it, under any circumstances, lies under the suspicion of being no policy at all:" or as he writes himself, with equal dignity and truth, "It is for justice and security that the public calls, and not for accusation."

To our apprehension, after the most unbiaſſed and deliberate perusal, the Dutch Commissioners are in this tract completely vindicated, from every accusation or even suspicion, that was raised against them. With the most respectful deference to the Hon. Committee of the House of Commons, by which this fourth Report was made, Mr. Jennyns undertakes to prove, that the censure of having assumed to themselves "large and unreasonable profits," thrown out in that Report, against these Commissioners, is founded on imperfect views of the case; and that the Commissioners are fully justifiable in law, equity, and established usage, for every step which they have taken.

It is stated first, that, from the very complicated and difficult nature of the duties imposed upon the Dutch Commissioners, some of them even of a judicial kind, they could not be at all adequately remunerated, on the footing of merchants transacting ordinary business of commission; that, however this might be, the Commissioners, who had been appointed in 1795, were in 1798, by the change of public relations, actually constituted prize agents, and judicially so pronounced:

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ed: they were therefore, of legal right entitled to the customary profits of prize agents, as they stood at that period, and for ten years ensuing. It is argued further, that their proceedings, with respect to the balances in their hands, were fully authorized by the act under which they were appointed; and were also necessary, on account of the demands to which they were liable; and that even their appropriating to themselves the interest of the floating balances, which were always liable to be called for, was matter of common and undoubted right, in all analogous cases. It is evident that whoever would see and judge for himself, of the truth of these allegations, must have recourse to the original tract. We can only give an abstract of it. The following passage, as containing a very material part of the general argument, we lay before our readers.

“ The Committee complained that the Commissioners, with a balance never so low as 150,000*l.* on an application from Mr. Pitt, for information what sum then on hand arising from Dutch property *could be paid for the service of the current year*, had answered, that no sum of consequence could be paid into the Bank according to the Act of Parliament, unless the East India Company were directed to reimburse them a sum of 118,000*l.* then due.

“ Let us remember that the *first* duties of the Commissioners were not to furnish supplies to the Treasury,—and then let us examine how the facts appear; as they are represented in the Report. On the 26th February, 1796, the application was made. At that period, the demands upon the Commissioners, both existing and impending, were not less than 259,000*l.* The highest balance in their hands did not exceed 190,000*l.* They had paid, and were to pay the charges on the ships and cargoes to be sold at the India Company's sale, equal to 118,000*l.* They thought it necessary to require reimbursement of that sum, before they could, consistently with other duties, further diminish their means, by a payment of any considerable sum into the Exchequer; and this reimbursement could not be promptly obtained without the aid of Government. It must not be forgotten that the commands they had received were positive and imperative; that claims, legal and equitable, long outstanding and expectant, should be *first and forthwith* paid. It was, therefore, incumbent upon them, in calculating the balances in their hands, to take care that they should be fully adequate to satisfy demands, the full amount of which, from the peculiar circumstances, it was impossible exactly to ascertain. They were, therefore, bound to consider these balances, not with reference to their nominal amount, but to the extent of the incumbrances with which they were charged. It

has been already stated, that their highest balance was only 190,000*l.* and that the claims upon it were at the time of the application from Mr. Pitt about 260,000*l.* How then was it possible under such circumstances, without the most culpable indifference to claims precedent and acknowledged, still lower to reduce, by a precipitate and unauthorized payment to the Government, a balance already inadequate to its existing engagements? We have always understood that to keep a due proportion between a balance and the demands it is to answer, is indispensable in the use and application of the skill of an apt and provident accountant. But the Committee have concluded, after they had discovered from subsequent events, and after the fact had taken place, that the Commissioners not having been disappointed of the receipt of certain sums, then in abeyance, ought, before these facts were ascertained, to have advanced to Mr. Pitt 50,000*l.*; at the very instant, and when it was only inquired whether he might look to them for any, and what sum, *for the general service of the year.* We are all of us very sagacious after the fact has occurred; but, it would not have exhibited much of wisdom, or of business-like precision, if with a spendthrift and improvident anticipation, the Commissioners, unrestrained by their duties and their obligations, had by such an advance exhausted their funds. With the smallest pretensions to conduct and good management, they were not at liberty, at their pleasure, on the speculation of a future contingent acquisition, to put to hazard their punctuality in payments, which could not be deferred without the risk of aggravating the distress of those, for whose relief they were expressly appointed: and, for what? to be ostentatiously forward to satisfy an official application, which was not urgent, and with which an *immediate* compliance was not desired or expected. It was, at best, but secondary and conditional. In the whole design of their commission, the former was the *primary*, the latter but the *secondary* consideration. The application itself was not even direct, not for an immediate specific supply, but to be informed what sum, *if any*, for the general service of the year, might reasonably be expected. These were the facts. In February, 1796, information was asked on the part of Mr. Pitt, if any, and what sum, then on hand, could be paid *for the service of the current year* *? This is not an application for an instant supply. The answer of the Commissioners has already been given; but on the following June, only four months subsequent, when they received part of the payments of which they had been in expectation, they then paid into the Exchequer this very sum of 50,000*l.* +. There no

* See the Message and Report, p. 344.

+ See the Report.

where appears on the part of the Government any complaint directly or indirectly, with respect to this transaction; we have, therefore, every right to conclude, that the conduct of the Commissioners was to them at least not unsatisfactory. We put it to the judgment and candour of the Reader, whether from this, evidence of facts, and the circumstances here adduced, the censure which has been so liberally bestowed, can in fairness be supported?" P. 130.

If, as it appears to us, all this be soundly argued, as well as the other topics in this tract, ought not something to be done to reinstate the Dutch Commissioners in that just estimation with the public, which they have so unfortunately, and, as it seems, unfairly, lost? It is truly remarked by this author, "that a criminal accusation, even to the most innocent, is of itself a severe punishment;" and this appears to be a case in which public accusation has been unbounded, and innocence has been hitherto unredressed. The author of the tract appears not to have any personal interest in the matter.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Renovation of India, a Poem, with the Prophecy of Ganges, an Ode.* Cr. 8vo. 121 pp. 6s. Mundell and Co. Edinburgh; Murray, London. 1808.

A poem written for a prize which was never awarded, and then published without a name, does not offer many attractions to readers: but if these prejudices be laid aside, the present volume will be perused with great satisfaction. The author is undeniably a poet of considerable power in various styles; and he shines also as a critic in his introductory remarks.

"The Renovation of India," says the author's preface, "and the Latin Ode which follows it, were presented to the University of Edinburgh, in competition for prizes offered by Dr. Buchanan, of Calcutta. But, though more than three years have since elapsed, no award has been made, nor has any public notification appeared, to alarm the pride or the humility of the different candidates. The contest appears to have ended in the same placid and equal manner in which the strifes of an eclogue are usually terminated."

We will venture however to pronounce, that the competitors of this writer are not very likely to have surpassed him, unless
poetic

poetic excellence stands at a higher mark in Edinburgh than at any other place of education. This volume contains also more than is promised in the title. Prefixed to the poem on India is an elegant Address, in couplet verse, of several pages, "to a Friend in India;" and subjoined to the Latin Ode is a poetic paraphrase in English; while both parts are introduced by prefatory remarks of some extent, and of considerable merit. Of the introductory verses we cannot give a more pleasing specimen than the invitation to the author's friend to return home, with which they conclude. They complete the picture of a truly amiable man, as the friend is finely represented to be throughout the Address.

"Come then, with other wealth than marks the knave
To scorn, or loads for life the gorgeous slave,
With India's many voices rich thy store,
And all the mystic secrets of her lore;
More rich in hearts that still thy name shall hail,
And sighs and blessings that pursue thy sail!
Come!—With thy praise a milder pleasure blend!
Adorn thy country, and rejoice thy friend." P. xvi.

The principal poem is in blank verse; and we might almost at a venture take a passage from it, without selection, yet secure of the approbation of the reader. We choose, however, the following picture of the Indian Widow preparing for the fatal sacrifice of superstition.

"The sacred wood is heap'd,—the perfume pour'd.
Come to the bridal couch, which waits the dead,
But not the dead alone!—The pomp is near,
The bramin, and the fire, and she who warm
With youthful beauty, in the bower of peace
And wedded love, the year of new delight
Thrice hail'd with fearless happiness. She comes,
With graceful step serene; and still her eye
Smiles, as tho' other summers, yet more soft
With cloudless joy, were opening on her home
Of undivided fondness. Cease, ye sounds,
That on the dark, but guiltless breast, oft breathe
A melancholy milder than its own,
A sanctity of sweetness! Not on deeds
So dread, with profanation of delight,
Mingle the melodies of heav'n, like beams
Of holy moonlight, melting o'er a plain
Of blood, and smiling on the death-sick eye!
Thrice has the pile been circled, thrice pronounc'd
The mystic words of union. To her lord
The glance of spousal salutation lifts
The victim bride." P. 54.

The Latin Ode is in Alcaic stanzas, but it is inferior to the English verses, and the subject of it is unhappily extinguished by the dissolution of the College. The volume, however, will recommend itself to those who open it at all.

ART. 11. *Sonnets and other Poems, by Martha Hanson.* 12mo. 2 vols. 14s. Mawman. 1809.

These poems are of the better order, and highly creditable to the sensibility, taste, and elegance of the writer. They do not indeed aspire to the loftier claims of the Muses, but they will be perused by every lover of poetry with great complacency and satisfaction. Some of the sonnets are indeed very good, as will easily be believed by the following specimen.

“ SONNET XV.

Occasioned by returning to my native place.

“ Oh ye loved scenes, and do mine eyes once more
From your wild heights behold the sun descend,
While his bright flames their parting rays extend,
Tinging the wave that bathes my native shore.

A sweet tranquillity pervades the scene,
In hushed repose the ocean's bosom sleeps,
Save where the oar its measured dashing keeps,
Or seaman's voice disturbs the blue serene.

I feel my heart expand to pleasure's glow,
As here once more I breathe the freshning gale,
And at each breath I seem new health t'inhale.
More than or wealth or power can e'er bestow,
To me, dear scenes of nature, ye impart;
Ye chase misfortune's gloom, and soothe my heart.”

We would willingly have inserted the Ode to Poetry, which is very spirited and very elegant, but our limits would not permit. We were heartily glad to see so numerous and respectable a list of subscribers to a poetical collection which well merits encouragement.

ART. 12. *Specimens of the Poetry of Joseph Blackett, with an Account of his Life, and some Introductory Observations.* By Mr. Pratt. 8vo. 143 pp. Printed for the Author, by Galabin and Marchant. 1809.

We have had occasion to mention, not long since, with approval*, a production of this youthful, and almost self-taught probation

* See Brit. Crit. Vol. xxxiii. p. 408.

Poet, who is very kindly and liberally patronized by Mr. Pratt. The collection now before us has not yet, we believe, been advertised for public sale. It was printed for private distribution, and was communicated to us by a friend. We readily give it a place, in hopes of promoting Mr. Pratt's benevolent intentions, and multiplying the benefactions which, through him, the unfortunate author has received. Ill health, we understand, will, for a time at least, prevent his resuming the occupation by which he might procure comfort to himself, and maintenance for an infant child. Of the specimens before us, there are several which display considerable genius, though not any single Poem which can be said to rival the "Farmer's Boy" of Bloomfield; with whom Mr. P. is fond of comparing this writer. The plan, it seems, is to foster the young man's talents for dramatic poetry, as the branch of literature most likely to afford him a permanent support. We rather doubt the policy of this scheme, at least in the present age; which, though prone to applaud dramatic eccentricity and nonsense, is slow in countenancing real merit. But we will hope the best, and present our readers with a specimen of this youth's poetical abilities; which is, we think, the best *entire* Poem that can be brought within our limits; though some of the larger compositions contain more striking and elevated passages.

" LINES ON THE DEATH OF HUGH MEYLER.

Written on Good Friday, 1809.

" Muse of sorrow, heavenly guest,
Come, possess my aching breast!
Quick my trembling hand inspire
To touch with skill the hallowed lyre;
The hallowed lyre, whose strains impart
Comfort to the bleeding heart.

" Alas! see where, in manhood's bloom,
A victim to the dreary tomb,
The parent's hope profoundly sleeps;
And see, oh see! that parent weeps:
Weeps o'er the plant he rear'd with pride;
Which scarcely blossom'd e'er it died.

" Come then, soother sweet of grief,
Muse of sorrow, bring relief.
From thy solitary cell
Kindred notes of passion swell;
Notes, like Gilead's balmy power,
To assuage the anguish'd hour.

" But what sounds are those I hear,
Hovering on my listening ear?

Sure some heavenly minstrel brings
 Solace from celestial strings :
 Yes, I see, in yonder cloud
 An angel strikes his harp aloud,
 And with strains of soothing peace
 Bids the muse of sorrow cease.

“ Now, methinks I hear it say,
 Haste, my brother ! haste away
 From a world of various woe,
 From the shades of death below.
 Hasten, soaring spirit, blest,
 Hasten to thy brother’s breast.

“ Hark ! the kindred shade replies,
 As through yielding air it flies,
 ‘ Yes, my brother, yes, I come
 Exulting o’er the rayless tomb :
 Summoned to an equal seat,
 Cherub may a cherub greet.

“ ‘ Yet, what means this hollow moan ?
 Ah ! it is my parent’s groan
 Hovering round me in my flight
 To the azure fields of light.

“ ‘ Cease then, cease, fond parents dear !
 Check, ah ! check the tender tear.
 Soon our transports ye will share,
 And, in realms of purer air,
 Meet the rich award of heaven,
 Which to suffering worth is given.”

The foregoing lines, though not quite original, or entirely faultless, do credit to the genius, and still more to the feelings of the writer. We are concerned to hear that his ill health continues, and that his recovery is very doubtful ; more especially as his decease would leave an unprotected female infant to the mercy of the world.

ART. 13. *The Parliament of Ispahan: An Oriental Eclogue. Translated from the Persian of his Excellency the Ambassador. With Notes explanatory and illustrative, by Sir* 8vo. 33 pp. 2s. 6d. Mercer. 1810.

“ Ye British Reviewers, ye full-grown Critics,” (says the author before us) “ this work is not intended for you ; for children I have written, and by them only will I be judged.”

Were our juvenile Reviewers at hand we should readily acquiesce in this protest, and the author should be consigned to the jury which he has chosen. But as they cannot at present be
 assembled

assembled, we "full-grown gentlemen" must beg leave to offer our sentiments, and suggest to "his Excellency" the Ambassador (we suppose of Persia) that before he gives any more of his Eastern productions to the British public, he should employ a translator who is acquainted with the structure of English verse. The metre is intended to be the same as that of the "Bath Guide," and of the ingenious little poem, "The Peacock at Home," of which this work is manifestly an imitation. Yet it halts even in the fifth line ("And now as the laws of the realm prescribe,") which is not a verse. Here and there a line is faulty in having a syllable too much. Authors might surely, before they publish what they deem *poetry*, take the trouble to learn the principles of *metre*. These errors our juvenile Critics would have detected, but they would scarcely have comprehended all the terms, or known how to apply all the characters in this poem. The obvious drift of it is, to stigmatize the leading persons in Opposition by comparing them to certain animals (for the most part) of a mischievous nature. But the comparisons are in general strained, and several of them are to animals but little known to readers in general, and consequently uninteresting. We must except that to the Cameleon, the supposed properties of which seem applicable enough to the person alluded to. The author himself bears witness to the obscurity of the text by long explanatory notes. Upon the whole, though we agree, in some points, with the political sentiments of this writer, we do not think he has, in this production, evinced that easy vivacity and genuine humour which are required to render these trifles amusing.

A ridiculous frontispiece, caricaturing an Ex-Chancellor and a late Chancellor of the Exchequer, is, to us, the most facetious part of the work,

DRAMATIC.

ART. 14. *The Pleasures of Anarchy: A Dramatic Sermon.* 8vo. 134 pp. Hatchard. 1809.

It is difficult to say whether the dramatic piece before us is intended as a serious composition or a burlesque, or why it is termed a *Dramatic Sermon*. Perhaps the author intended, in this piece, to illustrate the nature of political by an example of dramatic anarchy, for a more complete chaos in composition never yet came under our notice. A king and a prince of Terra Incognita are assailed by a captain and band of malecontents, and betrayed by a false brother of the king. After various combats both the royal personages are slain, and the Drama, if it may be so called, ends in universal conflagration and confusion. We are unable to give any more precise description of this strange work,
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the language of which is as wild and incoherent as the fable and dialogue.

ART. 15. *The School for Orators; or, a Peep into the Forum; a Farce, as never performed at Covent Garden or Drury Lane, with unbounded Applause.* 8vo. 52 pp. 2s. Longman. 1809.

We hope this is far from being a just specimen of Liverpool wit. An attempt to be witty, more unsuccessful, has never come within our notice.

NOVELS.

ART. 16. *Effusions of Love from Chatelar to Mary Queen of Scotland. Translated from a Gallic Manuscript, in the Scotch College at Paris. Interpersed with Songs, Sonnets, and Notes explanatory, by the Translator. To which is [are] added, Historical Fragments, Poetry, and Remains of the Amours of that unfortunate Princess.* Cr. 8vo. 223 pp. 6s. Crosby. 1808.

We cannot suppose these Effusions to be any thing but an ingenious fabrication. If Chatelar was put to death in Scotland, for an attempt upon the Queen's honour, how should these fragments of his extravagant passion have found their way to the Scotch College at Paris? for they are continued to within the very hour of his execution. The following passage, more particularly than any other, seem to detect the hand of a fabricator. The day before his death he writes thus:

"I know not why, but oftentimes a sad presentiment steals o'er my soul, and tells me that the day may come, when such a servant as poor Chatelar might not be deemed unworthy the attention of my Mary." P. 131.

Then follow several reflections on the instability of human greatness. All this is very improbable. Such a fate as Mary's never could have been expected; least of all could any such surmises have arisen soon after her return to Scotland. Nevertheless the fragments are interesting, as the picture of a young man absolutely frantic with love. Their great faults are a style too poetical, sometimes even deviating into measure; and one or two passages, which ought to have been omitted, had the Effusions been genuine, certainly ought not to have been invented if they are, as we suspect, fictitious. By way of giving more colour to his fiction, the author has in one place inserted a short copy of verses, as the original French of the author (p. 41); but they are neither the French of that day, nor the French poetry of any day; "*ses beaux yeux, sont les deux sceptres de l'amour*" will not do at all; and indeed there seem to us to be even more faults than lines.

lines. The English poetry interspersed is in general elegant, the memoirs of Mary interesting, and the frontispiece uncommonly elegant. This appears to be a second edition, though not so mentioned in the title; but it had not reached us till now. We have classed it with Novels, as convinced of its being fictitious.

ART. 17. *The Woman of Colour, a Tale.* 8vo. 2 Vols. 10s. Black and Parry. 1809.

The writer tells us in his title-page, that he is the author also of "Light and Shade," "The Aunt and Niece," "Ederfield Abbey," &c. &c. What can be the fate of all these books? how soon must they return from whence they came, filthy rags? Yet it must be confessed that this *Woman of Colour* is by no means illiterate or without ingenuity of contrivance; the moral also is excellent. It is, that there is no situation in which the mind may not resist misfortune by proper resignation to the will of heaven. It is very hard after all, that the poor heroine does not get a husband, for she is made very much to deserve one.

ART. 18 *Romance Readers and Romance Writers, a Satirical Novel, in three Volumes.* By the Author of a *Private History of the Court of England*, &c. 3 Vols. 12mo. 10s. 6d. Hookham. 1810.

We should be glad of this gentleman's occasional assistance "to strike a hundred men at the same instant," that all the vipers of romance who merit annihilation, who were in our presence, whose spawn creep to our fire-sides, and cover our tables, our chairs, and sofas, and our mantle-pieces, might feel the effects. Nevertheless this author of the *Private Court of England*, of which, *to our shame we presume* we never heard, breaks flies on a cart-wheel. Who is this Joshua Pickersgill, jun. Esq.? where is Horfeley Curteis to be heard of? when did *The Fatal Revenge* appear which excited *such general interest*? We begin to fear either that our memory fails us, or that we are not so familiar with the *eminent* literary productions of the day as we apprehended ourselves to be. True it is that none of these personages or their works are at all known to us. There is certainly some humour, particularly in the character of Margaret, or rather Margareta, in this production, and no small share of invention; but the author appears to be

Sometimes himself the great absurd he paints.

However, we have read a great part of his three volumes, and give it as our opinion, that the writer is qualified for better things.

- ART. 19. *The Irish Recluse, a Breakfast at the Rotunda, in three Volumes.* By Sarah Ijdell, Author of the *Vale of Louisiana*. 3 Vols. 12mo. 12s. Booth. 1809.

Three writers of this class appear in succession in our Journal of this month, representing themselves to be authors of various works, whose names never before were known to us. This must exhibit a proof to our readers of the difficulty, or rather of the impossibility, of keeping pace with the ephemeral productions of the London press. We however do our best, and have looked over these three volumes, but if they had been overlooked altogether, we will not allow that our readers would have had any just cause of complaint against us.

AGRICULTURE.

- ART. 20. *Facts and Experiments on the Use of Sugar in feeding Cattle; with Hints for the Cultivation of Waste Lands, and for improving the Condition of the Lower Orders of Peasantry in Great Britain and Ireland.* 8vo. 121 pp. 5s. Harding. 1809.

The use of sugar in feeding cattle, is a point most highly interesting, not to farmers and the people of this kingdom only, but to the world in general. It is here discussed with all the zeal which a discovery so important might be expected to produce, but with such a profusion of words, (the general fault of the advocates of the *plough*) that we seem to be reading the speech of the chairman of an agricultural club, during two or three hours after dinner. Experiments on this subject will, doubtless, soon be multiplied; and we recommend that they be related with in a fourth part of the space here occupied, and at a proportionate expence. Farmers in general cannot find time to read, and many cannot conveniently pay for such diffuse narratives as we have been condemned to toil through. *Waste lands, and the lower orders of peasantry* might have been omitted in the title-page.

POLITICS.

- ART. 21. *Reform in Parliament. An Address to the People of England on the absolute Necessity of a Reform in Parliament. To which are annexed, complete Copies of the Magna Charta, and the Bill of Rights. With explanatory Notes.* By a true Friend to the Constitution, and nothing but the Constitution. 8vo. 64 pp. 2s. 6d. Blacklock.

By what mode of reasoning either Magna Charta or the Bill of Rights can be brought to bear upon the question of Reform

(as it is termed) of Parliament, it requires all the sagacity of our modern patriots to discover. The author before us, however, has shown some candour in publishing authentic copies of those great national records, instead of loosely declaiming upon them. The former (it is not even now universally known) is almost wholly inapplicable to modern times, and contains little more than an argument between the King and the principal Barons, his tenants *in capite*, by which the rigour of the feudal system was softened, and the oppressive forest laws mitigated. Even the celebrated clause, *Nullus liber homo imprisonetur, &c.* excluded from its purview all the *villains*, who then formed a very numerous part of the nation. At that period also it appears (and indeed is admitted by this writer) that Parliament consisted solely of the King's tenants in capite; so that, if the constitution of England at that period were to be taken as a model for parliamentary representation, the boasted Reform would consist in narrowing, not in extending, the right of suffrage. Even the Declaration of Rights (invaluable as it was as a security against any future attacks on the constitution) has no allusion to the state of representation, nor is there a passage that conveys any condemnation of its supposed inequality, or any opinion in favour of altering that part of the constitution. The above documents, therefore, have no application whatever to the proposed innovations in the representation of the people. But they seem to be published merely *ad captandum*, and for the sake of a preface, termed "An Address to the English Nation," in which the writer, after a tolerably distinct and fair account of the circumstances from which Magna Charta and the Bill of Rights originated, goes into all the trite declamation and hacknied misrepresentations of the measures of government which, during the last sixty years, have characterized the speeches and filled the pamphlets of modern demagogues. Would it be believed by any rational and impartial man, that "the decline of liberty" (as he terms it) is dated by this author from the accession of the House of Brunswick?—"a new family" (as he is pleased to call them) "from Germany, unacquainted with the laws of the country or the genius of the people." On whom this sapient writer would have conferred the Crown he has not been pleased to inform us. The rest of this "Address to the English Nation" is of a piece with this *candid* assertion. The trite imputation upon Sir Robert Walpole (of having declared that every man had his price) is here impudently revived, though never attempted to be proved, and indeed lately disproved (so far as the case would admit) by Mr. Coxe. The author is, of course, a great Wilkite, though Wilkes humourously declared, that "he never was so himself," and a detractor, not only of the Duke of Grafton, Lord North, &c. but of Mr. Pitt, and, in short, of every minister who has enjoyed the confidence of his Sovereign. Nor does the

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administration of justice (pure and impartial as it is generally allowed to be) escape the censure of this malignant writer. Need we say more to characterize his work?

ART. 22. *Plain Sense; or the Dangers of Intemperate Reform.*
8vo. 42 pp. 2s. 6d. Dublin, Gilbert and Hodges; London,
J. J. Stockdale. 1809.

The character of this little tract is, in our opinion, very justly expressed in the title-page. The intemperate speeches and dangerous tenets of our modern reformers are combated, and, we think, overthrown, by the weapons of plain sense and sound argument. The author before us declares (we believe with great truth) that he is "neither the apologist of corruption, nor the venal advocate of abuses. His object is to expose and deprecate the nefarious designs of those persons, who would involve us in all the complicated calamities of Revolution, under the pretence of effecting a complete reform in the state."

After giving due praise to the Revolution in 1688, this author admits, that "it is natural to prize highly that which we have gained hardly, and to evince uneasiness and irritability upon the most minute infringement of those rights which our ancestors so successfully endeavoured to secure." This "keen-sighted prudence" he approves, and only blames that "angry patriotism" of Britons, of which every demagogue can take advantage, to talk them into fears of approaching slavery.

The recent enquiry into the conduct of the Duke of York has revived (he observes) a description of political theorists, who had become torpid since the failure of the French Revolution. The artifices of these men in representing the functionaries of government as unworthy of public confidence, and inculcating the abominable sentiment that the constitution is so depraved as to authorize us in no longer fighting under its banners, are strongly reprobated; and the wretched condition to which the whole nation would be reduced, in the event of its subjection to our inveterate foe, is strikingly and justly delineated.

The author next opposes the doctrine of Sir F. Burdett, that whatever calamities the nation may feel are owing to the improper composition of the House of Commons, in the admission of some members really nominated by noblemen or other individuals, of others who have purchased their seats, and of placemen and pensioners. Admitting abuses and corruptions in some departments of the state, and that too great eagerness and incapacity for places and emoluments are evinced both in and out of Parliament, the author denies that these considerations strengthen the arguments in favour of an extension of the elective franchise, or the exclusion of placemen and pensioners from Parliament. He properly calls upon the reformers to produce

duce their plan, and prove its practical superiority to the present system. On this subject he quotes the former strong declarations of Cobbett, so completely at variance with his present doctrines.

Many more sensible observations, and just (though, as the author admits, not intirely novel) arguments, are to be found in this work; which deserves the public attention, as an antidote to the poison so industriously infused into the public mind, and so dangerous to the peace of the country.

ART. 23. *An Account of the Operations of the British Army, and of the State and Sentiments of the People of Portugal and Spain, during the Campaign of the Years 1808 and 1809. In a Series of Letters. By the Rev. James Wilmot Ormsby, A. M. Chaplain on the Staff, &c. 2 Vols. 12mo. Vol. I. 238 pp. Vol. II. 278 pp. 12s. Carpenter. 1809.*

The transactions which these letters describe, and the chain of events which they relate, form a most interesting period in the history of the present war; a period during which success was often attended by mortification, and victory had almost all the consequences of defeat. These events the reader will find detailed with impartiality, and generally accompanied with judicious remarks, in the work before us.

The author commences with his embarkation for Portugal in August, 1808, and describes his voyage, (in which there was nothing very uncommon,) his disembarkation in Portugal, which finally took place on the 26th of August, five days after the battle of Vimeira, and four after the Armistice which produced the Convention of Cintra. His account of the actions at Roleia and Vimeira accords with, and indeed seems to have been since copied from, the letters from Sir A. Wellesley, which appeared in the Gazette. This, considering the author's situation, and that he could only have described it from hearsay, was perhaps the safest method that he could have pursued. A description of the country through which the army marched in its subsequent advance towards Lisbon occupies the next place in this narrative; and the writer takes occasion to state the opinion of the army on the measure proposed by Sir A. Wellesley of a rapid pursuit after the battle of Vimeira, which, it seems, they, in general, highly approved. On this, and indeed on all military subjects, he himself speaks with a becoming diffidence and unaffected candour. Yet, contrary to the opinion of the army in general, he pronounces in favour of the Convention of Cintra, on the same grounds on which it was defended in this country. The author then pursues his narrative through the various transactions that took place in Portugal prior to the departure of Sir J. Moore's army for Spain; in which one of the circumstances that struck us most is, the gallant defence of the French General Kellerman

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by our British tars, when he was attacked by a Portuguese mob, and rescued by the boat's crew of a man of war at the imminent hazard of their own lives.

We pass over the description of Lisbon and the adjacent country, which our limits would not permit us to detail; but we cannot help noticing (as a melancholy instance of the ascendancy which the revolutionary intrigues of France have acquired on the continent) the confession of this writer, that, "notwithstanding all their offences, there was a strong French party in Lisbon after their departure. Neither outraged by their rapine, nor undeceived by their perfidy, but too many" (says the author,) "are dazzled by their conquests, and duped by their promises. The inherent love of change operates most powerfully, and they flatter themselves with the vain hope of regeneration from the tyrant of mankind."

The subsequent campaign of Sir J. Moore, and the disasters endured by his army in Spain, are detailed by the author, in his second volume, with great candour, and with as much precision as could be expected from a writer not versed in military science. The character given by him of that Commander is alike free from partiality and malignity, and accords, we believe, with the opinions of the most judicious and unprejudiced witnesses of his operations. The author indeed asserts it to have been the almost unanimous opinion of the army.

This narrative is judiciously interspersed with descriptions of the country, and remarks on the characters of the natives. Though not distinguished by great acuteness of observation or profundity of reflection, it will be found, upon the whole, not only impartial and judicious, but entertaining and instructive.

ART. 24. *Ferdinand Vindicated and Ministers Defended.* 8vo. 29 pp. Hatchard. 1809.

The author of this little tract undertakes to prove, first, "that the cause of the Spanish patriots is founded on the basis of justice and wisdom; and secondly, that the conduct of the British Government towards the Spaniards has been judicious and politic." P. 5.

To maintain the first of the points he alledges, that Ferdinand the Seventh is the lawful King of Spain, and that he has the requisite qualities to make him respected and beloved. The title of Ferdinand is rested on the abdication of his father, Charles the Fourth; which the author contends, on the authority of Don Pedro de Cevallos, was spontaneous and voluntary. We deem it sufficient (so far as it respects us, as the allies of Spain,) that the authority of Ferdinand is acknowledged in every town and village of that kingdom not occupied by the French armies. The author proceeds to show the character of king Ferdinand to be respectable and

and amiable. This also we deem immaterial to the question respecting the propriety and justice of supporting the Spanish patriots in the maintenance of their national independence. Considering the foregoing points as proved, the writer next defends the conduct of Ministers in sending an army into Portugal, the deliverance of which country he justly (in our opinion) maintains to have been materially serviceable to the Spanish cause; inasmuch as it set at liberty, not only the troops imprisoned by Junot, but (in effect) those Spanish armies which were employed in observing his motions; for the author insists (and, if we mistake not, is borne out by the evidence before the Court of Inquiry on the Convention of Cintra,) that it was in the power of the French General in Portugal to have marched into Spain and joined the army of Bessieres whenever he thought fit. He then, on the usual grounds, defends the measure of sending the army of Sir John Moore into Spain, and asserts that force to have been adequate to the intended purpose. The foreign policy of the *late* Ministers, on the contrary, appears to him to be reprehensible in several particulars; and he considers them as having evidently failed in their plan of hostility against France. With their errors he contrasts the conduct of the present Ministry, especially their anticipation of the designs of Napoleon, by the seizure of the Danish fleet, their protection of the Sovereign of Portugal, and escorting him to the Brazils, and the liberal assistance afforded to the Spanish patriots. Yet he expresses a wish for the accession of the Marquis Wellesley and Lord Melville to the Administration. His desire as to the former of these Noblemen has since been fulfilled.

LAW.

ART. 25. *Thoughts on Libels; and an impartial Inquiry into the present State of the British Army; with a few Words in answer to Cobbett's Critique on the Book before it was published!! Inscribed (without Permission) to his Royal Highness Frederick, Duke of York and Albany. By a Patriotic Loyalist.* 8vo. 86 pp. 2s. Egerton. 1809.

Events subsequent to those which are the subject of this pamphlet have occasioned the resignation of the royal person in whose vindication this Author employed his pen. Yet we cannot but applaud the Author's zeal against the various libellers who had previously, upon slight grounds, (and in some instances resting on the most wicked falsehoods), attacked the character of the personage in question. The abominable libel by Hogan (who has since fled from public exposure) is, amongst other publications, severely, but justly, condemned by this writer; whose good intentions

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tentions are not however supported by adequate ability. His style is declamatory and abrupt, and his language often as coarse (though not so pointed) as * that of Cobbett, against whom he directs a considerable portion of his censure. He justly, however, reprobates the gross inconsistency and tergiversations of that writer; which indeed had often been done before by abler pens. In the latter part of this work the Author states, we believe truly, the salutary regulations and great improvements in the army, introduced by the late Commander in Chief. These, we trust, will long be remembered to his honour, when those writings in which his failings have been industriously blazoned and exaggerated, shall be consigned to merited oblivion.

ANTIQUITIES.

ART. 26. *A Topographical Account of the Parish of Scampton, in the County of Lincoln, and of the Roman Antiquities lately discovered there; together with Anecdotes of the Family of Bolle. By the Rev. Cayley Illingworth, A.M. F.A.S. Archdeacon of Stow, and Rector of Scampton and Epworth, in the County of Lincoln.* 4to. 65 pp. 1l. 11s. 6d. Cadell and Davies. 1810.

The copies of the first impression of this interesting work were not intended for sale, but were liberally presented by the author to those among his neighbours, who were likely to be gratified by researches of this nature. We had the good fortune to meet with a copy, and gave an ample account of it in our 32d vol. p. 386; offering three suggestions:—that some appropriate additions might be made to the work, from certain parts of the *Archæologia*; that the reprinting it, for sale, would be acceptable to many persons, whose collections might be enriched by it; and that, as the profits of sale were not regarded by the author, they might be well applied in aid of some charitable institution in his neighbourhood.

We have the satisfaction of finding these suggestions attended to, and the work improved in several respects: so that even they who possess copies formerly printed may be gratified by purchasing and attending to the history in its present form; and we can assure every purchaser, that he will contribute towards a charity most attentively conducted, and producing relief and comfort to many worthy objects—the Fund for the Widows and Orphans of distressed Clergymen in the County of Lincoln.

* We must except the passage, from Cobbet's Register, cited in this pamphlet; which is not only coarse and vulgar, but stupid and almost unmeaning ribaldry.

The price will appear very moderate, when it is considered, that here are fifteen maps and plates, by Basire, highly creditable to him. The portraits of Sir John Bolle and Sir Charles Bolle are singularly interesting; the painting of the former was by Zucharo, of the latter by Vandyke. We must express our hope, not only that this work will be received with favour by antiquaries in general, and particularly within the county of Lincoln, where researches of this kind are much wanted; but also that it may animate literary men in other parts of the kingdom to devote some of their hours to enquiries of the same nature, interesting and delightful to every man of liberal education.

DIVINITY.

ART. 27. *An Inquiry into the Cause of the Holy Communion being so little attended.* By Thomas Pennington, M. A. Rector of Thorley, Herts, and late Fellow of Clare Hall, Cambridge. 8vo. 55 pp. 1s. Rivingtons. 1809.

This author confesses himself much obliged to those excellent Essays of Bishop Wilfon and Gibfon on the Lord's Supper.

"His chief aim has been, to take as much as he could from that *arve* which deters so many from frequenting the Holy Table, and impress upon the mind the necessity of a regular attendance at it."

Much wholesome instruction is given on this subject. Those words in the Exhortation, "we eat and drink our own damnation," do certainly require to be explained by Ministers to their parishioners. But surely, the words which soon after follow are sufficient to remove any unnecessary fears: "repent ye truly for your sins past, have a lively and stedfast faith in Christ our Saviour, amend your lives, and be in perfect charity with all men: *so shall ye be meet partakers of those holy mysteries.*"

ART. 28. "*The Fountain of Living Waters.*" A Sermon preached before the University of Cambridge, on Sunday, May 14, 1809. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. 8vo. 22 pp. 1s. Cadell and Co. 1809.

The preacher here distinguishes between the theory and the practice of Religion, and most justly prefers the latter. He says "To the former, your minds are now directed, from time to time, by a zealous and learned Professor *, who is giving us the result of his own laborious researches, and commendably exerting his talents to promote among us the too much neglected study of

sacred literature. To the latter, which we consider as more appropriate to the ordinary service of the Church, we would on the present occasion solicit your attention." P. 8.

The attempt is certainly laudable, nor have we any thing to object to the manner of prosecuting it, except the general nature of the charge which he brings, of forsaking the divine fountain of living waters for the broken cisterns of worldly vanity. "Is there," says he, "*so much as one among us whose conscience does not tell him, thou art the man?*" P. 13.—Yes, surely; many! or religion is in a worse state there than any where else, and even the preacher himself is not the man we took him for; a man having a little too much bias, perhaps, to certain opinions, but certainly not one of those who forsake "the living waters, for the broken cisterns." This exaggeration does no good, it is mere extravagance. But we rejoice at the following intimation, and much approve of the advice contained in the concluding sentence.

"All ranks and orders among you are beginning to show a laudable attention to the theory of religion: O that you might begin to show it to the practice also! You are not backward to manifest your approbation of that zeal which directs you to the evidences of religion; be ye not therefore offended with that which solicits your attention to its effects."

ART. 29. *Evangelical and Pharisaic Righteousness compared. A Sermon preached before the University of Cambridge, on Sunday, November 26, 1809. By the Rev. Charles Simeon, M. A. Fellow of King's College. 8vo. 25 pp. 1s. Cadell and Co. 1809.*

This Sermon would be unexceptionable, if it were not connected with the particular circumstances in which the author is supposed to stand. He is considered as the leader of a party in the University, whom he seems to address in the latter part of his discourse as "those who *profess to have attained* the superior righteousness spoken of in the text;" that is, a righteousness superior to that of the Scribes and Pharisees. Addressing those persons, he says, alluding to the conduct and temper of the Pharisees, "the same disapprobation of *real piety* still lurks in the hearts of those who *occupy the seat of Moses*; and you must not wonder if your contrition be called gloom; your faith in Christ presumption; your delight in his ways, enthusiasm; and your devotion to his service, preciseness or hypocrisy." P. 23.—Now here appears to be a most atrocious accusation against those who "occupy the seat of Moses," which we understand to mean those who are rulers and teachers in the place. This is offensive, and in fact pharisaical. Besides, the picture of those who have attained "superior righteousness" is perfectly inconsistent with the assertion in the former Sermon, that *all* had forsaken "the fountain of living waters."

In other respects the discourse is good and useful. The view of pharisaical merits and faults is, in the main, correct and clear, except that the author does not sufficiently mark their insincerity;—their being, what our Saviour so often calls them, hypocrites.

ART. 30. *Cautions to the Hearers and Readers of the Reverend Mr. Simeon's Sermon, entitled "Evangelical and Pharisaical Righteousness compared."* By Edward Pearson, D. D. Master of Sidney College, Cambridge, and Christian Advocate in that University. 8vo. 14 pp. 6d. Hatchard, &c. 1810.

Dr. Pearson points out the following faults in the Sermon above noticed. That the preacher declares too absolutely upon the condemnation of *all* the Scribes and Pharisees; that he sinks their hypocrisy, and raises their character in other respects, in order to comprehend a larger class in the comparison with them; which Dr. P. (who knows and esteems Mr. S.) supposes him to direct against the Clergy in general. We imagined he might mean only those in authority where he preached. In either case, the innuention is extremely reprehensible, and the artifice used for introducing it not very ingenuous.

MISCELLANIES.

ART. 31. *Classical Descriptions of Love from the most celebrated Epic Poets. Homer, Ariosto, Tasso, Milton, Virgil and Camoens.* By M. P. Grandmaison. Translated from the French. 12mo. Price 6s. 6d. Blacklock. 1809.

We have here in Poetic prose the Stories of Hector and Andromache from Homer; of Rinaldo and Armida from Tasso; Medor and Angelica from Ariosto; Adam and Eve from Milton; Aeneas and Dido from Virgil; and lastly, the very luxuriant description of the Island of Love from Camoens. Now they may be all very well in the French, very suitable to French taste and French manners; but they will, we should think, hardly assimilate with English palates. But the most whimsical thing of all is, we were almost tempted to say ridiculous, the book is inscribed to the grave and sage Historian of India. Once more inviting him

To sport with Amaryllis in the shade,
Or with the tangles of Neera's hair.

It is, however, but mere justice to add, that these Descriptions of Love, though warm, never exceed the limits of delicacy, and though they can hardly be supposed to amuse *ancient historians and ancient critics*, it will be sure of meeting with readers and advocates too, with the youth of both sexes,

ART. 32. *The New Family Receipt-Book, containing seven hundred truly valuable Receipts, in various Branches of domestic Economy; selected from the Works of British and Foreign Writers, of unquestionable Experience and Authority, and from the attested Communications of Scientific Friends, Crown 8vo. 419 pp. 7s. 6d. Murray. 1810.*

To assert as much as a title-page, might, not improperly, be made a proverb, as the French have "to lie like an epitaph;" but though we will not say, with the writer of this *epigraph*, that all these seven hundred receipts are truly valuable, yet we have no scruple to assert that many of them are so, and perhaps as large a proportion as any book of the same kind ever contained. A few are foolish enough. The book is a proper, and almost an indispensable companion for the "New System of domestic Cookery *," now known to be the production of Mrs. Rundle: nor should we have hesitated to attribute this volume to the same skilful compiler, had not the editor in the preface been spoken of in the masculine gender. These are symptoms too of his being a North Briton.

Out of such a mass of matter it is not easy to select a specimen, but perhaps the following suggestion may be of as extensive use as any, being of importance to health, and, we should conceive, entirely efficacious. *To detect dampness in a bed*, it should be called, instead of the title which is prefixed, where it professes to "prevent the effects of sleeping in a damp bed," which it has nothing to do with.

"Let your bed be first warmed, and immediately as the warming-pan is taken out, introduce between the sheets, in an inverted direction, a clean glass goblet; after it has remained in that situation a few minutes, examine it; if found dry, and not tarnished with steam, the bed is perfectly safe, but if drops of wet or damp adhere to the inside of the glass, it is a certain sign of a damp bed." P. 89.

That some of the receipts are trifling, and a few erroneous, is no great detraction from a compilation so extensive, but the following judicious suggestion of the editor will we hope be attended to.

"The editor and publisher cannot relinquish a hope that ingenious persons may be inclined to assist its improvement, by correcting any article which may be found to fail, or by suggesting a better one, or by the communication of new receipts of real value." P. vii.

As it is, there are few things which the reader can seek, for domestic use, on which he will not find some useful intimation.

* See Br. Cr. vol xxx. p. 457, where, though we played upon the subject, as not thinking cookery within the reach of our serious criticism, we by no means meant to cry down the book.

The subjects are classed in the table of contents; in the book there is no arrangement. They amount to 35 heads, beginning with "Agriculture," and ending with "Wines."

ART. 33. *Liber Facctiarum, being a Collection of curious and interesting Anecdotes.* 12mo. 344 pp. 6s. Akenhead, Newcastle-upon-Tyne. 1809.

A country book, like a country bank note, ought to have the name of some London house upon it. The present is deficient in that respect; but, as we believe it has been a good deal advertised, our readers will probably be able to discover it for themselves. It is by no means an injudicious compilation. From modern books (chiefly) of travels, and other works containing anecdotes, serious or lively, the author has brought together a very extensive collection, few of which appear to have been anticipated by other collectors of the same kind. *Dutensiana*, Dibdin's *Musical Tour*, and several English *ana*, are of course laid under frequent contribution. From the second of these the following anecdote may be given as a specimen.

A poet was noticing how sometimes the most trivial and unforeseen accident overturns an author's hopes. "A thing, said he, once happened to me, which was enough to make a man forswear ever taking a pen in hand. I had a tragedy—Garrick performed in it. I must confess the principal incident was a little similar to Lear's abdication of the throne in favour of his daughters. Mine were *two* daughters; and the king, after giving them a lesson fraught with legislative advantages, that might have done honour to Solon or Lycurgus,—finished his harangue by saying, 'and now I divide this crown between you.' Sir, a malicious scoundrel, peeping over the spikes of the orchestra, and staring Garrick full in the face, cried out, 'Ah, that's just *half-a-crown* a piece.' Sir, an incessant laugh immediately prevailed, and, if it had been to save your soul, another syllable could not be heard." P. 6.

The French have similar theatrical anecdotes, as that of "*la Reine boit*," &c. and we recollect the complete coup-de-grace given to the nonsense of Vortigern, by the very grave repetition of one fatal line;

"When will this solemn mockery be o'er?"

or a word could be heard after, and the question was answered by the shouts of laughter, which shook the fullest house that ever was assembled.

ART. 34. *Lockie's Topography of London, giving a concise local Description of, and accurate Direction to, every Square, Street, Lane, Court, Dock, Wharf, Inn, Public Office, &c. in the Metropolis and its Environs, including the new Buildings to the pre-*

sent Time, upon a Plan never before attempted. The whole alphabetically arranged, and comprising the Description of more than three thousand Places, the Names of which are not to be found upon any of the Maps of the present Year. Taken from the actual Survey of John Lockie, Inspector of Buildings to the Phoenix Fire Office. 8vo. Nicol. 8s. 1810.

We never saw a more useful book of the kind than this Topography of London. It must be a most acceptable manual not only to strangers, but to residents in the metropolis. It appears also to deserve the greatest commendation for its accuracy, as no error of any importance has occurred in our examination of it. It is also remarkably cheap, considering the variety of its contents. We have no doubt that it will effectually answer Mr. Lockie's purpose. A good map of London would be a material improvement, and justify a correspondent advance of price.

ART. 35. *The Exposé, or Napoleon Buonaparte Unmasked, in a condensed Statement of his Career and Atrocities. Accompanied with Notes, &c. 8vo. 240 pp. 6s. Miller. 1809.*

This Exposé (as the author terms it) contains a brief statement of the principal events in the life of Buonaparte. We find in it scarcely any fact which is not already generally known or publicly reported, and few observations worthy of any peculiar notice. The author appears to be deeply impressed with a sense of the crimes and atrocities of this revolutionary hero, to whom he justly denies the character of great. The littleness indeed of his mind, in many respects, and the total want of that generosity and elevation of soul, which have generally appeared in civilized conquerors, degrade him far below the rank of an Alexander and a Cæsar, however equal to theirs, or even more surprising, may be his military talents and success. To those who wish to see a brief compendium of his crimes, and a short history of his extraordinary career, the volume before us may be an useful manual. If a few of the imputations laid to his charge remain in some degree obscure and doubtful, there is quite enough in the facts that are undoubted and acknowledged to stamp him remorseless and unprincipled. How long, and for what mysterious ends, he will be permitted to lord it over the greatest portion of the civilized world, is hitherto involved in impenetrable darkness. We may, however, rest assured that some great purposes are now fulfilling, which, through whatever calamities we may previously pass, will prove ultimately and signally beneficial to mankind.

ART. 36. *Bibliosophia: or Book-Wisdom. Containing some Account of that glorious Vocation Book-collecting. By an Aspirant.*
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2. *The twelve Labours of an Editor separately pitted against those of Hercules.* 12mo. 126 pp. 5s. Miller. 1810.

A more flat and abortive attempt at wit than the present has seldom fallen under our cognizance. The author's imagination appears to have been heated into a conception of his own humour, by a perusal of Mr. Dibdin's elegant trifle, entitled *Bibliomania* *; but the utmost he has been able to effect has been a kind of parody on that tract, in an opposite strain of irony. Mr. D. affected to consider book-collecting as a disease, which, as he was known himself to be deeply touched with the contagion, was the most good-humoured fiction he could assume. This author affects to extol the passion for collecting, in order to depress it the more by false encomiums; a more obvious and less temperate species of irony. In pursuing it, he is unable to stir a step without the aid of his prototype, whose divisions he borrows, and whose ideas he distorts. The second part is a strained and unnatural attempt at a parallel, where, if a similarity exists, the author has not had ingenuity or sagacity to catch it. If the parent of this dull child be an *Aspirant* to literary eminence, let him be very careful how he takes his next step, for in this he has lost ground instead of gaining it. The extravagancies of any set of men are easily ridiculed, but to make ridicule effectual it must be pointed and original, not flat and borrowed,

ART. 37. *A Tour through Part of the Atlantic, or Collections from Madeira, the Azores or Western Isles, and Newfoundland; including the Period of Discovery, Manners and Customs of each Place, with Memorandums from the Converts, visited in the Summer of 1809 in his Majesty's Ship Vestal.* By Robert Steele, Lieutenant of the Royal Marines. With an accurate Chart of the Ship's Track. 8vo. 6s. Stockdale. 1810.

This little volume is not without its share of merit, and will very well entertain the reader for an hour, but communicates nothing very important, and by no means justifies the promise of the title-page. Indeed how could it possibly do this in less than two hundred scanty pages. Of Madeira we know all that can be known, and the detail from the Portuguese history at the conclusion is out of place. The chart is very neatly executed. We do not mean to check the ardour of a young author, but we recommend to consideration an old maxim urged upon us in our youth—Read more—write less.

* See Brit. Crit. Vol. xxxiv. p. 200.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Critical Remarks on detached Passages of the New Testament, particularly the Revelation of St. John. By the late French Lawrence, LL. D. M. P. Professor of Civil Law. 6s.

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The Public Charities of London; being an Account of their Origin, Design, and present State. By Ant. Highmore, Esq. 8vo. 11.

An Answer to a Letter, addressed by the Rev. Edward Copleston, to John Coker, Esq. upon the Subject of his Reflections on the late Election of a Chancellor of the University of Oxford. 1s.

A Second Letter to John Coker, of New College, Esq. upon the Subject above-mentioned. By the Rev. Edward Copleston. 8vo. 1s.

Reasons for declining to become a Subscriber to the British and Foreign Bible Society, stated in a Letter to a Clergyman of the Diocese of London. By Christopher Wordsworth, D. D. Dean and Rector of Bocking, and Domestic Chaplain to His Grace the Archbishop of Canterbury. 1s.

LITERARY INTELLIGENCE.

An elegant edition of *Lord Valentia's Travels* in octavo, is preparing for the Press, with many corrections, and some abridgments of less important parts of the narrative.

Mr. *Nicholas Carlisle's Topographical Dictionary of Ireland* will be ready early in May.

The first Part of *Sir Richard Heare's Ancient Wiltshire* will also appear about the same time.

Sir George Staunton's curious Work on the *Penal Code of China*, translated from the original Chinese, is finished, and will appear in a few days.

Mr. *Ramsden* is about to publish some important *Cases of Cure of the Derangements of the Testicle*, demonstrative of their being sympathetic with the Urethra, and to show, that most of the Diseases of that Gland hitherto deemed incurable, are perfectly within remedy. Also some *Cases of Hydrocele*, in which the radical Cure has been effected without recourse to any of the operations at present practised for that purpose.

A third part of Mr. *Crabb's Preceptor and his Pupils*, containing an etymological and analytical elucidation of synonymous words in the English Language, is in the Press.

The Rev. *Henry Rowe*, Rector of Rangshall, Suffolk, a lineal descendant of the celebrated Poet of that name, has in the

the Press, *Fables in Verse*, in an octavo volume, to be embellished with thirty engravings on wood.

Mr. Blair will speedily publish, a farther Defence of the *London Female Penitentiary*, against the late attacks from the Rev. John Thomas, and Mr. Hale.

The Society for the Suppression of Vice have printed for gratuitous Distribution a *fifth Report of their Proceedings*.

Mr. Brewster, Author of the *Meditations of a Recluse*, and other Works, has in the Press, a new volume, entitled *Meditations for the Aged*.

Mr. T. Woodfall, Assistant Secretary to the Society of Arts, &c., proposes to publish in two octavo volumes, the whole of the valuable *Papers on Agriculture*, which have been brought before that Society.

An Abridgement of Hooker's Ecclesiastical Polity, in one octavo volume, is in the Press, and will be published in a few weeks.

The Rev. E. Nares's *Remarks on the Unitarian Version of the New Testament*, will be published in a few Days.

ERRATA.

In the review of Dr. Mitchell's *Presbyterian Letters* the reader is requested to correct the following errors, as some of them pervert the sense.

Page 37, line 13, *for* who authorized them, *read* who were authorized then

- | | |
|------|--|
| 38, | 4, <i>for</i> writers <i>read</i> writings. |
| 1b. | 5, <i>insert</i> maintaining <i>before</i> that |
| 1b. | 6 <i>from</i> the bottom, <i>for</i> the <i>read</i> these |
| 39, | 11, <i>for</i> institution <i>read</i> constitution |
| 42, | 35, <i>for</i> Let <i>read</i> At |
| 1b. | 40, <i>dele</i> the full stop, and <i>read</i> he is ten, &c. |
| 49, | 1, <i>for</i> or, <i>read</i> and, |
| 1b. | 4 <i>from</i> bottom, <i>for</i> letters <i>read</i> fathers, |
| 141, | 18, <i>for</i> present <i>read</i> presently |
| 143, | 7 <i>from</i> the bottom, <i>for</i> numbers <i>read</i> members
and <i>for</i> those <i>read</i> their |
| 146, | 29, <i>for</i> his own; <i>read</i> their own; |
| 152, | 4 <i>from</i> the bottom, <i>for</i> conterbernium <i>read</i> con-
tubernium |
| 153, | 3, <i>for</i> faverc <i>read</i> favote |
| 154, | 7, <i>for</i> Arnold, <i>read</i> Oswald, |
| 155, | 13, <i>for</i> Columbe, <i>read</i> Columba, |
| 156, | <i>transfer</i> the mark of reference from Bannier, line 23, to
Collier, line 24. |
| 159, | 33, <i>for</i> dissected <i>read</i> distorted |

THE
BRITISH CRITIC,

For APRIL, 1810.

Δίδω παιῖδ καιρὸς τῷ λέγειν, ἢ περὶ ὧν οἶσθα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον εἰπεῖν, ἐν ταῖς γὰρ μύθοις ὁ λόγος τῆς σιγῆς κρείττων.

ISOCRAT.

If you declare your sentiments, let it be either on subjects that you clearly know, or on those which some necessity requires you to treat; otherwise it is better to be silent.

ART. I. *A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apostasies; the tyrannical Reign of Antichrist, or the infidel Power; and the Restoration of the Jews. By the Rev. George Stanley Faber, B. D. Rector of Redmarshall, in the County of Durham. The fourth Edition, revised and corrected. 2 volumes. 8vo. 11. 1s. Rivingtons. 1810.*

IN the whole of our literary career we have seldom, if ever, passed by a work of any magnitude with so fixed a determination as this. The reasons were many, but among them the chief was a strong disinclination either to indulge in or to encourage speculations upon Prophecies not yet fulfilled. Mistakes so very dangerous may be founded on the persuasion, that particular events are decreed before they happen, and the general design of Prophecy is so evidently

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for

for confirmation after the fact, not for direction previous to it, that it is always a presumptuous application of the divine oracles to attempt the making ourselves prophets by the use of them. We will confess also, as another cause, that the recollection of another book by this author, filled with what we thought the most wild conjectures, extravagant positions, and absurd conclusions *, threw us into absolute despair, as to any temperate use which such a writer could possibly make of the prophetic code. Edition, however, has followed edition, till it has become impossible to deny that the work has commanded attention ; and respect to the public seems to make it indispensable for us at length to declare our opinion on the subject. Divesting ourselves therefore of all antecedent prejudices, we here commence our careful report upon the work.

In the Prophecies, both of Daniel and of St. John, there is mention of a future period, under the denomination of a time, and times, and the dividing, or half of a time ; which, in the Apocalypse, is also called forty two months, and twelve hundred and sixty days. This space of time, by the research and agreement of almost all Protestant Commentators, is concluded to be twelve hundred and sixty years, either solar, or of three hundred and sixty-five days each.

It is a period of great moment in prophetic History, during which the Saints, and times and laws, are given into the oppressive hand of the little horn, or king rising up after the ten kings ; the pure woman, or church, continues in the wilderness ; the witnesses of true Religion prophesy in sackcloth ; and the Gentiles tread the holy city. The protestant interpreters have very generally understood it to denote and comprehend the persecuting reign of the papal Religion. Mr. F. so understands it ; and confidently dates its commencement from the year 606. He affirms also that the reign of Mohammedism is contemporary with it in all its parts ; that in the *latter days* of this period, which he affirms to be now passing, Antichrist is to appear ; that he has already appeared, under the form of the French Revolution ; that he continues in existence and action under the present military extender of the French Usurpation, the successor to Charlemagne's power ; that at the end of 1260 years, which, as he calculates, will arrive in 1866, " all these enemies of God will be destroyed, and the restoration of the Jews will take place."

* See Brit. Crit. vol. xxv. p. 296.

To support these opinions, the Author has entered into a very wide range of enquiry; has examined, upon almost every topic, the systems of the writers who have preceded him in this kind of research, and has criticized not only the works of departed authors, of Mede, the two Newtons, More, Lowman, Fleming, &c. but also the speculations which our own times have produced in the writings of Mr. E. Whitaker, Dr. Zouch, Mr. Kett, Mr. Galloway, Mr. Bicheno, and Mr. Butt. In an Appendix, he has also noticed two publications which have appeared posterior to his first Edition; those of Archdeacon Woodhouse, (now Dean of Lichfield) and of Mr. Nilbett. There is, general speaking, much acuteness and ability displayed, in these examinations, and there result from them some valuable deductions, which we intend to note in the course of this article; but it must, at the same time, be allowed, that this examiner of other authors betrays more of self-confidence and presumption, and less of candid hesitation, than becomes an enquirer upon difficult and abstruse questions. His polemical attacks are furious and disdainful, and he gives no indulgence, no quarter to those fellow soldiers whom he cannot range under his own banner.

It is not our office to follow him through the whole of his career; for, to what would it lead us, but to a second review of treatises which have already passed our examination, and to an altercation about terms, frequently of very doubtful meaning, and ill understood by the parties disputing. The pleas, rejoinders, and explanations of contending authors, are not the most grateful portion of literature.

We shall content ourselves with reporting and examining the prominent features of Mr. F.'s own system.

To begin with his *principles of interpretation*; they are generally professed to be these:

“ 1. To assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning;

“ 2. To allow no interpretation of a prophecy to be valid, except the prophecy agree, in every particular, with the event to which it is supposed to relate;

“ 3. And to deny that any link of a chronological prophecy is capable of receiving its accomplishment in more than one event.” P. ix.

To the two first of these, every discreet interpreter of prophecy will readily accede: but the third is a principle which will by no means be admitted by those, who are versed in the language and predictions of holy writ. and in the

writings of our ablest and most judicious divines. Our limits will not permit us to discuss the merits of this question, on which the reader, who has not hitherto informed himself, will find satisfaction in the books specified below *; and from the frequent application of chronological prophecies to primary and secondary events, by Christ and his Apostles, he will be convinced, that such acceptation of them cannot be excluded; this author, himself, indeed in several passages of his work, seems to admit this principle, which, if we do not misunderstand him, militates directly against his own canon, as above stated. Speaking of Matt. xxiv. 30, he says, "this prophecy may possibly relate *ultimately* to the times of the second Advent, but there seems to be little doubt, that it *primarily* relates to the destruction of Jerusalem:" vol. i. p. 94. Again; speaking of the Antichrist of 1 John ii, he says, that "the Apostle had *primarily* regard to certain heretics of his own time," and that "Antichrist is a sort of generic name, including all persons who answer to the several parts of the ample description, which is given of the character of that monster." (Vol. i. p. 133.) He also sets forth, that the prophecy of Joel, (Ch. ii, &c.) has a two-fold application, and that St. Peter applies it "to the times of the *first Advent* of our Lord, as *typical* of the times of his second Advent." Vol. i. p. 115. We object therefore to a canon, which, by Mr. F.'s own admission, appears contrary to the authority of scriptural usage †. But as the author has applied it principally, if not solely, to the correction of Mr. Kett's system, who seems to have extended the licence of applying typical prophecies to an unwarrantable degree, we shall not find occasion to differ from him materially on this subject.

To these professed rules of interpretation, Mr. F. has added others, which we find dispersed in the body of his work; and to which we subscribe our unreserved assent, which we have

* Sir Isaac Newton on Prophecy: p. 251. Bacon de Augm. Scient. lib. ii. c. ii. Bp. Warburton Div. Leg. book vi. Bp. Lowth Prælect. xi. Bp. Hurd on Prophecy, Sermon. iii. iv. v. Bp. Sherlock on Prophecy; Disc. ii. Jortin's Rem. on Eccl. Hist. p. 188, &c. Bp. Horne, Pref. to Psalms. Jones on Fig. Lang. of Scripture. Woodhouse on the Apocalypse, Ch. vi. 16. Nares's Warburton Lect. Sermon. viii. And now in Bp. Horsley's Sermons, Vol. ii. p. 73, &c.

† It is true that Mr. F.'s rule limits it to "a link of a chronological prophecy," on which he may perhaps found a distinction, but the distinction is not in all instances clear.

indeed premised, as our own sentiment : 1st, on the application of Prophecies, which are yet unfulfilled.

“ Such secret things,” as unaccomplished prophecies, “ belong unto the Lord our God ;” and it is a vain waste of time to weary ourselves with conjectures respecting *the precise mode* of their accomplishment. Upon these points, when we go beyond what is written, we exceed our commission : and it has almost invariably been found, that the commentator, who attempted to shew *how* a prophecy was about to be fulfilled, was by the event convicted of *error*. We may safely and positively declare what *will* come to pass, and we may even say *how* it will come to pass, so long as we resolutely confine ourselves to *the explicit declarations of Scripture* : but to point out *the manner* in which an event will be accomplished, *any farther than the word of God hath revealed the manner of it*, is to pry too curiously into what he hath purposely concealed, and to aim at becoming *prophets*, instead of contenting ourselves with being humble and fallible *expositors* of prophecy. What *the Bible* hath declared, that *we* may without hesitation declare : beyond this, all is mere vague conjecture. It was very wisely remarked by Sir Isaac Newton, that “ the folly of interpreters has been to foretell times and things by the Apocalypse, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men’s curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own providence, not the interpreter’s, be then manifested thereby to the world. For the event of things, predicted many ages before, will then be a convincing argument, that the world is governed by Providence.” May I add, without the imputation of vanity, in the words of the same great and good man ? “ Amongst the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing : and thence I seem to gather, that God is about opening these mysteries. The success of others put me upon considering it ; and, if I have done any thing which may be useful to following writers, I have my design *.” P. 77.

“ Into these yet future matters however we must not dare to pry *beyond what is expressly written*. The book of futurity is as yet sealed ; and who shall open it before the appointed season ?” Vol. ii. p. 185.

2d. On the temptation to describe the passing events of our own times as fulfilling particular Prophecies.

* “ Observ. on the Apoc. p. 251, 252, 253.”

“ I. A commentator upon the prophecies of Daniel and St. John can never be too much upon his guard against the fascinating idea, that he may expect to find *every passing event of his own day* there predicted. Before he ventures to introduce any exposition founded upon *present* circumstances, he ought to make it clearly appear, that it both accords with *the chronological* order so carefully preserved in those prophecies, that it strictly harmonizes with *the language of symbols*, and that it demonstrates *every* part of the prediction to tally *exactly* with its supposed accomplishment. How far *I* have attended to this sound canon of interpretation in the remarks already made upon the character of *the king who was to magnify himself above every God*, upon *the scoffers of the last days*, and upon *the tremendous calamities conceived to have been introduced by the blast of the third woe-trumpet*, the cautious reader must decide. My object, however I may have succeeded, has been the serious investigation of truth, not the mere establishment of a system. I have endeavoured to the best of my judgment to *follow* prophecy, not to *lead* it to my own preconceived scheme of exposition.” Vol. ii. p. 277.

By these tests and no other, we proceed to examine the interpretation of sacred prophecy detailed in this work.

This may be divided under two heads: 1. The first respecting the 1260 years, which is said to be the period of the two great enemies of the Gospel, Popery and Mohammedism. 2. The second, respecting the great Antichrist, and the restoration of the Jews.

1. The Author shows, and, as we think, ably and satisfactorily, that the 1260 are not days, but years: and that, most probably, they are solar and natural years, and not years of 360 days only. He then proceeds to prove, that this period can have no connection with the persecutions of pagan Rome, and must be of a later date; that is, after the empire became christian, and after the power was divided to the ten horns or kingdoms; and that it must have commenced with some great apostacy, such as is described by St. Paul in his prediction of the *Man of Sin*, as well as by Daniel and St. John in their respective symbolical Prophecies. In this deduction, he professes to follow the scheme of Bishop Newton, which is in very general acceptance. The author then proceeds to ascertain the proper mode of fixing the date and commencement of the 1260 years: and here we were surprised to read this assertion, that “ both Daniel and St. John specify *with much exactness* the era from which these years are to be computed.” If this exact specification could be pointed out, the question would be immediately decided, there would be an end to all dispute. But Mr. F. is unable to produce

such authority ; and after much disquisition, (which, however, is well worth the attention of the prophetic enquirer,) concludes only, that the year 606 is, *with a high degree of probability*, the commencement of the period. Even this conclusion appears to us somewhat more bold and hazardous than the premises will warrant. For, according to these, we of this age are now living under this period. The end of it is confessedly not yet arrived ; and till that shall arrive, (which will assuredly be marked by a wonderful change of events,) we must speak with great hesitation of the time of its beginning. It is, in short, one of those Prophecies whose completion is yet future, and concerning which we have already agreed with Mr. F., that “unaccomplished prophecies are secret things belonging unto the Lord our God.” “When the end shall come,” says Bishop Newton, “then we shall know better whence to date the beginning.”

The same remark must be made on Mr. F.’s attempt to settle the date of the famous numbers of Daniel XII. The reader will find many ingenious observations on this subject ; but to establish us in any certainty about them, we must “wait the time of the end.” The Chapter on the *Symbolical Language of Scripture*, affords a great deal of just observation ; but this part of the work would have appeared with more precision and advantage, if the author had produced scriptural authority (as, for the most part, he might have done) for the meaning which he assigns to the prophetic symbols.

In the seventh chapter of Daniel, the saints, or times and laws, are given into the power of the little horn or kingdom, arising after, or behind, the ten horns or kingdoms of the fourth beast or empire, which Mr. F., with the majority of commentators, understands to be the Roman ; and during the period of time which is the particular object of Mr. F.’s enquiries. In the interpretation of this little horn, this author agrees, in the main, with Mede and the two Newtons, contending that it has been fulfilled in the dominion of the popes. But, whereas they look to its completion in the *temporal* power of the popes, he maintains that it is in their *spiritual* empire only that we find the prophecy accomplished. He first states his objections to the scheme of these eminent commentators.

“(1.) The actions ascribed to *the little horn*, were never performed by the Pope, as a *temporal horn*, as the sovereign of his Italian principality, but as an *ecclesiastical power*.

“(2.) *The little horn* is represented by the prophet as being *already in existence* previous to the eradication of *the three horns* : but the scheme at present under consideration supposes, that the Papacy became

became a horn by such eradication. Now, if the *Papacy* only became a horn by the eradication of *the three horns*, how can it be said that *those three horns* were plucked up *before it*, or that *the power* typified by *the little horn* should subdue *the three powers* typified by *the three horns*, when at that very period, according to the scheme, *the papal horn* was not yet in existence? The prophecy places the rise of the little horn *before* the eradication of *the three horns*: the scheme supposes it to rise *in consequence* of that eradication. Hence it is manifest, that the scheme makes *the horn* both to exist and to act, previous to the supposed date of its existence.

“(3.) The contradiction becomes more glaring and the difficulties increase, when we begin to consider the period of *three times and a half* or 1260 years. Daniel teaches us, that *the saints* should be given into the hand of *the little horn* during that space of time: whence we may naturally conclude, that they were given into his hand, both by some formal deed, and by some specific person. Now Mr. Mede supposes (with what propriety we shall hereafter consider), that *the first of the three horns*, was plucked up in the year 727, when *the Pope* caused the Italians to revolt from *the Emperor Leo*: yet he hesitates whether to compute the 1260 years from the year 365, when the Goths began to invade the Empire; from the year 410, when Alaric sacked Rome; or from the year 455, when Valentinian died, whom he makes to be *the last Emperor of the West*. Independent of the confusion which all these opinions respecting the date of *the 1260 years* have received from the event, independent of its being impossible to shew how *the saints* were given into the hand of *the Pope* at any one of those eras, who can avoid observing the palpable contradictoriness of such a scheme? According to Mr. Mede, *the little horn* began to exist in the year 727: but *the saints* were given into the hand of *that little horn* about the year 455 (for that is the date which he seems to prefer): in other words, *the saints* were given into his hand near *three centuries* before he began to exist. The scheme of Bp. Newton leads him into the very same contradiction, though he rejects all Mr. Mede’s dates, having seen his theory confuted by the event. He supposes, that *the first of the three horns* was plucked up in the year 755, when *the Pope* became master of *the Exarchate of Ravenna*; and consequently that *the little horn* then began to exist: yet he is inclined to compute the 1260 years from the year 727. Thus he, like Mr. Mede, computes the 1260 years from an era when by his own account *the little horn* was not yet in existence; and from an era likewise at which it would be impossible to shew how *the saints* were given up to *the little horn*, even supposing *the little horn* had then begun to exist.

“2. On these grounds,” he proceeds, “I am rather inclined to think that *the little horn* typifies, not *the temporal*, but *the spiritual*, kingdom of *the Pope*; that tyrannical ecclesiastical domination, which

which was at first only a small and harmless kingdom, but which afterwards became a pretended catholic empire, symbolized in the Apocalypse by a two horned beast rising up out of the earth or Roman empire, as the little horn rises up out of the ten-horned beast. In short I conceive, that the little horn and the two-horned beast represent the very same ecclesiastical power; the one symbolizing that power at its first rise, and describing it as afterwards having a look more stout than its fellows, and as influencing the actions of the whole ten-horned beast; the other symbolizing it, when it had grown up into a catholic empire by having had the saints delivered into its hand. Hence we find, that Daniel, who largely describes the little horn, makes no mention of the two-horned beast: while St. John, who as largely describes the two-horned beast styling him a false Prophet, makes no mention of the little horn.

“ 3. I have asserted, that the little horn, at its first rise among the ten other horns, was harmless. This appears both from the prophecy, and from the accomplishment of the prophecy. The little horn was already in existence when the saints were delivered into his hand; but the apostasy of the 1260 days did not commence in its dominant state till the era of their being so delivered: consequently the little horn was already in existence before the beginning of the dominant apostasy; that is to say, it existed as a horn previous to its existence as an openly apostate horn. The spiritual kingdom of the Pope sprung up after the empire had become christian, or during the period of what St. John styles its non-existence as a beast. In the course of the latter part of this intermediate period, the ancient pagan beast, that had been wounded to death by the preaching of the Gospel, was gradually coming to life again by the apostasy of numerous individuals. But, when he perfectly revived, resumed all his former bestial functions, and set up an idolatrous spiritual tyrant in the Church by constituting Boniface the third Universal Bishop: then were the saints delivered into the hand of the little horn; then did the little horn begin to have a look more stout than his fellows; then did the universal spiritual empire of the Pope commence. This happened in the year 606: consequently I esteem this year the most probable date of the 1260 days.” Vol. i. p. 188.

Our limits will not allow a longer quotation, such as might do perfect justice to the argument, which the author strengthens by observations on the origin of the papal power, both temporal and spiritual; and then shows the agreement of the Symbols in the prophecy with the spiritual dominion of the popes.

For the same reason we cannot detail the observations of Mr. F. on another part of this prophecy, wherein he differs in opinion, and upon reasonable grounds, from his illustrious predecessors. The eradication of three horns or kingdoms
of

of the Roman beast, before the little horn, and to make way for his new empire, is a difficult part of the prophecy, which, in our opinion, has never yet been satisfactorily explained. Mr. F. has endeavoured to point out three of the *original* kingdoms, into which the Roman empire was at first divided, those of the Heruli, the Ostrogoths, and the Lombards, who by migration, and conquest, succeeded each other in Italy, and so became *successively* possessed of the temporal dominions which afterwards were the patrimony of the popes. These, he contends, are the three eradicated kingdoms. Mr. Sharpe seems to have afforded the hint, which the present author has extended and improved. But we cannot give our perfect assent to it. It may be questioned whether three nations, successively ruling in one spot, can be accounted three separate kingdoms; the three horns, by such migration and succession, appear to become as *one* only.

Mr. Faber, having settled to his own satisfaction, (and indeed with some appearance of probability,) the commencement of the western apostasy and domination, to have taken place under the papal authority from the year 606, when, by the grant of the tyrant Phocas, the popes obtained that widely extended spiritual power, which has been so oppressive to genuine christianity, easily demonstrates that another apostasy took place at the very same time in the east, and that upon this was erected another spiritual domination, concurrently occupying the same period, even the Mohammedan. Mr. F., in agreement with Mr. E. Whitaker, has attempted to show, that this domination is prefigured by the little horn of the he-goat, in the viiith Chapter of the Prophet Daniel; and has replied to the objections of Dr. Zouch, who has stated that this interpretation does not accord with the prophecy in point of *place*, for Mohammedism, says Dr. Z., did not spring from one of the kingdoms of the Grecian beast, but from Arabia, which was never subject to the Grecian empire: nor yet in point of *time*, because, between the downfall of the four Grecian kingdoms and the establishment of Mohammedism in Syria, many centuries intervened. Mr. F.'s answer to the first of these objections we cannot deem satisfactory, because it only goes to show, that the same objection may be made with equal force to the application of the prophecy to the Romans. Nor does he account, to our conviction, in his answer to the second objection, for the great breach in chronology between the successors of Alexander and the caliphs of Bagdad. In truth this prophecy of Daniel is of very difficult interpretation, in some parts it seems to be applicable to

to Antiochus Epiphanes; in others to be more so to the Roman, or to the Mohammeden dominations; but to none completely and exclusively.

II. We now turn to the second head, under which we proposed to consider the author's interpretation of sacred prophecy respecting *the great antichrist*, and *the restoration of the Jews*. The monster antichrist, as Mr. F., denominates him, he imagines he has discovered in "the French revolution," or, as he elsewhere expresses himself, "France from the epoch of the revolution, to the end of the 1260 days, under whatever form of government, whether republican or imperial, it may exist." (Vol. i. p. 403.) This he endeavours to prove from the time of his rise, and from his prophetic character, as he collects them from the predictions of Daniel and of St. John. Expounding former parts of the xith chapter of Daniel, much after the same way as it has been understood by other commentators, he supposes the 35th verse to be prophetic of the reformation of religion in the 16th century, and then seems to imagine that he has thus obtained a safe warrant of chronology at least, for interpreting the verse following as predictive of the French revolution. But between the reformation in Germany and the French revolution there is a lapse of time, amounting nearly to two centuries and a half. The transition therefore from the one to the other appears abrupt, the hiatus is considerable; nor is there any mark in the prophecy to denote or authorize so distant a connexion. Nor does Mr. F. appear to have derived surer ground of chronology, upon which to place his peculiar interpretation, from the predictions of the apoclypse. There is the same unauthorized transition and unaccountable hiatus. For, after applying the first part of the prophecy of the witnesses to the reformation in Germany, he supposes the latter part of it be predictive of the French revolution; two events separated from each other by a space of 240 years. If the reader will take the trouble to turn to chap. xi. of the Revelation, verses 12 and 13, he will perceive that the events foretold in them are connected together by necessary bonds of coincidence, after narrating in ver. 12 the ascent of the witnesses into heaven, the Prophet says in the 13th, ver. *καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας*, "and in that self-same hour" (as it may be properly translated) "there was a great earthquake, &c." And in ver. 14, the second woe is announced to be past and the third to be coming soon. All these circumstances seem necessarily to confine the events predicted (previous to the 14th verse) to the same season. Yet Mr. F. affirms that the ascension of the witnesses took place

place on the 25th of September 1555, at the memorable treaty of Passau, and fixes the season of the earthquake in 1789, the time of the French revolution. To palliate this obvious inconsistency, the author attempts to defend his exposition by a lax interpretation of the word *ὥρα*, which can by no means be admitted, and then boasts the accuracy of his chronology!

It is remarkable that the *third* woe is but once mentioned in the whole prophecy of St. John, in chap. xi. 14, where all that is said of it is this; that it shall *quickly* follow the conclusion of the *second* woe; yet Mr. F., with no other warrant of sacred Scripture, has boldly fixed its commencement on the 12th of August 1792! but was the *second* woe then come to its conclusion? we clearly think not, even following the data which Mr. F. has laid down. For he understands the second woe to be the possession of the eastern empire by the Turkish Mohammedans. But these are *now* in possession of Constantinople and of the provinces of the eastern empire. The second woe therefore is not ended and the third cannot begin before the second is ended, (chap. xi. 14.) It is therefore only by arbitrary assumption that Mr. F. has fixed the commencement of the third woe during the time that the Mohammedan power is "in its zenith," (Vol. ii. 29.) and on the 12th of August in the year 1792. But the most awkward part of Mr. F.'s arrangement seems to be this; that he has fixed the earthquake, and fall of the city, (by which he understands the bursting forth of the French Revolution, and the fall of the Monarchy) under the sixth trumpet and second woe, at the same time that he has placed the rise of Antichrist under the seventh trumpet and third woe. But by the rise of Antichrist he expressly understands the rise of the *French atheistical power*. But who does not perceive that this arose with the Revolution, and even previously to the fall of the Monarchy, of which it was the cause, and the cause must precede its effect. He denominates Antichrist to be the French Revolution, and yet fixes the burst of the French Revolution under the sixth trumpet, and the rise of Antichrist under the seventh trumpet.

To us, all this appears extremely inconsistent, *chronologically* considered; and what else can we say of it, when we proceed to review it in its *symbolical* character? Does the French Revolution, and the Empire which has arisen out of it, accord with the *Antichrist* described in scriptural Prophecy? The French Revolution was a sudden and tremendous explosion, an event of vast *political* import, involving in its train great changes in the government and constitution of the European nations:

nations: and if the *civil* concerns of men were a principal object of divine prophecy, it would be not unaptly represented by an earthquake. But to our apprehension the *Christian Church* is the grand object of Christian Prophecy; and the *name of Antichrist* is sufficient to convince us that, when he shall appear, he will be less distinguished by his political conquests, than by his persecuting domination over the true Christian Church. For a short period, indeed, the French Revolution assumed this character; it was *antichristian*; atheistical impiety directed the mad course of the French Rulers, hurled down the churches and altars, murdered and expelled the priests, changed the calendar, and set up the allegorical deities of reason, liberty, &c. as objects of popular worship. But this rage was not of long duration,—for, to use the words of the Author before us, “these scenes (viz. of carnage and impiety) have at length passed away like the distempered and fantastic visions of a sick man;”—and what is there now left in the character of the French Government, which can be eminently branded as *antichristian*? Where is Christianity persecuted, or even opposed, either in France itself or in the subjugated nations? The ancient forms of Religion continue established as before; and in France, a complete toleration has been granted to Protestants, which they never had enjoyed till now, since the revocation of the edict of Nantz. If the papal priests officiate, since the Revolution, with a diminution of their revenues, credit, and authority; if the Pope is essentially curtailed in his ecclesiastical influence, and entirely stripped of his civil power, shall we deem these events *woeful* to the cause of true Religion, or as denoting the afflictive reign of Antichrist? The despot who now rules revolutioned France, and the humbled nations which surround her, appears to have no enmity to any Religion; because he finds none expressly opposing his worldly and ambitious career. He leaves his subjects to choose their own object of religious worship; he sets up no idol of his own as the jacobinical Revolutionists had done. We can not therefore perceive, with Mr. F., that by the occasion of the French Revolution, we are at present living under a new *woe*, a *third apocalyptic woe*, which, when it comes, must be like its two predecessors, eminently subversive of Christianity.

With these facts before our eyes, we can not read, Dan. xi. 36, &c. (nor, as we think, can our unprejudiced readers) so as to apply its predictions to the present ruling power of France. Nor can we acknowledge in the symbolical earthquake of Rev. xi. the fall of the French Monarchy. Let us, however,

ever, hear Mr. F., who, as usual, is perfectly confident in the success of his lucubrations.

“ In the year 1789, the earthquake commenced ; and in it fell a tenth part, the only remaining tenth part, of the great Roman city : that is to say the French monarchy, the only one of the ten original regal horns then in existence. This circumstance, added to the chronological era to which the earthquake is assigned, namely the close of the second woe or a period subsequent to the permitted season of Ottoman conquest, might in itself be sufficient to teach us, that the French revolution can alone be intended in this prediction. But the prophet adds even a yet more decisive mark : “ in the earthquake,” says he, “ were slain seven thousand names of men.” The expression is remarkable, and full of meaning. In common earthquakes or political revolutions, men alone are ordinarily slain ; but, in the present earthquake, their very names are to be slain ; and the number of their names is said to be seven thousand or seven multiplied by a thousand, the usual apocalyptic method of describing a great multitude*. Now it is a remarkable circumstance, that not merely names or titles of nobility in general should be abolished or slain by the earthquake of the French revolution, but that precisely seven such names or titles should be then abolished : 1. Prince. 2. Duke. 3. Marquis. 4. Count. 5. Viscount. 6. Bishop. 7. Baron. All these names were slain in the course of the earthquake, which overthrew the only remaining tenth part of the Roman city, or the monarchy of France : for the first shock of the earthquake took place in the year 1789 ; and the last, on the memorable 10th of August 1792. Thus are we alike directed by chronological and circumstantial evidence to apply this prediction to the French revolution. It was to be fulfilled after the Ottoman power had ceased to be victorious : it was to be fulfilled in one of the ten original horns of the beast : it was to be fulfilled in the downfall of the monarchy symbolized by that tenth horn, and in the abolition of precisely seven names or titles of nobility. No event, except the French revolution, answers to all these particulars : and it does exactly answer to them all : con-

“ * Thus the mystic number of God’s elect is 144, or the square of 12, which is multiplied by a thousand to show us that they constitute an exceeding great multitude (Rev. vii. 4.). The number 12 is similarly multiplied by a thousand in the apocalyptic description of the new Jerusalem (Rev. xxi. 10—16.). The present prediction is constructed upon the very same principle. The number of the names or titles is seven : and this number is multiplied by a thousand to describe how great a multitude the ancient French nobility constituted. It is well known, that they were the most numerous of any country in Europe, Germany alone perhaps excepted.”

frequently we have as much certainty, as can be attained in these matters, that *the French revolution* is here foretold by St. John *. Vol. ii. p. 120.

The

“ * I have explained this prophecy much better in the present edition, than I did in the first: and I readily acknowledge my obligation to Mr. Bicheno for what is here said relative to the phrase *names of men*. To his remarks on this phrase, I have added the observation that precisely *seven such names* were slain in the *earthquake of the French Revolution*. It is almost superfluous to observe, that *archbishops* and *bishops* are in effect the same title. The name of *king* was abolished by the fall of *the tenth part of the city*, or *the French monarchy itself*: and in *the same earthquake* were slain *the seven orders of nobility*, temporal and spiritual. *Bishops* were afterwards restored by the republican rulers, but not in their former capacity of *ecclesiastical peers* (Bicheno's Signs of the Times. Part i. p. 38—42. Ibid. Part. ii. p. 95, 96, 97.). Mr. Bicheno cites the following curious passage from a discourse of Dr. J. Mather, who wrote in *the year 1710*. “ We are assured, that, when *the sixth trumpet*, called also *the second woe*, has done its work, *the seventh trumpet*, called *the third woe*, will come quickly. Now there is reason to hope that *the second woe* is past, that is, that *the Turk* shall be no more such a plague to the apostate Christian world, as for ages past he has been. At the time when *the second woe* passeth away there is to be a *great earthquake*. In that *earthquake* one of *the ten kingdoms* over which *Antichrist* has reigned, will fall. There is at this day a *great earthquake* among the nations. May *the kingdom of France* be that *tenth part of the city* which shall fall! May we hear of a mighty revolution there; we shall then know that the kingdom of Christ is at hand.” (Signs of the Times, Part. ii. p. 85.). The speculations of Jurieu, whose work was published in England in *the year 1687*, are equally curious. “ It is a truth, which must be held as certain (being one of the keys of the Revelation), that *the city*, *the great city*, signifies, in this book, not *Rome alone*, but *Rome in conjunction with its empire*—This being supposed and proved that *the city* is *the whole Babylonish and Antichristian empire*, it must be remembered that *this empire of Antichrist* is made up of *ten kingdoms* and of *ten kings*, who must give their power to *the beast*. *A tenth part of the city fell*: that is, one of these *ten kingdoms* which make up *the great city*, *the Babylonish empire*, shall forsake it. Now what is this *tenth part of the city* which shall fall? In my opinion we cannot doubt that it is *France*—And in the *earthquake* were slain *seven thousand*, in the Greek it is, *seven thousand names of men*. I confess that this seems somewhat mysterious—I am inclined to say, that these words, *names of men*, must be taken in their natural signification, and do intimate

The reader will observe, that we have already shown the fallacy or inconsistency of many of these positions. But France, Mr. F. says, must necessarily be the horn, or kingdom, whose fall is predicted, because France was at that time the only one of the ten horns remaining; and because in France only fell seven names or titles of nobility. If, at the French revolution, France were the only horn or kingdom remaining of the ten horned beast, or Roman empire, and then fell; it is apparent that all the horns are now fallen; none remain. But this would be contradictory to the sequel of the prophecy which represent the horns or kingdoms in existence at the latest period of the beast, a period evidently not yet arrived, when by the instrumentality of the horns the harlot, or Babylon, is to be utterly destroyed. (Rev. Ch. xvii. 16, &c.) Therefore Mr. F.'s notion of the dissolution or fall of the horns being accomplished, by a failure in the succession of native kings cannot be the true one. If France at her revolution lost her monarchy and her nobility, she is not now without a monarch, nor without nobles. And after all, it is the tenth of the *city* that falls, a street, and not a horn. And it must likewise be observed, that the *names of men slain* are not *seven*, but seven thousand. But, if by 7000 names of men, we are to understand seven titles of men, (which, however, cannot be allowed,) we question whether

intimate that the total reformation of *France* shall not be made with bloodshed: nothing shall be destroyed but *names*, such as the names of *Monks*, of *Carmelites*, of *Augustines*, of *Dominicans*, of *Jacobines*, *Franciscans*, *Capucines*, *Jesuits*, *Minimes*, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven* which is the number of perfection, to signify that the order of *Monks* and *Nuns* shall perish for ever" (Cited by Bicheno. Signs of the Times. Part i. p. 39, 40.). Dr. Goodwin, who wrote 150 years since, had formed a very just conception of what was meant by *slaying names of men*. By the earthquake here is meant a great *concussion* or *shaking of states*, political or ecclesiastical—The effects of this earthquake, and fall of this tenth part of the city, is killing seven thousand of the names of men—Now by *men of name*, in Scripture, is meant *men of title, office, and dignity*—As in the case of Corah's conspiracy, so here a civil punishment falls upon these—For having killed *these witnesses*, themselves are to be killed (haply) by being bereft of their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness." Cited by Bicheno. Ibid. p. 41.

the fall of the English nobility, together with the monarchy under Charles the First, would not have afforded a more exact catalogue than that produced by Mr. F.

1. archbishop, 2. duke, 3. marquis, 4. earl, 5. viscount, 6. bishop, 7. baron.

In the French list Mr. F. has omitted *archbishop*, which certainly could not be classed with bishop as a title of the same rank and dignity. All this, at the best, is but trifling. But if Mr. F. had applied the earthquake to the fall of the English monarchy and nobility, his chronology at least would have been the better for it; for the event is nearer, by 140 years, to the treaty of Passau, than the French revolution.

Since the great antichrist, according to Mr. F.'s conception, has arisen within the last eighteen years, it is not to be expected that many of the prophecies can, in so short a space of time, be considered as already fulfilled in him, yet, during this short period Mr. F. *supposes*, that the seventh trumpet has sounded, that the third woe has begun, that the harvest of Rev. xii. has taken place and that four of the vials of God's wrath have been poured out. We have already shown upon what slender and inconsistent evidence he has fixed the commencement of the seventh trumpet and third woe. The harvest of God's judgment on the earth, upon a foundation equally sandy, he affirms to be, the horror of the 2nd part of the French revolution, commencing on the 12th of August 1792. Indeed the arguments he uses in support of this assumption are chiefly so many *suppositions*. "This judgment I *suppose* to be the first part of the 3d woe, &c." When a divine prophecy has been fulfilled, however doubtful the semblance of it may have been before, it then appears under no such loose and equivocal characters. When the events predicted under the third woe, the harvest and the vials shall have taken place, they will be recognized, and proved beyond a doubt to belong to their respective prototypes. In this author's application of them, we do not in any degree enjoy this satisfaction. But *he* is satisfied; and indeed such is his confidence in this interpretation, that he pursues it through the regions of *unfulfilled prophecy*, giving us a regular and detailed history of the future warfare of antichrist, his various struggles and successes, and his final fall. The war, he says, is first to rage in Europe, and then to be carried into Asia. There is to be "a gathering together of some great confederacy of the infidel popish powers against the converted Jews, supported by the arms of

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a mighty

a mighty protestant maritime nation, to the place appointed for their destruction," one great body of the Jews will be converted, and restored, by this "mighty maritime nation of faithful worshippers." Another (but unconverted) will be restored by land, and by the antichristian faction. The antichristian king will be opposed in his passage through Turkey, by two kings of the north and south, but, "in spite of all opposition, he will enter into the countries, overflowing them like a resistless torrent; he will pass over the narrow channel of the Constantinopolitan sea; and will force his way into Palestine." Having placed his allies, the unconverted Jews, in Jerusalem and its vicinity, he will attack Egypt, but not Edom and Moab, because they lie out of his way. In the midst of his African conquests he will be troubled with tidings from the east and north. For "the maritime expedition at length reaches Palestine: but the believing Jews, and their naval protectors, find themselves opposed by the unbelieving Jews, and the troops which antichrist had left behind him to garrison Jerusalem and other strong holds. Apparently, after no trifling bloodshed and (if I judge rightly from some prophecies) when the converted Jews had suffered very considerably, the eyes of their unconverted brethren will unexpectedly be opened, and throwing off the base yoke of antichrist they will cordially join such of their nation, as had embraced christianity, and had allied themselves to the faithful maritime power." Antichrist now returns in great fury from Egypt, and "with banners blessed by the false prophet," besieges Jerusalem and takes it. "The houses are rifled, the women ravished by the licentious soldiery; half of "the inhabitants are made captives." Antichrist now pursues the troops of the maritime power and the converted Jews retreating to their ships. He overtakes them at Megiddo, where he is about to obtain an easy victory over them; but "the glory of the Lord is suddenly manifested in the midst of Jerusalem.—The tremendous vision halts for a moment on the mount of Olives," which cleaves asunder with an earthquake. "It then advances to the valley of Megiddo, and hovers over the heads of the palsied troops of antichrist," whose overthrow follows of course. "The sign of the illuminated "Schekinah" will probably remain suspended over Jerusalem, and be the means of bringing in the ten scattered tribes. The restoration of Judah will commence at the end of the 1260 years, viz. in 1866, but it will probably take 75 years more to complete the great work, previous to the commencement of the Millennium; 30 of these years will be occupied in the restoration of Judah,

and

and in the expedition and destruction of antichrist; the remaining 45 in the wanderings of those who, escaped from the rout of the antichristian army, will carry every where the tidings of God's supernatural interference," and thus be the means of converting and restoring the whole house of Israel. But "I wish this," says the author, speaking of this last interpretation, "to be understood only as a conjecture; for it would be *folly* to speak *positively* before the event." Yet *very positively*, we see, he has spoken of the future completion of a great body of prophecy, drawn together in an arbitrary manner from many scattered and ænigmatical predictions. This attempt "to be wise beyond what it is written," may gratify for a time the curiosity of those who are eager to pry into future events, and to penetrate the veil which divine prophecy has purposely cast over them; but it cannot gain the approbation of the judicious, and of the practised interpreter of sacred prophecy. In short, we are sorry to report, that Mr. F. has, in this part of his work, transgressed the very rules he had at first so wisely adopted. He has "attempted to show the precise mode in which unaccomplished prophecy will be fulfilled *." He has not "resisted the fascinating idea of expecting to find the passing events of his own day predicted †." He has "not strictly followed prophecy, but endeavoured to lead it to his own preconceived scheme of exposition ‡."

We had marked several passages in this work, on some of which we were prepared to give our testimony to the acuteness, ingenuity, and judgment of the author, in others to have assigned reasons for dissenting from his conclusions. But the article has already exceeded the limits which can fairly be allowed to it, and we conclude by saying, that, in our opinion, Mr. Faber's work, which has now been considered, whatever merit it may have in other respects, cannot safely be received as a correct and sound interpretation of the prophecies now fulfilling, or hereafter to be fulfilled.

* Vol. I. p. 78.

† Vol. II. p. 277.

‡ Ibid.



ART. II. *Oratio Harveiana, in Honorem Medicinæ, inque Memoriam eorum, qui de Collegio Regali Medicorum Londinensi bene meriti sunt, ex instituto celeberrimi viri Gulielmi Harveii, habita in theatro Collegii, Die Octobris xviii^{to} A. D. MDCCCIX, a Gulielmo Heberden, Georgio tertio et Carlottæ, Regi Reginæque Britanniarum, Medico. 4to. 28. pp. T. Payne. 1810.*

THE Harveian Oration annually delivered at the assembly of the College of Physicians in Warwick Lane, has never, we believe, been the subject of much critical animadversion. Perhaps there are not many examples of its introduction into a work like the present. It is nevertheless hardly to be questioned, that as in the present instance the native talents and peculiar accomplishments of the speaker have risen superior to the triteness of the occasion, have enlivened the sameness of a way-worn path, and scattered roses and perfume around them. Many, in our own remembrance, have in this manner distinguished themselves; but our attention has been peculiarly drawn to the present elegant and truly classical production, as well from the intrinsic merit of the composition, as because our warmest feelings have been awakened by the consecration as it were, of friends, long known, revered, and beloved.

It is highly grateful to us to record in our pages the following animated, and not more animated than just, apostrophe in honour of the names of Baker and of Pitcairn.

After an eulogium upon Dr. Warren, which must have the sanction of universal assent, the orator thus proceeds:

“ Puto vos, Auditores, animis vestris præcurrere meæ orationi, dum Bakeri nomen venerandum subjicio. En cathedra, qua tot annis confedit! En sceptrum, quod manus ejus toties tractavit! En hæc frequentia et confessus sociorum, quem autoritate sua tam sæpe continuit! Etenim usu venit, ut acrius aliquanto et attentius de claris viris locorum admonitu cogitemus. Meministis ipsa quanta esset in illo veteris doctrinæ perceptio, quanta vis memoriæ, quam subtile judicium; qua scribendi laude emineret, quo ingenio floreret, quam splendide apud vos magistratum gereret. Neque enim consuetudine tantummodo jucunda, et multorum officiorum conjunctione nos privatos videmus; sed et interitu talium sociorum dignitatem nostri Collegii aliquo modo diminutam dolemus. Manent immo vero, et mansuræ sunt virtutes ejus, cum nostris omnium mentibus non sine reverentia quadam infixæ, tum præclaris

præclaris sacratæ operibus. De Dysenteria, deque Catarrho sic scripsit, ut nihil possit perspicacius elegantiusve. Tum quoque Acta Collegii Medici quot tractationibus, quam excellentibus ornavit? Multa quidem prætereo, ut ad ea, quæ de plumbi facultatibus diligentius protulit, paulisper animum advertamus; quæ non modo doctrina admirabili scripta sunt, et exquisitis rationibus confirmata; sed, quod majus est, exitu quoque memorabili prædita. Damnonii enim, inviti licet, veritatem monitorum tandem agnoverunt, et proinde Colica et Resolutione brachiorum, morbis regionis istius olim frequentissimis, nunc parum abest quin omnino liberati sint. Quod si unum civem qui servasset, corona quondam civili esset donandus; quid ille meruit, qui totam provinciam in salutem vindicavit? Quinetiam alii operi arduo ac salutari summe incubuit Bakerus, ut obsoletam magna ex parte et antiquam redintegraret ornaretque Pharmacopœiam. In quo libro cum singula accuratius simpliciusque præcepta sunt; tum universa sermonis brevitatem quadam et nitore, raro aliàs conspectis, descripta. Nec si nos in hoc genere novare aliquid nuper voluerimus, id Bakero obijciendum erit; neque ipsi repugnabimus nostros labores si proxima ætas delebit. Cupimus enimvero et speramus, ut, quemadmodum aliæ artes, quæ ad medicinam pertinent, adolescunt ætate et amplificantur; sic quoque medicamentorum natura, viresque, et mixturæ in annos singulos melius perfectiusque comprehendantur.

“Bakerum vero amissimus, cum ætas jam perfuncta rebus amplissimis, et sapientiæ laude perfructa, in morte, tanquam in portu, conquiescere videretur. Quibus autem lamentis, quo luctu Te, Huntere, et Te, Pitcairne, prosequemur; quos vigentes adhuc mors occupavit, atque ambos unus annus nobis eripuit? Cognitione, prudentia, moderatione animi prope æquales fuerunt. Fama quoque utrique par, sed alia alii. Alter militiæ, domi alter clarus factus est. Hunterus cum in Insulas Occidentales cum exercitu profectus esset, ita militum curam agebat, ut ejus operam et sedulitatem satis laudare non possim. Nihil quidem, quod ad sanitatem tuendam ullo modo pertinebat, videtur neglexisse; sed et tempestates cœli accuratissime observavit; et locorum opportunitates providentissime monstravit; morborumque causas, et signa, curationemque sedulo investigavit; postremo, quod nostra præcipue interest, omnia, ut scitis, libro perutili comprehensa edidit.

“Quod si Hunterus in castris, et infamibus Indiæ occidentalis locis, magna medendi diligentia celebritatem consecutus sit; non minus Pitcairnus de patria bene meritus est, qui valetudinario Sancti Bartholomæi plures annos singulari laude præfuit: in quo pauperes pene innumerabiles cura sublevavit, multosque discipulos, præceptis ex re natis, ad medicinam faciendam optime intulit. Nam fuit in illo gravitas et autoritas, quanta magistrum deceat; simul gratia et probitas, quibus discipulorum animos mire ad se allexit. Postea, relictis publicis muneribus, cum ad privata totum

se converterat, inter summi ordinis ægros occupatissimus vixit, donec adversa valetudo, ut sibi caveret, monuisset. Tunc [sine mora Ulyssipponem se subduxit, ubi otium perinde ac salutem reciperet. Inde ut rediit, paucos modo curare constituit, neque, ut ante, mediis negotiorum fluctibus se implicari sivit. Medicinam tamen adhuc exercebat, crescente etiam ætate vegetior factus, cum hominem temperantem, summum medicum, tantus improvise morbus oppresserit, ut præclusis inflammatione et tumore faucibus, vix diem unum] atque alterum superesset. Lugeamus, amici fortem humanam! lugeamus socios amissos! vel potius eorum sic meminerimus, ut quotiescunque de clarissimis et beatissimis viris cogitemus, nosmetipsos ad virtutem accendere, et ad omnem fortunam paratiores præstare videamur." P: 21.

Dr. Heberden's character as a scholar has too long been established to require our commendation. This oration, however, will always remain an honourable example of his classical taste—it might be added also of filial affection, for the apostrophe to the memory of his father is one of the finest passages in the whole oration, and exhibits a specimen of the most amiable feelings, expressed in the purest Latinity.

ART. III. *The History and Antiquities of the County of Cardigan, collected from the few remaining Documents which have escaped the destructive Ravages of Time, as well as from actual Observation. By Samuel Rush Meyrick, A. B. of Queen's College, Oxford.* 4to. 4l. 4s. Longman and Co. 1810.

THIS large and splendid volume may be truly considered as a valuable acquisition to the topographical history of Britain. That portion of the empire to which the publication before us has reference, has too long been deprived of the advantages of illustration, owing to an illiberal spirit which, unfortunately, for many years prevailed among the possessors of Welch MSS. of withholding them from the public eye; but this injudicious jealousy having, in the last generation, become extinct, the Press has produced, and may be still expected to produce many unknown, but interesting particulars of Cambrian history.

It will scarcely admit of doubt, that Great Britain was originally colonized by Celtic adventurers, the earliest race that moved westward from those regions which were the grand source of the population of the world. All the Cambrian records confirm this statement, and an additional proof is derived from the universal prevalence of the Celtic language in the countries colonized by them. The descendants of these tribes were in possession of the different parts of Great Britain at the period of the Roman invasion, an event that gradually caused a material alteration in their manners, customs, and conduct. The Britons, become effeminate from the influence of Roman luxury, and deprived of their valiant youth for the defence of Rome itself, had lost that magnanimity, that patriotic ardour, which had so eminently distinguished their martial ancestors, when the Picts and Saxons commenced, or rather renewed, with redoubled violence their predatory incursions on Roman Britain. The treachery of Vortigern rendered fruitless that desperate courage which excess of calamity naturally awakens in a free-spirited, but oppressed people, and the Saxon power augmented rapidly, though not without frequent opposition from their brave, but unfortunate antagonists. With Cadwallader expired the last remnant of the dominion of this ill-fated people, the nominal sovereignty of Britain, and from this period the History of Wales properly commences. Confined to their mountains, yet with the patriotic flame still glowing in their breasts, we might expect to find the hardy Cambrian race defying alike the efforts of our Saxon kings, and the policy of our Norman monarchs; but though their history presents the picture of an heroic people struggling to maintain the last remains of expiring liberty and independence, the sentiments of compassion that would otherwise be excited in us, become nearly extinguished by their lamentable want of public virtue, their jealous and fierce contentions among themselves, which effectually did the business of the enemy, and inundated their country with that blood which should only have flowed in combat against the common foe. These powerful engines of state policy were not neglected by the brave, though crafty Edward, and the death of the last Llewelin finally placed the principality of Wales under the dominion of an English prince.

The author of the History of Cardiganshire has commenced his account of the inhabitants from the first peopling of Great Britain, and continued it to the union of Wales with England, in the time of Henry VIII., treating principally of occurrences

within the county, except where the events of the principality at large are so intimately connected with it, as to render their insertion absolutely necessary, and then they are not extended to a disproportionate magnitude. The introduction contains a considerable mass of curious and well-connected matter relative to ancient British rites and ceremonies. We are then presented with the History of the Welch Jurisprudence, and with the religious professions of the people of Cardiganshire, from the period of Druidism to the present time.

Speaking of the prevalence of Methodism, Mr. Meyrick says,

“That men should differ in opinion upon abstruse points of religion is by no means wonderful, nor are they to be reckoned the worse Christians on that account, but the Methodists in Wales are certainly to be condemned for their intolerant spirit, and to be pitied for permitting, in one instance, their heated imaginations to get the better of their reason. That mode of jumping, from which this sect has been emphatically called Jumpers, is, of all things, the most ridiculous. Any one who has heard one of their preachers hold forth to his congregation, although ignorant of the language, may perceive how much stage effect is the object of this reverend Dissenter. A text being given from the pulpit, he does not confine himself simply to expound it, but allows himself the utmost latitude in his discourse, and preaches in the most familiar manner. He begins in a low tone of voice, with long pauses between his sentences, then increasing both the sound of his voice, and the celerity of his sentences, and at last, by exerting himself to the utmost, so works upon the infatuated and inflamed imaginations of his audience, to whom he appears inspired by the Holy Ghost with utterance, that they soon throw their arms about in the wildest manner, groaning most ardently; then, encreasing their motion, take hold of each others hands, and thus, by pairs, commence jumping, accompanied with religious exclamations, such as “Gogoniant,” or “Glory to God,” and finally jump, until being quite exhausted, they faint away in the arms of the by-standers. In short, if the preacher does not accomplish this object, he loses his credit, as a skilful person, and is no more run after by the thousands he would otherwise attract.” *Introd. p. 108.*

The author, in a subsequent page, draws an unfavourable, though we fear not wholly imaginary, picture of the Cardiganshire clergy. But when he talks of its being “almost praise-worthy to desert such parsons,” we trust he goes as much

too far in fact, as we are sure he does in principle. We shall insert, therefore, only the conclusion of this passage.

“ The ignorance and misconduct of many of the clergy of the Established Church in these distant provinces, must first be corrected, and then the return of their flocks may be effected; till then it can scarcely be expected. It must be a most gratifying consolation to all lovers of the Church of England, to find this laudable work already commenced under the auspices of one, to whom this part of the principality must be forever indebted. The zealous endeavours of the Right Rev. Dr. Burgess, the present Bishop of St. David's, will, it is to be hoped, meet with their merited success, and as some of the present clergy have characters quite opposite to the above description, and as a supply of good scholars, and good men may be looked for from the schools of Ystradmeirig and Lampeter, let us anxiously look forward to that happy time when ‘ the unity of the spirit shall be kept in the bond of peace.’ ” P. 110.

In a later chapter we are presented with a concise account of the Astronomical knowledge of the ancient Britons, and here we meet with much novel information, and some curious coincidences. “ The ancient customs, and superstitions at this day remaining in Cardiganshire ” next occupy our attention, and on this subject a variety of curious ancient institutions, and remains of superstitious ceremonies are detailed, which in many cases, while they interest by their singularity, excite our pity for the degradation of the human mind. The next tract is on the dress of the people, and this is followed by the mineralogy, in which much useful and valuable information is given; such as may be essentially serviceable to those wishing to embark in mining concerns, as well as to the traveller. The general agriculture of the county, and an account of its live produce close that part of the work allotted to the Introduction.

The History itself is divided into hundreds, and subdivided into parishes, and partakes of the general nature of such works. At the end appears a copious appendix of valuable documents. Though the genealogies introduced, in some instances, favour of the Cambrian pride of ancestry, yet we think the method adopted in the present work, of giving only such portions of pedigrees as are necessary to the history of each family mansion, is judicious and useful. Many curious anecdotes are introduced, and much poetry, we cannot say of equal merit, is interspersed throughout the work. The book is embellished with twenty engravings, by Storer and Greig,

Greig, in their usual style of excellence, from accurate drawings by the author.

On the whole, independent of possessing a rare quality in modern books, a very great bulk, in proportion to its price, we think this work will be found valuable to the antiquary, interesting to the historian, and entertaining to the general reader; and we have no hesitation in predicting that it will readily find a place in every well-selected library.

ART. IV. *Asiatic Researches. Vol. VIII.*

(Concluded from p. 230.)

CAPTAIN Wilford, pursuing his investigation respecting the geography of India, or Iambu, its native appellation, presents us with various schemes of the mundane system formed by Brahmin geometricians, all of the most romantic nature, but that most in repute, has the celebrated mount MERU in the center, the abode of the Gods of India, as Olympus was of those of Greece, and is surrounded with seven islands, or dweepas, which give their names to as many respective zones, and are, in fact, the *seven climates* of western geographers. These dweepas, he tells us, gradually increase in breadth from the equator to the polar circle, and both their names, and the supposed countries intended to be designated by them are enumerated in his dissertation. This long list of inharmonious names we forbear to cite, as conveying little instruction to an European geographer, but the following descriptive survey of the coast of India, of the course of the Ganges, and of the prominent rocks and headlands that anciently formed its barrier against the invading ocean, is too curious and valuable to be omitted, especially as a great part of it is taken from actual inspection of the country. The natural history introduced into this detail, and the extraordinary circumstance of an old bed of the Ganges having been found at the depth of ninety-five feet below the surface of the earth, with the petrified bones of animals, probably offered in sacrifice in very ancient times, must prove our apology for the length of the quotation.

“ The first, or *dwipa* of *Jambu*, commonly called *India*, was formerly an island, as it appears from the inspection of the country.

try. The *British* province along the *Ganges* from *Hari-dwár*, down to the mouth of that river, was formerly an arm of the sea : and in the same manner, toward the West, another arm of the sea extended from the mouth of the *Indus* to *Hari-dwár*, and there met the other from the East. A delineation of the Northern shores of *India* could not be attended with much difficulty, as they are in general sufficiently obvious. The sea coast may be traced from the *Neelgur* mountains to *Rájamáhl*, where it turns suddenly to the West. There the shore is bold, and rises abruptly, forming a promontory consisting chiefly of large rounded stones, irregularly heaped together, but these irregular heaps may be only the ruins of more regular *strata* in the mountain. These stones are in general of an oval, yet irregular shape, about two feet long, sometimes three. Their superior and inferior surfaces are somewhat flattened, and in some instances I thought I perceived, that one was concave and the other convex. I found also there some *Volcanic nuclei* above one foot and a half in diameter : in one that was broken the interior coats were very obvious : the outward surface was remarkable for numerous cracks and fissures, some very deep, and all forming together a variety of irregular figures. This I found at the foot of the hill near the *Sácri-gully* pass ; unfortunately, I am not sufficiently acquainted with natural history to enter upon such a subject ; and I shall conclude with observing, that I conceive the cascade of *Muti-jirná* near this place, to be the remains of the crater of a Volcano. This I mention with a view to engage the attention of persons better qualified than I am, for such enquiries *.

“ From *Rájamáhl*, the shore trends toward the West, forming several head lands ; the principal of which are *Mongheir*, and *Chunar*. From thence it goes all along the banks of the *Jumná* to *Agra*, and to *Delhi*, where it ends, forming two small rocky eminences ; and then turns suddenly to the South West ; and forming an irregular semi-circle, it trends towards the *Indus*, which it joins near *Backar*, at the distance of about four cofs from that place, and one from *Lohri*, or *Robri*, where suddenly turning to the South, it goes toward *Ranípoor*, sixteen cofs from *Robri*, and four from *Gunmot* on the *Indus*. This account is from Captain FALVEY, who visited that country about the year 1787.

* “ In consequence of this, Mr. SAMUEL DAVIS, some time ago, requested a German gentleman, well skilled in natural history, and who was going upon the *Ganges*, for the benefit of his health, to stay at *Rájamáhl*, and ascertain, whether these were the remains of a *Volcano* or not. That gentleman, whose name I do not recollect now, having maturely examined every particular appearance about *Muti-jirná* and *Rájamáhl*, wrote a short essay, in which he proves these appearances to be *Volcanic*, and the cascade to be the undubitable remains of the crater of a *Volcano*.”

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From *Delhi* to *Backar* in a direct line there are no mountains, which remain to the South of this line, forming an immense curve. Thus from the mouth of the *Indus*, to that of the *Ganges*, round *Delhi*, it is an immense flat and level country. The beach of the shores to the North, at the foot of the snowy mountains, and to the South round the island of *India* in ancient times, is covered with pebbles, some of the most beautiful I ever saw. But the greatest part of them are not real pebbles: they are only fragments of stones, marble, and agate, rounded and polished by mutual attrition, produced by the agitation of the waves. It seems as if the waters, which once filled up the *Gangetic* provinces, had been suddenly turned into earth: for the shores, the rocks, and islands rise abruptly from the level; and are every where well defined, and strongly marked; except where the surface of the adjacent level has been disturbed by the incroachments of rivers, and torrents from the hills in the rains, or by the industry of man. This I noticed particularly about *Birbhoom*, and to the South-east of *Chunar*. What we call the hills in this country, and which appear such, from the immense plains below, are in reality the Table-land of old *India*. In the *Gangetic* provinces no native earth is to be found, and the soil consists of various *strata* of different sorts of earths, in the greatest confusion, the lightest being often found below the heaviest. The deepest excavation, that ever came to my knowledge, was made some years ago near *Benares*, at a place called *Comowly*, within a furlong, I believe, of the *Ganges*, by some gentlemen, who were erecting some indigo works. They pierced through an amazing thick *stratum* of stiff earth, without obtaining water. They found then several beds of mould, and sand remarkably thin; then at the depth of about ninety-five feet, they arrived at an old bed of the *Ganges*, which consisted of a deep *stratum* of river sand, with bones of men and quadrupeds. They were supposed to be petrefactions, from their extraordinary weight, though they preserved their original texture. The human bones were entire, but those of quadrupeds were broken, and bore evident marks of their having been cut with a sharp instrument. This bed was exactly thirty feet below the present bed of the *Ganges*. Below this *stratum* of sand, they found another of clay; and below it, some mould; then, at the depth of about one hundred and five feet, they found a bed of fine white sand, such as is found on the sea shore. Under this, they found a bed of the same clay, and earth, as there was above; and they were relieved from their labours, by a copious stream of fresh water. The sight of the sea sand gave me some hope of finding some marine productions, but I was disappointed: which shews that this bed of sand was merely adventitious, and had been brought down by the river from the shores to the lower parts of its bed; and that the old bottom of the sea was considerably
below,

below. The same appearances, with human bones, have been found lately at different places in digging wells near the *Ganges*, and generally at the same depth nearly." P. 290.

To illustrate the subject of this elaborate essay, Captain Wilford has, as usual, gone through the whole circle of classical writers on eastern geography, from Herodotus to Cosmas Indicopleustes, and his etymological reasonings and deductions, though often forced, mark the depth of his erudition, and the extent of his researches.

We now come to the most important article in this volume, a discourse *on the Vedas, or sacred writings of the Hindoos*. By H. T. Colebrooke, Esq.

This gentleman is as indefatigable in unveiling to us the theological and moral doctrines of the Hindoos, as the last writer in unravelling their geographical vagaries. Both their investigations are sufficiently abstruse, but Mr. Colebrooke's enquiries being from their nature more generally interesting attract greater consideration from European Scholars than the dry repulsive strictures of Captain Wilford. In these pages, it is hoped, essential justice has been done to both these gentlemen, and when their subjects would admit of detached extracts being made, we have generally permitted them to speak for themselves; when that could not be done, we have given the best analysis in our power of their dissertations. Before Mr. C. proceeds to unveil the mysteries of the sacred *VEDAS*, he presents us with the best and fullest account we have yet seen, (not even excepting Sir W. Jones's, who wrote at an earlier period, when accurate information was with more difficulty obtained,) of their presumed age, origin, and number, by some writers stated as only *three*, but by others enlarged to *five*. Their age by being referred to Brahma, a visionary being, is from that circumstance intended to be announced as unfathomable; their origin, that is to say, their first publication in volumes as a religious code is imputed to Vyasa, a philosopher, who flourished by astronomical calculation, fourteen centuries before Christ; and their precise number, neither three nor five, but *four*. They are denominated the *RIG-veda*, the *YAGUR-veda*, the *SAMA-veda*, and the *ATHARVAN-veda*. The last has been thought to be of an age anterior to the preceding Vedas, since only three are enumerated in Sanscrit treatises of high antiquity, but that circumstance is thus accounted for by Mr. Colebrooke.

"The true reason, why the three first *Vedas* are often mentioned without any notice of the fourth, must be sought, not in their

their different origin and antiquity; but in the difference of their use and purport. Prayers, employed at solemn rites called *Yajnyas* have been placed in the three principal *Védas*: those, which are in prose, are named *Yajush*; such, as are in metre, are denominated *R̥ch*; and some, which are intended to be chanted, are called *Sáman*: and these names, as distinguishing different portions of the *Védas*, are anterior to their separation in *VYA'SA*'s compilation. But the '*At'har-vaṇa*', not being used at the religious ceremonies above-mentioned, and containing prayers employed at lustrations, as rites conciliating the deities, and as imprecations on enemies, is essentially different from the other *Védas*; as is remarked by the author of an elementary treatise on the classification of the *Indian sciences* *." P. 373.

Mr. Colebrooke now proceeds successively, but summarily, to give us the substance of these celebrated Vedas, containing many thousand stanzas, of varied measure, the brahmin creed of faith, as expressed in innumerable mantras, or invocations, principally addressed to the SOLAR ORB and elementary FIRE, and through them, the radiant symbols of his glory in this nether sphere, to the source of light and Lord of animated nature. These solemn mantras are suited to every condition of man, and every exigency of life: they abound, as is usual with Hindoo productions of this kind, frequently before presented to the reader, with a mixture of the most puerile and most sublime conceptions. Every benignant spirit that ranges the sky, every good king that reigns upon earth, is an emanation of that deity who pervades the vast expanse of space, and animates the whole extent of being. These, therefore, receive the pious addresses of the prostrate Hindoo. It is the Sabian idolatry of the Chaldeans in all its variety, as well as in its meridian splendour. Mr. Colebrooke himself observes, "It may be here sufficient to remark, that INDRA, or the firmament, fire, the sun, the moon and planets, water, air, the spirits, the atmosphere, and the earth, are the objects most frequently addressed, and the various and repeated sacrifices with fire furnish abundant occasion for numerous prayers adapted to the many stages of those religious rites:" p. 388. Notwithstanding all this superstitious veneration of created objects, the CREATOR himself is frequently addressed, and spoken of in a strain of genuine and fervid piety worthy of the true religion. Out of a number of instances that might be adduced

* "MAD'HUSU'DANA ŚARASWATĪ, in the *Prasthāna-bhāṣa*."

in proof of this assertion, from the great mass of theological doctrines here laid open to our view, one specimen from the Yajur-veda will suffice. The interpolations by Mr. Colebrooke to render the extract, a *literal* translation intelligible, are made conformably to the best Sanscrit commentary on these sacred books. It is the beginning of the prayers of the *Sarvamedha*, which constitutes the thirty-second lecture of that Veda.

“ ‘ Fire is that [original cause]; the sun is that; so is air; so is the moon: such too is that pure BRAHME, and those waters, and that lord of creatures. Moments [and other measures of time] proceeded from the effulgent person, whom none can apprehend [as an object of perception], above, around, or in the midst. Of him, whose glory is so great, there is no image: he it is, who is celebrated in various holy strains *. Even he is the god, who pervades all regions: he is the first born: it is he, who is in the womb: he, who is born; and he, who will be produced: he severally, and universally, remains with [all] persons.

“ ‘ He, prior to whom, nothing was born; and who became all beings; himself the lord of creatures, with a [body composed of] sixteen members, being delighted by creation, produced the three luminaries [the sun, the moon, and fire].

“ ‘ To what God should we offer oblations, but to him, who made the fluid sky and solid earth, who fixed the solar orb (*svar*), and celestial abode (*nāca*), and who framed drops [of rain] in the atmosphere? To what god should we offer oblations, but to him, whom heaven and earth mentally contemplate, while they are strengthened and embellished by offerings, and illuminated by the sun risen above them.

“ ‘ The wise man views that mysterious [being]; in whom the universe perpetually exists, resting on that sole support. In him, this [world] is absorbed; from him, it issues: in creatures, he is twined and wove, with various forms of existence. Let the wise man, who is conversant with the import of revelation †, promptly celebrate that immortal being, the mysteriously existing and various abode: he, who knows its three states [its creation, continuance and destruction,] which are involved in mystery, is father of the father. That [*Brahme*], in whom the gods attain immor-

“ * The text refers to particular passages.”

“ † For the word *Gand'harba* is here interpreted, as intending one, who investigates holy writ. In another place (*Asiatic Researches*, vol. VII, p. 297), the same term signified the sun; and should have been so translated, instead of “heavenly quirister, or celestial chorister;” which is not the meaning in that place, though it be the most common acceptance of the word.”

talities, while they abide in the third [or celestial] region, is our venerable parent, and the providence which governs all worlds." P. 418

Such is the religion of the Vedas; a knowledge of the philosophy and sciences contained in them must be gleaned from what are called the BRAHMANA, or *precepts* inculcated throughout this voluminous work. But it must here be observed, that Mr. C. is not in possession of the whole of the *Vedas*, nor has he perused their entire contents. Sufficient specimens are, however, here given to enable us to form an idea of the high advance of the Brahmins in the sciences, at a period when Greece had scarcely emerged from barbarism. In astronomy, in particular, that advance is proved by their early formation of a zodiac, divided into twenty-seven asterisms, of which the first is Crittica, or the Pleiades: p. 470. In fact, their religion, in some degree, compelled the Indians to become astronomers, since all their great festivals are regulated by the motions of the heavenly bodies. Their astronomical cycles are innumerable, from those of five years up to those of twelve thousand; the Calendar was formed, and the exact places of the colures are stated fourteen hundred years before Christ. This intelligence is truly important, especially at a period, when the high antiquity of the Brahmin astronomy has been repeatedly attempted to be undermined. Mr. Colebrook has given the original Sanscrit stanzas, recording this memorable fact; with a literal translation and annotations, which it would be unpardonable in us to withhold from our readers.

" ' When the sun and moon ascend the sky together, being in the constellation over which the *Vasus* preside; then does the cycle begin, and the [season] *Mág'ha*, and the [month] *Tapas*, and the bright [fortnight], and the northern path.

" ' The sun and moon turn towards the north at the beginning of *Sravist'há*; but the sun turns towards the south in the middle of the constellation over which the serpent presides; and this [his turn towards the south, and towards the north,] always [happens] in [the months of] *Mágha Srávana*.

" ' In the northern progress, an increase of day, and decrease of night, take place, amounting to a *prast'ha* (or 32 *palas*) of water; in the southern, both are reversed (i. e. the days decrease, and the nights increase), and [the difference amounts] by the journey, to six *mubúrtas* *.

" * I cannot, as yet, reconcile the time here stated. Its explanation appears to depend on the construction of the clepsydra, which

Shravish'thá is given, in all the dictionaries of the *Sanscrit* language, as another name of *D'hanish't'há*; and is used for it, in more than one passage of the *Védas*. This is the constellation which is sacred to the *Vasus*; as *Aslèshá* is, to the serpents. The deities, presiding over the twenty-seven constellations, are enumerated in three other verses of the *Jyótish* belonging to *Yajush*, and in several places of the *Védas*. The *Jyótish* of the *Rîch* differs in transposing two of them; but the commentator corrects this as a faulty reading.

"In several passages of the *Jyótish*, these names of deities are used for the constellations over which they preside; especially one which states the situation of the moon, when the sun reaches the tropick, in years other than the first of the cycle. Every where these terms are explained, as indicating the constellations, which that enumeration allots to them*. Texts, contained in the *Védas* themselves, confirm the correspondence; and the connexion of *As'winî* and the *As'wins* is indeed decisive.

"Hence it is clear, that *D'hanish't'hà* and *As'lèshá* are the constellations meant; and that when this *Hindu* calendar was regulated, the solstitial points were reckoned to be at the beginning of the one and in the middle of the other: and such was the situation of those cardinal points, in the fourteenth century before the *Christian* era. I formerly † had occasion to show, from another passage of the *Védas*, that the correspondence of seasons with months, as there stated, and as also suggested in the passage now quoted from the *Jyótish*, agrees with such a situation of the cardinal points." P. 471.

With respect to their philosophical notions, their sentiments regarding the cosmogony, are remarked by Mr. Colebrook, as bearing a distant resemblance to those of Hesiod and the earliest Greek philosophers, and poets; and even the words mentioned in an account of Creation, at page 393, are very similar to the *CHAOS* and *EROS* of the former writer. There is something so very sublime in other passages relating to that grand event, that we can scarcely believe the author was ignorant of the Mosaic records: thus, where it is said, "The Deity *THOUGHT*, I will create worlds;" and they burst into existence. "He *THOUGHT* again;" then were

which I do not well understand; as the rule for its construction is obscure, and involves some difficulties, which remain yet unsolved."

"* I think it needless to quote the original of this enumeration."

"† *Asiatic Researches*, Vol. VII. p. 283."

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created

created guardians of the worlds, beatified spirits, and good men. We are the more inclined to this opinion on account of the gross and puerile conceptions that are blended with and follow this description: p. 409, &c. The Hindus, we are told, believe that the soul, or conscious life, enters the body through the *sagittal future*, takes up its abode in the human brain, and contemplates, through that same opening, the divine perfections. Our limits will not permit us to enter more at large upon the sciences inculcated in the Vedas, of which, in fact, but a few glimmerings appear in this abstract of their contents. Mr. Colebrooke's general opinion of these books may be collected from his concluding paragraph, with which our strictures on this volume must also terminate.

“ The preceding description may serve to convey some notion of the *Védas*. They are too voluminous for a complete translation of the whole: and what they contain, would hardly reward the labour of the reader; much less, that of the translator. The ancient dialect, in which they are composed, and especially that of the three first *Védas*, is extremely difficult and obscure: and, though curious, as the parent of a more polished and refined language (the classical *Sanscrit*), its difficulties must long continue to prevent such an examination of the whole *Védas*, as would be requisite for extracting all that is remarkable and important in those voluminous works. But they well deserve to be occasionally consulted by the oriental scholar.”

ART. V. *A Treatise of the Law of Tithes; compiled in Part from some Notes of Richard Wooddeson, Esq. D. C. L. By Samuel Toller, Esq. of Lincoln's Inn, Barrister at Law.* 8vo. 312 p. 10s. 6d. Butterworth. 1808.

WE feel great satisfaction in contemplating a classical and well-digested Treatise on the Law of Tithes: one which may be cited as authority in all future discussions on the subject. That the present work is such will readily be conceived, by those who know the persons concerned in it, from the following statement of Mr. Toller.

“ Dr. Wooddeson having collected a variety of notes, with a view to extend and to prepare them for a publication upon the subject, was compelled by an ill state of health to relinquish his purpose, before it was much more than half accomplished,

plished, and he did me the honour of communicating to me his papers, with a request that I would revise them, and complete the work. Encouraged by the confidence reposed in me by my learned friend, I ventured to comply with his application, and beg leave to submit to the public, the result of our joint labours." P. v.

What is added, respecting the imperfections of the execution, is rather calculated to satisfy the modesty of the writer, than to excite in the reader any suspicion of material defects. The Treatise contains ten chapters, the titles of which will give the readiest synopsis of the plan, and contents of the book,

" Chap. 1. Historical Introduction. 2. Of Tithes, to whom due; and their legal nature and properties. 3. Divisions of tithes, and matters between Rector and Vicar. 4. Things tithable of common right, and the manner of tithing them respectively. 5. Things tithable by special custom. 6. Things not tithable. 7. Exemptions general. 8. Exemptions partial. 9. Tithes in London. 10. Remedies for the recovery of tithes, or their value."

This work refers the legal right to tithes in England, though not their origin, to a decretal epistle of Pope Innocent III, about the year 1200; that is, about 20 years after the general council of Lateran in 1180.

" To this decretal epistle, addressed to the Archbishop of Canterbury, and received here as law, by general consent, may in great measure be referred the stable and final establishment and security of the parochial clergy's right to their tithes. They are represented, indeed, in several of our old law books, to be originally and fundamentally due *jure divino*. But it is foreign to the scope and object of this treatise to consider the validity of that antiquated principle as the basis of a legal right. In point of natural justice, it is clear that the clergy have a claim to some public provision, and tithes are the species of such provision prescribed by the municipal law; and these foundations are sufficiently solid on which to rest their title." P. 10.

A claim fixed by public law six centuries ago, and prevailing long before by custom, is surely a foundation sufficiently firm for any legal right. But though the question of right to tithes is generally considered as chiefly affecting the clergy, we believe that we are well warranted in saying, as we speak from the information of a very careful enquirer, that more than one half of the tithes accruing at this

hour in England are in the hands of lay impropriators; so extensively would temporal as well as ecclesiastical property be affected by any sudden change in that ancient law.—The following exceptions to the general rules of tithing are worthy of notice.

“ It must * not be inferred from the terms of the definition in the beginning of the second chapter, ‘ that *tithes* are the *tenth part of the increase yearly* arising from the profits of lands,’ &c. that this necessity of annual renewal is strictly and universally true of all species, even of predial tithes. To mixed and personal tithes, that part of the description does not at all apply. Indeed, if land hath once borne this annual burden, the principle is, that it ought not to be again charged in the course of the same year. But lands sown with clover †, which has a more frequent increase than once a year, ought, it seems to pay tithe as often as the product was renewed. So tithe has been decreed to be paid for a second crop of turnips ‡, though it was insisted that they were sown for meliorating the soil against the next years crop. On the other hand, it § was very early considered as no objection against the tithable capacity of *sylva cædua*, or wood used to be cut, or lopped, that it was not renewed annually. In like manner, saffron is tithable ||, though generally gathered but once in three years.” P. 62.

Subjoined to this valuable work are two useful appendixes, the first being a catalogue of monasteries of the yearly value of two hundred pounds or upwards, dissolved by the statute of 31 Hen. Eighth, and by such means capable of being discharged of tithes; extracted from Tanner’s *Notitia Monastica*. The second, a list of the parishes in London settled by the statute 22 and 23 Car. 2. usually called the Fire Act. But we do not observe any notice of the late augmentations granted to the ministers of those parishes, on account of the great depreciation in the value of money, since

* “ 2 Vin. Left. 97.”

† “ 3 Burn, eccl. l. 377, Gwill. 584. *Witherington v. Harris*.”

‡ “ Gwill. 606. *Hall v. Fitz*.”

§ “ Gwill. 9. A. D. 1812 ^a. 7. R. 2. Because it is an ordinary stated renewal, like the case of *saffron*. Gwill. 838. in *Walton v. Tryon*, but as to the entry 7 R. 2. see its authenticity questioned, *ibid* 831. 2.”

|| “ Wood. Inst. l. Engl. 172. ed. 1763.”

they were settled. The book, however, may unequivocally be recommended to all who have any concern with the law of tithes, whether clergy, laity, civil or common lawyers, as a work the clearness of which makes it very convenient to consult while its soundness authorizes a full reliance upon its information.

ART. VI. *Travels of the Duke de Chatelet, in Portugal. Comprehending interesting Particulars relative to the Colonies; the Earthquake of Lisbon; the Marquis de Pombal, and the Court. The Manuscript revised, corrected, and enlarged, with Notes, on the present State of the Kingdom and Colonies of Portugal, by J. Fr. Burgoing, late Minister Plenipotentiary, from the French Republic, in Spain, Member of the National Institute, and Author of the Modern State of Spain. Translated from the French, by John Joseph Stockdale. Illustrated with a Map of Portugal, and View of the Bay of Lisbon. 2 Vols. 8vo. 17s. Stockdale. 1809.*

NOTWITHSTANDING the interest which Portugal has of late years excited, and still continues to excite among us, we have no complete work descriptive of that country. Link's Travels were in many instances exceptionable, and Portugal formed but a small portion of his work. Murphy's State of Portugal, though a curious performance, was principally employed on architectural subjects. The Picture of Lisbon, as far as it goes, has much merit, but though a great many years have passed since the ci-devant Duke de Châtelet visited Portugal, allowing for the prejudices and misrepresentations of a Frenchman, particularly as directed against this country, this work altogether is entitled to superior attention. The Duke had great advantages from his rank, character, and profession of the same religion, which procured him easy access, where national jealousy excluded strangers generally, and protestants in particular. He was well known to the M. de Pombal, one of the greatest characters which Portugal ever produced.

The work is comprised in two volumes, which have been arranged, systematized, and commented upon in additional notes, by M. Bourgoing, who was Minister in Spain from the French Republic, and author of the Modern State of Spain.

The first volume, after describing the author's arrival at Lisbon, and reception at court, represents, in ten succeeding chapters, the climate and origin of the kingdom of Portugal, its geographical description, constitution and laws, religion, manners and customs, colonies, population, commerce, and agriculture.

There is not in the whole of this volume a more interesting portion than the description of the Marq. de Pombal in his retirement, which is accordingly inserted for the reader's amusement.

" In one of the excursions which I made into the interior of Portugal, I paid a visit to the Marquis de Pombal. I had a particular recommendation to him, and was, therefore, received with the utmost politeness. I knew this minister, by reputation, and was desirous of being personally acquainted with him. On my arrival at the village, from which he takes his title, I wrote, from my inn, requesting to be informed at what hour I might wait upon him, with the letters which I had for him. I went, for this purpose, at ten the next morning, and was introduced into the cottage of this great man. He has now a habitation more suitable to his rank; but, at the period of my visit, he was in a very small house, and slept in an apartment, the walls of which had been recently plastered.

" In point of manners, no person can be more agreeable, or more easy, than M. de Pombal. He asked me a thousand questions, and affected total ignorance of what was passing in Europe. He requested me to inform him of the present state of affairs. He even questioned me on the subject of Portugal, and asked concerning the state of Lisbon. He inquired what motive, or what accident, had brought me to such an obscure corner of the earth. 'Accustomed,' I replied, 'from my youth, to travel, I always visit the interior of the countries which I traverse, without confining myself to the principal cities, and sea-ports, where there is nothing new to be observed: besides, I was desirous of becoming acquainted with a man, who had made such extraordinary efforts to promote the welfare of his country.' We entered, by degrees, into conversation; he invited me to spend a week with him, and kept me that day to dinner and supper. I expressed my astonishment at the state in which I had found Lisbon, considering the short time that had elapsed since the calamity which had befallen it. He replied, that he then thought no more of that subject; that he was an old man, and wished for repose; but that if Providence had pleased to prolong the life of the King, his master, he would have exerted himself with the same zeal to accomplish the enterprize which he had only just begun, and that he should, undoubtedly, have laid the foundation of a palace for the King. He described the magnificent plan which he had adopted for that edifice,

edifice. Seated on an eminence, contiguous to Belem, it would have overlooked the city and the sea, and have been surrounded with a large park, enclosed with high walls, against which, at suitable distances, were to have been erected the palaces of the principal nobility belonging to the court, and residences for persons officially attached to it.

“ M. de Pombal has brought with him a great number of books, and spends most of his time in reading, or having them read to him. They are all French. He speaks our language with the fluency of a native, and is equally conversant with German, English, and Italian. He never mentioned his *worthy master* without emotion. ‘ He honoured me,’ said he, ‘ with his confidence. To lose my king, and my friend, is a trial too severe for me to endure. To me, the sun’s rays appear, shorn of their lustre, and nothing can ever make me amends for the loss which I have sustained.’ While he spoke, tears fell from his eyes. In vain I endeavoured to change the conversation; he was continually recurring to the same subject. ‘ At any rate,’ continued he, ‘ I shall be happy here. You see this cottage. It is not mine; I only rent it. The man who is accused of having thought only of himself, has not even built himself a habitation on his estate.’ Then, pointing to a spacious, new edifice: ‘ That,’ said he, ‘ is a magazine belonging to the city. I had it erected to contain corn, with which it is filled. Still, like Sully, I shall live more happily in my retirement, than, at court, and among the great. I have been permitted to take my books with me, and there is very little else that I should wish for.” He had scarcely finished these words, when Madame de Pombal entered: he was pleased to present me to her. She still retains a portion of her charms, and dresses with great art and taste. She certainly is not deficient in understanding, but she has neither her husband’s fortitude, nor strength of mind, to endure her situation. During the prosperity of the Marquis, she had the *grandees* and the people at her feet, and her house was a sort of court. Men, when they called to see her, knelt to kiss her hand, according to the practice of the country. Her vanity, flattered with so many marks of respect, cannot familiarise itself to the seclusion, to which her husband’s disgrace has doomed her. Forfaken by all, and buried in the solitude of an obscure village, she has no other satisfaction than what she derives from the company of her children, who, sometimes, come to spend a fortnight with her. A German by birth, she has all the pride of the great families of her nation, and secretly grieves on account of her exile, after having moved in such an exalted sphere. These sentiments, she strove to conceal from me, but they were too powerful to be repressed. After conversing about ten minutes, her eyes overflowed with tears. ‘ This is but natural in her sex,’ said the Marquis: ‘ to comfort her is an additional occupation for me; but, by following my ex-

ample, she will soon learn to bear her reverse with fortitude.' Dinner was announced immediately afterwards. 'Come,' said he, 'and partake the frugal meal of a hermit.' Instead of the frugal meal which he taught me to expect, I found a well-furnished table, nothing that indicated any change of fortune, or that even bore the stamp of dejection. There was nobody except us three. The conversation was very lively. I talked about Germany to Madame de Pombal, and we spoke, for some time, in her native language. The repast was short, or, at least, appeared so to me. The heat was excessive; and, on rising from table, each retired to take a short repose. I availed myself of this opportunity to examine the place where this illustrious couple resides. It is not disagreeable, as it had been described to me at Lisbon. On a neighbouring eminence, the ruins of an ancient castle form an extremely picturesque object. The water is excellent. On leaving the habitation of the Marquis, I found at his door, above two hundred persons, to whom the servants were distributing bread and soup. In this manner he gains a great number of partizans who extol him even in his disgrace; and he seemed to me to be beloved by all the inhabitants of the place. After a walk of two hours, I returned to M. de Pombal's, and found him in the midst of his books. We resumed our conversation. He inquired if I had seen the ceremony of the Queen's coronation. I guessed his reason for asking, and replied that I had, and that I thought it was performed with great pomp and magnificence. He asked if I had noticed all the ineffectual efforts made, on this occasion, by his enemies, to accomplish his destruction: he even questioned me respecting the manner in which the people had conducted themselves. I told him what I knew; and added that this circumstance was an additional triumph for him, since it proved the impotence as much as the animosity of his enemies. On this he said, with an extreme vivacity, which highly becomes him: 'People advance a paradox, who pretend to interpret the sentiments of the people; who are represented as detesting me. It is impossible; my actions, my conduct, all assure me of the contrary. The people cannot hate me, and I will tell you why—What was the Portuguese forty years ago, and what is he now? Have I not rendered him independent of his neighbours? Have I not every where established arts, trades, and manufactures? Have I not, besides, caused one-third of the city of Lisbon to be rebuilt? Have I not revived industry, and diffused wealth among the artizans? No, with all the claims which, I think, I possess upon the gratitude of the people, I consider them too just to have ever entertained a wish to destroy me; neither did they. I will tell you who were the authors of all that you may have seen and heard at the coronation. The nobles, who persisted in the insolent pretensions, which I endeavoured to annihilate, employed all possible means to effect my ruin; but they could not, decently, appear

at the head of the persecuting party. What course did they pursue? They selected some of their creatures, who, in the disguise of barbers, seamen, cooks, &c. ran about, in the public places, calumniating me, and painting my character in the most odious colours. The people, easily misled, seconded a resentment, which they were told they ought to share. They hated me, because they were taught that it was right so to do. Several persons whom you know,' added he, 'in order to injure me, ran about for whole days, in this disguise, among the populace, and invented calumnies, which they propagated as incontestible truths. For the rest, whatever I did, was by the orders of my master; I have nothing to reproach myself with. I am particularly accused of cruelty; but I was compelled to be severe. When I announced the commands of the King, and people disdained to attend to them, it was then necessary to have recourse to force; prisons and dungeons were the only means that I could discover, to tame this blind and ignorant people.'

"In this manner I spent five days, in the most interesting conversations with this great statesman. He was pleased to communicate to me much information, and many of his own reflections respecting Portugal; I have availed myself of both in the course of this work. *Note by the Author.* P. 172.

The second volume is employed upon the army, navy, imports and finances, science and literature, arts and manufactures, and finally, the policy of Portugal.

The state of the arts, of science, and of literature, are, we fear, not much improved in Portugal since the Duke de Châtelet visited it. They have no painters, sculptors, nor architects. Their dramatic authors are of the lowest order. Their mathematical knowledge contemptible. Yet, nevertheless, Portugal has academies for the cultivation of all these sciences. How can it be believed that Portugal produced the first navigators of the world, first established settlements on the coast of Guinea, doubled the tremendous Cape of Storms, &c. &c. &c.

We have received much satisfaction and information from these volumes, and are obliged to Mr. Stockdale for translating them. The performance is highly creditable to him, the style is always easy, often elegant, and has much the appearance of an original work.

ART. VII. *The Iliad of Homer translated into English Blank Verse. By the Rev. James Morrice, A. M. late Student of Christ Church, Oxford, Rector of Betsanger, in the County of Kent, and Vicar of Flower, Northamptonshire. 2 Vols. 8vo. 326 and 343 p. 1l. 1s. White. 1809.*

THAT any gentleman may, if he think proper, amuse himself in translating Homer or Virgil, and, if the expence be not an object to him, may employ the press to lay the result before the public, is what no person can fairly deny. But still the public will naturally ask with what particular claims the new effort comes before them. This enquiry Mr. Morrice refuses to answer.

“ By what motives he may have been induced to add one to the versions which have been given in the English language; it is not material to relate; nor, if related, could it be presumed that others would see in them sufficient reason for obtruding it on the world, what influence soever they might have on his own mind.”
P. vii,

Under these circumstances, we will endeavour to answer for him by conjecture. This translation, he tells us, “ was begun many years since, and has been continued occasionally, during a life of retirement, as an amusement, rather than with a view to publication.” For much the greater part of this period, Pope’s translation must have been the only one in possession of the public attention. Now Pope’s translation, with all its exquisite merit as an English composition, is not calculated to satisfy a discerning man who admires the original, as a representation of Homer. Its beauties are great, but they are the beauties of full dress, the simple grandeur of the old bard is lost. Mr. Morrice therefore thought, as many others have thought, that the freedom of blank verse might produce a more characteristic translation. Under this impression probably he began the work. But his progress was irregular, waiting the casual returns of leisure or inclination. In the mean time the more practised and diligent writer Cowper took up the same task; and soon appeared before the public. If Mr. Morrice saw the first edition of this work, we do not wonder that he did not relinquish his own. If he read only that, we cannot be much surpris’d that he should persevere even to publication. But if he saw and considered the astonishing improvement produced

duced by Cowper's revision of his book; a revision of such care, diligence, and success as perhaps were never bestowed, in any other instance, upon a composition already published; if he read this, and still preferred his own version, we can only account for the fact by a principle said sometimes to operate with parents in favour of their own children; and from the influence of which some critics have ventured to suspect that the writers of verse, and even of prose, are not always exempt.

A new translation in blank verse, appearing after Cowper's, ought either to be more poetical, or more exact, or both. That which is now before us, we must inevitably pronounce to be neither. To exemplify our opinion, let us take the part where the care and spirit of the translator might be expected to be most complete, the opening of the whole.

" Sing, Muse, the fatal wrath of Peleus' son,
Which to the Greeks unnumber'd evils brought,
And many heroes to the realms of night
Sent premature; and gave their limbs a prey
To dogs and birds: for such the will of Jove,
When fierce contention rose between the chiefs,
Achilles, and Atreides king of men. 5

" Say first who caus'd this most pernicious feud.—
Latona's son; who, with the king enrag'd,
Sent pestilential sickness through the host,
Avenging the dishonour of his priest 10
Chryses, a suppliant at the Grecian fleet,
With ransom large his daughter to release:
The sceptre of Apollo in his hand
He bore; and to the Greeks address'd his pray'r!
To Atreus' sons, chief captains of the host. 15

" Ye sons of Atreus, and ye Grecian chiefs,
May the gods favour your victorious arms,
And grant you safe return! Yet hear my prayer:
Restore my daughter, and her ransom take;
And reverence Apollo, sprung from Jove.' 20

" The Greeks with one consent their wish declar'd
The priest to honour and accept the gifts:
Not such the mind of Atreus' warlike son,
Who with reproach dismiss'd, and threat severe. 25

" Let me not find thee loitering at our ships;
Nor shall thy age, * shouldst thou return again,
Nor sceptre of thy god, protect thee here;

* Not in the original.

I will not let her go, till worn with age,
 In Argos, *in our house* *, she ply the loom, 30
 The partner of my bed : hence then, begone,
 Nor wake my anger, wouldst thou safe depart.

“ He spake ; when Chryses trembled, and obey’d :
 Silent, he hasten’d to the boisterous shore,
 And thus to Phœbus, from Latona sprung 35
 Bright-hair’d, preferr’d his pray’r : “ Thy servant hear,
 God of the silver bow ; whom Cylla fair
 And Tenedos obey : if, with pure hands,
 To thee I’ve paid the grateful sacrifice ;
 And with just rites thy sacred altars crown’d, 40
 Hear me, O hear ! soon may the Grecian host
 Deeply regret my unavailing tears !”

“ Thus Chryses ; and Apollo heard his plaint,
 And swift descended from Olympus’ height ;
 His bow and arrows rattled at his side : 45
 Downward he bent his way ; as night he mov’d
 Baneful, and sent his fatal arrows forth :
 Dire was the clangor of the silver bow.

“ First the contagion, to inferior beasts
 Confin’d, the dogs and mules alone destroy’d ; 50
 Then men a prey to his relentless ire
 Fell ; and incessant burnt the funeral pile.
 Nine days the fatal shafts *with force increas’d* †
 Were scatter’d through the host : when, on the tenth,
 Achilles summon’d all the Grecian chiefs, 55
 Warn’d by the watchful care of heav’n’s high Queen ;
 Who saw and deeply sorrow’d at their fate.” P. 1.

When we observe of this whole passage, that it wants the air and life of poetry, and in many parts is flat prose, we naturally expect that exactness has been the object of the translator, and that, if he has not given us the animation of his author, he has endeavoured to make amends by preserving his precise meaning. But, on examination, this appears not to be the case, in line 3 we have “ many heroes” for “ many valiant souls of heroes ;” l. 4. “ their limbs,” for “ themselves” or their bodies, which is equivalent, after the souls are sent away. L. 6. “ When fierce contention” should be “ since fierce” &c. L. 7. is exactly the same as Cowper’s : both want the epithet *δῖος*, by which Homer at once raises high the character of his hero. L. 7. “ Latona’s son” *καὶ Δῖος*,

* Very familiar.

† Not in Homer.

omitted.

omitted: 10. The consequence of sickness omitted, ὀλέκοντο δὲ λαοί, "the people perished." 14. He drops "the sacred fillet," Στέμμα δ' ἔχων ἐν χερσίν, and again in verse 28. But Homer thought it material, or he would not have repeated it. 16. "To Atreus' sons;" here we entirely want the μάστιγα, "chiefly to the Atridae." L. 17.

"May the gods favour your victorious arms,
And grant you safe return."

Besides being complete prose, this is too loose and general. Chryses specifies,

"Εκπέρσαι Πριαμοιο πόλιν."

L. 20. "reverence Apollo," the epithet ἐκηβόλον "far-darting" is not inert here, as the consequence proves. 26. γέρον omitted. L. 30. two very important words, τηλόθι πατρὸς, "far from home," wholly passed by. L. 34. "Silent he hastened;" there is no authority for the old man *hastening*, which is rather out of character, Βῆ δ' ἀκέων, "He walked in silence" gives a very different picture; nor has the translator given any equivalent for Πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἦρ' αὖτ'. "*He went apart and prayed much.*" L. 37. ὅς Χρύσην ἀμφιβέβηκας. It is peculiarly odd to omit the Island Chrysa, as the priest seems to take his name from it. 39. Σμινθεῦ, the title of Apollo omitted. It would be tedious to our readers, and to ourselves, to go on with this degree of minuteness. What we have here done is sufficient to prove, that minute exactness is not the quality by which this translator can claim distinction. We will now give the parallel passage from Cowper, marking in Italics the Homeric words or ideas which he has preserved, and his successor has lost.

"Sing Muse the deadly wrath of Peleus son *
Achilles, source of many thousand woes
To the Achaian host, which numerous *souls*
Of heroes sent to Ades premature,
And left *their bodies* to devouring dogs,
And birds of heav'n (so Jove his will perform'd)
From that dread hour when discord first embroil'd
Achilles and Atrides king of men.

* "Fatal" for "deadly" is the only change of Mr. Morrice in this line."

Who of the gods impell'd them to contend? *
 Latonas' son and *Jove's*. For he, incens'd
 Against the king, a foul contagion rais'd
 In all the host, *and multitudes destroy'd*,
 For the affront from *Atreus' son* receiv'd
 By his priest Chryses. To the fleet of Greece
 He came, with precious ransom to redeem
 His captive daughter, and Apollo's *wreath*
 And golden sceptre bearing in his hand.

" His supplication was at large to all
 The host of Greece, *but most of all to two*,
 The sons of Atreus, highest in command.

" Ye gallant chiefs, and ye their gallant host, †
 (So may the gods *who in Olympus dwell*
Give Priam's treasures to you for a spoil,
 And ye return in safety) *take my gifts*
 And loose my child, in honour of the son
 Of Jove, Apollo, *Archer of the skies*.

" At once the voice of all was to respect
 The priest, and to accept the bounteous price;
 But so it pleas'd not Atreus mighty son,
King Agamemnon who with harsh rebuke
 And with loud threatnings, stern, him thus dismiss'd.
Beware, old man! that at these hollow barks
 I find thee not now ling'ring, or henceforth
 Returning lest *the garland* of thy god
 And his bright sceptre should avail thee nought;
 I will not loose thy daughter, till old age
 Find her, *far distant from her native soil*,
 Beneath my roof in Argos at her task
 Of tissue work, and partner of my bed,
 Love me no more. Begone; hence while thou may'st.

" He spake, *the old priest* trembled and obey'd,
Silent he roam'd the loud remurm'ring shore
Till far retired the venerable man
 Pray'd to his soveteign god, Latona's son.

" God of the silver bow, who *with thy power*
Encirclest Chrysa, and who reign'st supreme
 In Tenedos and Cilla *the divine*,
Sminthian Apollo! If I e're adorned
 Thy *beauteous fane*, or on thy altar burn'd
 The *fat acceptable of bulls or goats*
 Grant my petition. With *thy shafts* avenge
 On the Achaian host thy servant's tears.

* * More exact than the new translation."

† " Here the new is more exact.

" Such prayer he made, and it was heard. The god
Down from Olympus with his radiant bow
And his full quiver *o'er his shoulder flung*,
Marched in his anger; shaken as he moved
His rattling arrows told of his approach.
Like night he came, and *seated with the ships*
In view, dispatch'd an arrow. Clang'd the cord
Dread sounding, bounding on the silver bow.
Mules first and dogs he struck, but aiming soon
Against the Greeks themselves his *bitter* shafts
Smote them. The frequent piles burn'd night and day.
Nine days throughout the camp his arrows flew;
The tenth, Achilles from all parts conven'd
The host in council. Jove's majestic spouse
Mov'd at the sight of Grecians all around
Expiring, touch'd his bosom with the thought."

The different plans of these translators may be seen in these specimens. Mr. Morrice seizes the general idea, but frequently omits a circumstance, and sometimes ventures to introduce one. Cowper, at the hazard of being prolix, brings in all the ideas of his author, and very seldom introduces his own. His superior management of style, from experience in writing, can neither be wondered at nor denied. Is it necessary to make another comparative extract? Let us take it then from the famous parting scene of Hector and Andromache. Their speeches being too long for the purpose, let us try what follows them,

" He spake; and to his child the warlike chief
Stretch'd his fond arms: with sudden fear appall'd,
The affrighted babe clung to his nurse's breast,
Crying; the brazen shield, the nodding plume
And martial countenance with terror clad,
His tender mind alarm'd: with secret joy
Each parent smil'd: then Hector from his brow.
Unbound his glittering helmet, and remov'd
The dread-inspiring crest, embrac'd his child,
And fondly kiss'd, expressive of his love,
And thus to heav'n address'd his earnest pray'r:
" O Jove supreme! and all ye heav'nly pow'rs!
Grant this my son in valour to excel,
*And bravely vindicate his country's cause! **

* This very remotely follows the original. The remainder wants the minute circumstances. *Rev.*

May hosts approving greet his glad return
 From battle, crown'd with spoils; and shouts declare
 The son's superior to the father's fame,
 Whilst conscious joy pervades his mother's heart!"

" Thus Hector spake, and to her longing arms
 The lovely babe return'd : him she receiv'd,
 And to her fragrant bosom fondly press'd,
 Smiling with tearful eye. He saw, and thus
 In gentle terms : " O my Andromache !
 Indulge not grief too much ; I shall not fall
 Till fate decree ; that fate which none escape,
 Coward or brave ; for such the will of heav'n.
 Weep then no more, but to thy home return ;
 There let thy house affairs, and curious works,
 With suitable employ thy mind engage :
 War is for men alone, but chiefly me."
 Thus saying, he replac'd his glitt'ring casque." P. 164.

COWPER.

" The hero ended, and his hands put forth
 To reach his boy ; but with a scream the child
 Still closer to his nurse's bosom clung
 Shunning his touch ; for dreadful in his eyes
 The brazen armour shone, and dreadful more
 The shaggy crest that swept his father's brow.
 Both parents smil'd delighted ; and the chief
 Set down the crested terror *on the ground*,
 Then kiss'd him, *play'd away his infant fears*,
 And thus to *Jove* and all the powers above.

" Grant oh ye gods ! such eminent renown
 And might in arms, *as ye have given to me*,
 To this my son *with strength to govern Troy*.
 From fight return'd, be this his welcome home—

" He far exceeds his fire"—and *may be rear*
The crimson trophy, to his mother's joy !

" He spake, and to his lovely spouse consign'd
 The darling boy ; with mingled smiles and tears,
 She wrapp'd him in her bosom's fragrant folds,
 And Hector, pang'd with pity that she wept,
 Her dewy *cheek strook'd softly*, and began.

" Weep not for me, my love ! no mortal arm
 Shall send me prematurely to the shades,

* Ηἰλέετο χερσίν, dandled him in his arms. This idea is lost in Morrice, and the " infant fears," are added by Cowper.

Since, whether brave or dastard, at his birth
The fates ordain to each his hour to die,
Hence, then to our abode; there weave or spin,
And task thy maidens. War to men belongs;
To all of Troy; and most of all to me.
So saying the hero to his brows restored
The tufted helmet."

Mr. Morrice's line,

"And martial countenance with terror clad,"
seems to be founded on the

——— *παρὸς φίλῃ ὕψιν ἀτυχθεὶς.*

But it is rather more than is warranted. "Smiling with
tearful eye" is certainly nearer to the beautiful *Δακρύων
γελᾶσθαι* of Homer than Cowper's, "with mingled tears
and smiles."

The result of our examination is, that Mr. Morrice's translation, uncompar'd with others, is creditable to him, the work of a man of sense and a scholar; but that, besides having more experience and facility in writing, Cowper set himself to the work, particularly in his revision, as a task for which his high reputation was pledged, and has therefore more scrupulously and regularly endeavoured to express the whole of his author. There is no reason however why the new translator should repent of what he has done. It will not indeed enrich him, nor supersede the translations already in favour with the public; but it will cause him to be remembered as a man whose amusements were classical; and whose admiration of Homer was united with no mean skill in the use of his own language.

ART. VIII. *The History of Devonshire, &c. &c.*

(*Concluded from vol. xxxiii. p. 331.*)

THE second and third volumes of this work remain for consideration.

Here we are presented with topographical description, intermixed with genealogical history. To the general reader, the former must, necessarily, be more interesting than the latter; and we are glad to find that it bears a much larger proportion.

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So fine a country as Devon could not but furnish the author with opportunities of describing places of unadorned beauty, or artificial scenery, the product of taste and magnificent design; and he hath sufficiently availed himself of these opportunities. On the grounds of Powderham and of Mamhead, he seems to have expatiated more at large than any where else. In the woods of Ugbrook also he wanders with apparent pleasure. To these we beg leave to introduce our readers.

“ The scenery of *Ugbrook* is very different from that of Mamhead and Powderham. With their beauties, comparatively tame, may be contrasted the romantic wildness of this place. *Ugbrook* hath all within itself, Powderham and Mamhead, particularly the latter, derive half their charms from distant prospect. Here, the woods sweep wildly round, pursuing the course of the valley. Here, the park presents to us the finest features of extensive lawn, smooth and verdant, noble eminences and magnificent masses of shadow. Here, the gigantic oaks and other forest-trees, some throwing their extravagant arms across the stream, others, wreathing high their old fantastic roots, and the various windings of the brook, at one time almost hid within its rugged banks, at another whitening as it struggles amidst fragments of rock, at another gliding over its marble bed,—are points which cannot but attract admiration.” Vol. ii. p. 120.

“ *Chudleigh-rock* (not far from *Ugbrook*) is, perhaps, one of the most striking inland rocks in the island. Viewed from the west, it is a bold and beautiful perpendicular rock, apparently one solid mass of marble. From the south-east, a hollow opens, with a stream running impetuously at the bottom of it, and here and there checked in its progress by a great quantity of rude stones scattered around. In summer, the scenery is rendered more attractive by a luxuriant wood, that seems proudly to bear forward its burthen of variegated foliage on the opposite side.” P. 123.

“ The approach to *Lindridge*, from Sandy Gate, is, for a mile and a half, through a beautiful hanging-wood. The ancient house on *Lindridge* was a very large pile of building, which is said to have covered an acre of ground. Of this mansion the two wings and other buildings having been pulled down, the central part only remains: but this centre is a noble house; it has two elegant fronts; and the rooms within it are large and commodious. A room which was fitted up in 1673 (as appears from a tablet over the chimney), and kept for the purpose of a ball-room, is still preserved a monument of former festivity, though the splendour of its decorations is somewhat faded by time. It measures in the clear 50 feet by 30, and its height is well proportioned to its length and breadth. It has six windows, and its rich carved work, copper cieling, and pannels of
burnished

burnished gold, are highly ornamental. The gilding alone (as appears from the old steward's book) was performed by agreement with the artist for the sum of five hundred pounds. The grounds at Lindridge are picturesque; and even to the observer of taste, who has wandered amidst the scenery of Ugbrook, must afford new sources of pleasure, particularly the inequalities and light verdure of the lawn, over which the eye, though carried to a great extent, is yet relieved by flowing foliage interposed in elegant variety, the woods clothing the hills, or waving in dark masses of shadow from the chasms of the lime-rock; and the 'gay diversities of green' exhibited in rich distinctness by the oak, the beech, the elm, the fir, the lime, the chestnut, the plane, and the walnut—all flourishing with uncommon vigour, and some unrivalled in Devonshire for the beauty of their growth." P. 149.

From Lindridge we pass to Haldon, the residence of Sir Lawrence Palk, son of Sir Robert.

"About seventy years since, Sir George Chudleigh began to build Haldon-house; it is one of the best modern houses in Devonshire, executed after the model of Buckingham-house in St. James's Park. Sir George Chudleigh died before the building was completed. At his decease Haldon-house consisted of four regular fronts, six rooms on a floor, with suitable offices in separate wings. Haldon-house was built of brick, which Sir Robert Palk covered with Rawlinson's patent stucco: this gives it the appearance of a free-stone structure. There were formerly slopes and steps that led up to the hall-door; so that the offices below were under ground. All this ascent Sir Robert Palk removed, and laid open the offices; by which the house appears one story higher than before. The great front is eastward. Two geometrical staircases, one at the north, the other at the south end, were lately erected. The gardens on the south side of the house were removed to some little distance by Sir Robert; and their place is now occupied by lawns, with suitable plantations. The improvements round the house are happily planned: and the rapid and vigorous growth of the many thousand trees, which have been recently planted, excites our surprise, from the high and open situations where they flourish. Sir Robert Palk has, by act of parliament, enclosed some hundreds of acres from Haldon, for the purpose of extending his plantations. On Pen-hill, one of the loftiest eminences in this country, was lately erected Lawrence-castle, in honour of General Lawrence, a triangular building, with round towers at the corners. On the ground-floor is a statue, representing General Lawrence; it stands on a round black marble pedestal. Of the Persian inscription for this monument sent to Sir Robert Palk by his Highness the Nabob Wallajah, the following is a translation:—

'To the memory of the late Major-General Stringer Law-

rence, his Highness the Nabob Wallajah, Ameer ul Hind, Sepáh Sorulah, Prince of the Carnatic, and the ally of his Britannic Majesty, has caused this marble to be inscribed, in testimony of his friendship, and of the high sense he entertains of the important services the General rendered to him, and to his friends the English in India, as he was the first founder of the English power in Hindostan.'

"The room above is finished in a style of elegance. The extensiveness and diversity of the prospect, from this castle, are sufficiently obvious: to the east, Blackdown; to the north-east, the Quantock hills; to the north-west, the high lands about Okehampton; to the south-west, Brentorr; to the south, the English Channel, the cliffs of Bear and Seaton, and the Isle of Portland; with the various scenery presented by the intermediate country, must furnish a large fund of observation to the contemplative mind." P. 182.

Let us now descend to the river Exe, and visit Topsham and Exmouth.

"*Topsham* (in Domesday, terra regis Topeshant) is derived by Baxter from Koppa-sea-ham—oppidum ad caput mavis. Leland calls this place 'Apsam—a praty townlet on the shore a 4 miles upper in the haven. Heere is the great trade and rede for shippes that usith this haven, and especially for the shippes, &c. merchant mannes goodes of Excester. Men of Excester contende to make the haven to cum up to Excester self. At this tyme cum not farther up but to Apsam.'—'At the confluence of the Clyst and Exe,' says Risdon, 'stands Topsham, and its manor, incircled with their streams.' And, as we sail down the Exe, its peninsular appearance hath a charming effect. The town of Topsham, pleasantly situated to the south of Exeter, consists of one long street, extending north and south, nearly half a mile, on the eastern bank of the river Exe; some part of which street is wide, the other contracted. There are many well-built houses interspersed throughout the town; but, upon the whole, it wears a mean appearance. The southern extremity is by far the pleasantest, and for the most part the residence of people of fortune. This part is called the Strand; and the river flowing within a small space of the houses, it commands an extensive view of the Exe, and of the opposite bank. A little further up is the quay, which is large and spacious: it was formerly the private property of Mr. Northmore, who sold it to the Chamber of Exeter about fifteen years ago; since which time there have been built on it two cranes for the use of the shipping, loading or unloading heavy goods. Though, as I have observed, there are a few genteel families in this place, yet it is inhabited chiefly by ship-masters, ship-builders, and people in trade. Topsham is much visited by people from Exeter, who often walk thither

ther on a summer evening, though it lies too near the city for their Saturday's excursions. The road from Topsham to Exeter is one of the best in the neighbourhood."

"The church stands about the centre of the town, built on a high cliff, whence the scenery is extremely picturesque—a noble river—distant shipping—churches glimmering through groupes of trees—a fertile vale, and a fine range of mountains, rising above each other in beautiful perspective, as far as the eye can reach." Pp. 207, 208.

"Prince calls *Exmouth* 'a small hamlet;' and, in truth, it was no other than an inconsiderable fishing town, till one of the judges of the circuit, in a very infirm state of health, went thither to bathe, and received great benefit from the place. This happened about a century ago, which brought Exmouth into repute, first with the people of Exeter, and gradually with the whole country—I might add, indeed, the whole island; since Exmouth is not only the oldest, but in general the best frequented watering-place in Devonshire. It is furnished with every accommodation necessary to a watering-place. In the mean time, the beauties of Exmouth itself are such as require not the authority of a judge of the circuit to recommend them. Of Exmouth my readers must have already conceived some idea, from what has occurred in the Natural History and other parts of the work. For its situation, they must remember that, ten miles south from the city of Exeter, it lies near the sea shore between the cliffs, which open, as it were on purpose to receive it. It is well sheltered from the north-east and south-east winds by some high hills, which rise almost close behind it, and which supply the place with excellent water. It fronts the north and south-west, which points extend from the city to the Berry-head, being a line, including by estimation, about twenty miles. Some of the houses are detached from the main groupe towards the west, and again to the north. The buildings in general are low and incommodious; but here and there are some good houses inhabited by genteel families, which of late have made Exmouth their constant residence, and have now the pleasure of meeting in a good assembly-room. The walks are delightfully pleasant, commanding views worthy the pencils of the best masters. From a hill called Chapel-hill, the eye is presented with the line before mentioned, broken by several gentle hills, that gradually ascend from the coast on the opposite side of the river, and are covered with lively verdure and woody enclosures—the village of Star-cross skirting their bottoms. Behind these hills spring up some bold towering headlands of various shapes and unequal heights; through which the eye is still led to distant objects of various kinds, woody summits, and barren rocks, gradually diminishing, so as to form a complete landscape. What greatly adds to the beauty of this view, is the taste shown in the plantations of Lord Lisburne and Lord Courtenay, whose noble seats also heighten the grandeur of the scene: nor must we omit to mention the lofty Obelisk, and two magnificent Belvi-

deres—one of them lately erected by Sir Robert Palk; which are not only great ornaments, but serve as land-marks to the pilotage of the river. Turning our eyes toward the sea, we have a view of the ocean (commanding an extensive horizon from the Berry-head far to the eastward) and of every vessel that passes to Torbay, Brixham, Teignmouth, Dawlish, Topsham, and Exeter." Pp. 215, 216.

To the North of Devon we shall now direct a few rapid glances.

"*Barnstaple* lies on the river Taw, pleasantly situated among hills, in the form of a semicircle, to which the river is a diameter. It has a stone bridge of sixteen arches. The streets are clean and well paved, and the houses of stone. Pilton is a pretty village, in the parish of that name. Pilton-house, the seat of Incledon, lies on the site of Barnstaple Priory. A part of an old wall that belonged to the Priory still remains at the north end of the mansion. This house is pleasantly situated in a paddock, commanding a view of Barnstaple at a small distance. Raleigh, a very pleasant seat, lies about half a mile to the east of the town of Barnstaple." Vol. iii. p. 404.

"At *Swimbridge* is one of the neatest country churches in Devonshire. The screen is of excellent carved wood-work, painted and gilt, and in fine preservation. The roof of the north side of the chancel contains some coats of arms and embossments, which were revived with fresh colours a few years since. The pulpit is an excellent piece of stone-work, the outside divided by compartments, in each of which, within niches, are ancient figures; on the whole in a good Gothic taste, apparently coeval with the church, which I guess to have been erected in the time of Edward III." P. 405.

"*Castle-hill*, in the parish of *Filleigh*, hath attracted the observation of various travellers or tourists. The house is a fine structure; its Grecian hall has a striking effect. The grounds, from their inequalities, and from the wood and water in profusion there, afford sufficient scope for the display of a picturesque imagination. Much was done by the predecessors of the present lord, particularly Lord Clinton, but not all judiciously. The imitation of an old castle on the hill (whence the name was changed from Filleigh-house to Castle-hill), the hermitage, and Park-bridge, were well conceived and executed; but the terrace before the house, and the strait lines of trees on the hills, were not capable of adding beauty to the landscape. We are pleased with the hermitage at the end of the park, where the wood begins to grow thick, and the river Bray winds its foaming course; and Park-bridge is roughly hewn out of the rocks, corresponding with the genius of the place." P. 406.

Our readers will not thank us for a specimen of the genealogies.

alogies. We shall, therefore, conclude at this place; observing, that an Index is subjoined to the volumes; that the engravings, by Bonner, are many and excellent, and that the work is dedicated, by permission, to the King.

ART. IX. *An immediate and effectual Mode of raising the Rental of the Landed Property of England; and rendering Great Britain independent of other Nations for a Supply of Bread Corn. With an Appendix containing Hints to Commercial Capitalists, and to the Tenantry of Scotland. By a Scotch Farmer, now farming in Middlesex.* 8vo. 157 pp. 4s. Longman and Co. 1808.

THE subject of this pamphlet is of so permanent an interest, and the plan it contains (together with many of the author's remarks) so sensible and judicious, that, although it has fallen late into our hands, and even then was suffered to give way to more temporary subjects, we think it still of importance to state its leading points, and to promote, to the utmost of our power, its extensive circulation. The title-page, indeed, in our opinion, promises rather too much. Improvements in agriculture, and in the management of landed property, cannot be expected to be generally diffused, or sensibly felt, until the advantages arising from them shall have been proved by experience, and the prejudices which opposed them gradually done away. Yet much of what is alledged in this work will, we think, meet with the ready concurrence of those who consider the author's plans with impartiality, and examine with candour the arguments, by which he supports them.

He begins by observing, that the landed property of England is much less valuable than that of the northern division of this island; and that, although this circumstance has engaged the attention of individuals and public bodies in favour of agricultural improvement, no radical change has yet been effected*. He inquires into the reason of this difference;

* The author states the rise of land in Scotland, and some of the northern counties of England, to have been, within the last thirty or forty years, from 20 to 100 per cent. while similar lands

difference; whether the natural obstacles to agriculture are greater? Whether the political obstacles are insurmountable? or, whether the English practice of agriculture is less scientific than in those parts?

On the first of these questions he justly concludes, from several obvious circumstances (such as climate, soil, &c.) that the natural obstacles to agriculture are much less in England than in the other parts of the island. The political obstacles he considers as either permanent or temporary. Those which are permanent, and are supposed to operate most powerfully against the improvement of land, are the tithe and poor rates. "But cannot these," he asks, "enter into the calculation of landlords and tenants, in letting or taking leases of lands?" He shows, that whether tithe be taken in kind, or by annual valuation, still there are certain data on which to proceed; and the same may be said of poor rates.

On the subject of tithes, indeed, we have seldom met with so much candour and good sense in a writer on the subject of agriculture. The outcry against them, he thinks, has originated with farmers, whose capital and professional intelligence are alike penurious; and with them this obstacle (and that of the poor rates) may, he admits, operate as a drawback on exertion; but this, he adds, only shows that, under such circumstances, these persons are improper tenants. He proceeds with the following just and accurate reasoning, which we will state in his own words:—

"But an individual, neither obnoxious to vulgar prejudices, nor above temporizing with general obstacles, wisely regards his personal interest as of more consequence than the gratification of malignant feelings, or the fruitless exposition of known errors; and will not be content to neglect enriching himself, for the sake of depriving another of what would fall to his share; or prematurely attempt to alter what is consecrated by time. It matters little to him who gains something, provided he gains enough, and proportionally to his exertions. Are tythe and poor rates uncertain? equally so are the seasons. Does a man, by virtue of being a clergyman, acquire a right to an income, and the increase of that income, without personal labour? the same may be said of the heir of an estate, by virtue of his being

lands in England, in general, do not produce above 10 or 15 more than at that period. But several English and Welsh estates, within our knowledge, have more than doubled their rental within that space of time.

the first-born. Of what concern are these things to me, provided I can enrich myself? Suppose I lease a farm at a thousand a year: having paid rent, tythe, poor rate, taxes, labour, and all expenses, I clear 300*l.* a year; but I find, that by introducing other practices than those I have been accustomed to, I can double my produce at the same expense; shall I not, then, triple my profits, or clear 900*l.* because a tenth of these profits must be paid to the clergyman, leaving me only 810*l.*? Supposing this tenth necessarily added to the expenses of raising this additional crop, who, possessed of common sense, would decline allowing it for the superior profit to be obtained? And why not then consider tythe, in this case, in the light of expenses? 'But,' says an opponent more splenetic than wise, or my neighbour, who rents a farm tythe-free, 'had you not the tythe to deduct, your profits would have been 900*l.*' True, say I; but in that case I should have had a higher rental from the commencement of my lease: my first profit, in place of 300*l.* would have been perhaps less than 200*l.* and by tripling my profit, I should not have had above 600*l.* which is 210*l.* less than I have stated as my clear gains, notwithstanding what you so much decry as a bar to industry and profit." P. 13.

The author candidly admits that, before he came into England, he was strongly of the same opinion, as Scotch farmers in general, on the subject of tithes; who, it seems, are highly adverse to them; but he adds, that "a very particular attention to facts, in almost every county south of the Tweed, has, by enabling him to view things as they are, entirely changed his sentiments."

Poor rates, he observes, are generally charged according to the rent; but, as a mean of their extent may be found, they are (especially to tenants having proper leases) scarcely any drawback on the profits of the land.

Having shown that neither of these supposed *permanent* causes is capable of retarding the progressive value of landed property, the author points out, as the real causes, "the *temporary* causes created by proprietors themselves," and "the English practice of agriculture." The temporary obstacles, in his opinion, regard chiefly "leases," "the size of farms," and "the employment of lawyers as land managers."

On the subject of leases, this author strongly approves of them, as "the best mode of insuring the invention and prosecution of the most advantageous measures, by conferring on those who are to execute those measures sufficient personal interest therein." He objects, however, (and we think on sufficient grounds,) to leases of only six or ten years duration, to such as are purchaseable by a fine, and to leases
for

for lives. Leases, he thinks, should be free from *restrictions or compulsory clauses as to the mode of culture*, the three concluding years excepted. Till that period he considers the landlord and tenant's interests as the same. These positions are supported by strong theoretical arguments, and by the successful example of landlords in the northern parts of Great Britain. The arguments of Mr. Marshall for a different system, are, we think, successfully combated, and their fallacy exposed.

The plan which the author himself recommends is, to grant what he terms "an *equitable lease*;" the heads of which he subjoins, containing, 1st, The date and names of the parties—the agreement to let certain premises for nineteen years—the description of the premises; the terms of entry, payment, and removal; the reservations of the proprietor (such as mines, woods, &c. &c.)—the obligations of the tenant, (viz. to follow good husbandry, leave buildings, fences, &c. in tenantable condition, &c.)—the mutual obligations, (viz. to settle all disputes by arbitration, &c.)—the privileges of the tenant, (viz. to subsell, or underlet, offering it first to the landlord, &c.)—and lastly, penalty in case of a breach of the above conditions by either party.

The expediency of most, if not all of these terms, appears to us sufficiently obvious. We have, however, our doubts, whether so long a term as nineteen years may not be disadvantageous to the landlord, as within that period the value of land in general may have considerably increased; yet the rent must remain the same till the expiration of the term.

The *diminutive size of farms* is, according to this author, the next great obstacle to the improvement of property. Large farms, he observes, uniformly afford the highest rents, and abound in every district eminent for agricultural improvement; and he answers the principal objections to them (such as *depopulation*, *scarcity* of eggs, poultry, &c. *monopoly* on the part of the farmer, and the *cruelty* of depriving small tenants of their bread) in a way that at least diminishes their force.

Upon the whole, however, the evil of which he complains (if it be one) is, we believe, rapidly decreasing, and needs not any sudden or violent measures to remove it.

The third great obstacle to improvement is, according to this writer, the employment of attornies, money agents, and persons of a similar description, to be managers of landed property. Against this practice he argues strenuously,
and

and, in our opinion, (as applied to the circumstances of most estates,) with reason and justice.

The author's next enquiry is, whether the system of agriculture in England be less perfect than in North Britain. On this head he expatiates on the unprofitable waste of labour, and the ill construction of our implements of husbandry; on the pernicious mode of culture and rotation of crops commonly pursued in England, and on the *general economy* of farms here; which he considers as extravagant compared with that of the northern districts. It is indeed wonderful (at least to those unacquainted with the obstinacy of our farmers), that in an enlightened age, in a country where the principles of mechanics are so well understood, the plough, that general implement of husbandry, should not have attained, in most parts of the kingdom, nearly its highest state of perfection. But the circumstances stated by this writer prove, that the progress of improvement, in this respect, has been slow and partial, while the mechanical arts applied to manufactures have rapidly advanced the commercial prosperity of the kingdom.

Our limits will not permit us to detail the author's objections to the mode of culture and rotation of crops, and to the general management of farms, in England; which (so far as our observations and experience warrant an opinion) appear well worthy of attention.

The remedies proposed for all these evils may easily be collected from the preceding part of this work; but they are here summed up. "*Convince (the writer says) proprietors that it is their interest to grant equitable leases. Introduce some farmers of the most approved skill and capital, as examples for the rest.*" The author dwells at length upon these topics, and intersperses them with many remarks on books of husbandry, and on agricultural societies; neither of which he considers as having contributed materially to the improvement of agriculture. Neither is he anxious for the rapid increase of inclosures, unless they are demanded by the situation of the country.

Several calculations are subjoined, in order to prove the advantages resulting from the author's system; and a short view is taken of the state of cultivation in each county of England, and each portion of Wales; in most of which the present mode of agriculture is decidedly condemned.

Such is the general outline of a work, founded, as it appears, on much experience, and containing more useful remarks than we have hitherto met with on the important subject to which it relates.

ART. X. *The New School: Being an Attempt to illustrate its Principles, Detail, and Advantages.* By Sir Thomas Bernard, Bart. 8vo. pp. 112. Price 2s. 6d. The third Edition. Published by the Society for bettering the Condition of the Poor. Hatchard. 1810.

The same in Crown Octavo; a Cheap Edition. Price 6d.

ART. XI. *The Reports of the Society for bettering the Condition and increasing the Comforts of the Poor.* 5 Vols. 8vo. Price 1l. 12s. Hatchard.

The same in Crown Octavo; a Cheap Edition. Price 10s.

WHEN the Prometheus of Æschylus (in the agony of suffering) enumerates with such power and pathos, the benefits which he has conferred on Man,—Architecture, Astronomy, Agriculture, Navigation, Medicine, Mineralogy, and all the useful Arts;—he places, and with justice, in the first class, the primary elements of instruction, as leading to every other intellectual acquisition, and founds his chief claim to their gratitude for this;—that he had rescued their savage race from rude ignorance, and given them the blessings of mental institution and education.

σφᾶς νηπίους ὄντας τὸ πρῶτον
Εὐνοῦς ἔθνηκα, καὶ φρενῶν ἐπήβολους.

I form'd the mind;
And thro' the cloud of barbarous ignorance
Diffus'd the beams of knowledge.

Such is the nature of the benefit conferred on the human race, by those who labour to diffuse the blessings of moral and religious instruction, freely and impartially as the light of the Sun. The shades of night vanish before the beams of the one, and the dark clouds of vice and ignorance disappear before the irradiations of the other. We may refer for evidence to those parts of Europe, where the advantages of Education have been universal and unconfined; where as, in Scotland, Switzerland, and the northern counties of England, its effects have been generally felt,—where there is as much superiority of moral character as of mental power,—and where not merely the energy and activity of our species have been increased and extended, but speaking generally (as we must in the present fallen and corrupt state of man) crimes are unknown.

The

The object of the first of the publications now before us (which with strict propriety is inscribed to the Lord Bishop of Durham) is to contribute to the general diffusion of the Rev. Dr. Bell's new method of Instruction, and thereby to facilitate the universal Education of the Poor. The Author has divided his work into six chapters: the first contains some remarks on the defects of the present or (as he calls it) the *old* system of education; classed under ten heads, and in each instance contrasted with the practice adopted by Dr. Bell. There is an advantage in this mode of explanation, that it enables any school-master, whose mind may not be prepared to adopt the whole of the system, to try the effect of any part of it; such for example as the brevity and repetition of the Tasks, so as to lighten labour, and impress what is learnt distinctly and permanently on the mind.

“ The grand principle of Dr. Bell's system, (says the Author,) is THE DIVISION OF LABOUR, applied to intellectual purposes. The objects are, to continue attention without weariness; to quit nothing, until it is distinctly and permanently fixed in the mind; —and to make the pupils the instruments of their own instruction.

“ The man who first made a practical use of the *division of labour*, gave a new power to the application of corporeal strength, and simplified and facilitated the most irksome and laborious operations. To him we are indebted for the greatest improvement in the productive powers of labour, and for the greater part of the skill, dexterity, and judgment, with which it is any where directed or applied *. But that man, whatever was his merit, did not more essential service to *mechanical*, than Dr. Bell has done to *intellectual* operations. It is the division of labour in his schools, that leaves the master the easy task of directing the movements of the whole machine, instead of toiling ineffectually at a single part. The principle in manufactories, and in schools, is the same. The practical application, in each instance, has required the same acuteness and perseverance of mind, to correct the wanderings of theory and conjecture, by repeated trial and continued attention.”

The second chapter contains an account of the manner, in which this principle is applied; 1st, to the pupils dividing among themselves the labour and the benefit of teaching; and thus acquiring knowledge, and employing and stimulating their own faculties, while they are aiding and relieving the

* “ Smith on the Wealth of Nations.

master; 2dly, to the division of labour, applied to the object; and 3dly, to the repetition of the object of acquirement, until it is perfectly acquired.

Under the second head, we will give our readers an example of the Author's mode of illustration:

“ If (says he) the dying father in the Fable had had in view the surmounting of difficulties, instead of the cementing of union, the same bundle of sticks might have equally served to illustrate the subject. He might have shown his sons, that those difficulties in the acquirement of knowledge, which cannot be coped with in the aggregate, may be conquered in the detail; and that what is beyond our power united and entire, may be managed when reduced to its component parts. He would have applied the breaking of the faggot, stick by stick, when the whole surpassed their power, to the overcoming of the minute parts of learning, when in the mass they would have been unaffailable. ‘*DIVIDE AND GOVERN*’ is as correct a motto for a school, as for a cabinet. It is the division of labour which facilitates the execution of every thing arduous and desirable; and this division may be applied in schools, not only to the multiplication of power, but to the separation of object; not only to the allotting of the labour among many hands, but to the apportioning of the subject into its various parts, and of the task into easy lessons. The elementary parts of learning are to be thus acquired: the alphabet must be taught letter by letter; the words syllable by syllable; next word by word, then sentence by sentence; and nothing complicated must be attempted, until the primary knowledge is distinctly received, and permanently fixed in the mind.”

The three next chapters relate to the formation of the school, the mode of executing the plan, and the means of promoting its success. In details of this kind, brevity and distinctness are of the utmost importance: and in this respect we must give our fair tribute to the author, for having compressed into a short compass, and yet having distinctly explained, the detail of the minute arrangements of the school, and the application of those arrangements, together with the Helps and Practices (as he calls them) which contribute to their success.

The subject of the sixth Chapter is moral and religious instruction; or rather the manner in which it is infused into the tender mind in the new system. We shall give our readers an extract from this chapter.

“ It is only amidst the corruptions of Christianity, that attempts have been made to cover religion with the veil of mystery. The divine author of our faith preached to the poor and ignorant.

The

The language which he used, was plain and simple. The same plainness and simplicity distinguished his followers, until the Gospel dispensation was perverted into the instrument of priestcraft and tyranny; and the sources of divine knowledge, the fountains of living water, were shut to them, for whose benefit they were peculiarly intended. The knowledge of the scriptures has thus been withheld from those (to use our BLESSED LORD's own language, recognizing and giving authority to the *evangelical* prophet) to whom the Gospel was originally preached. Weak and worldly indeed, would be any system of instruction, that looked no further than the present frail and fleeting period of existence. If the universal adoption of education is to be of *any use*, it must be by disseminating freely and generally among the most numerous class of mankind, those pure principles of religion and morality, which, with the aid of divine grace, are competent to renew the age of innocence and purity in a fallen world.

“ The same natural principle of short and easy tasks, well understood, that is applicable to elementary knowledge, may also be applied to the acquisition of moral and religious instruction. A practice, however, directly opposite to this principle, has obtained in the generality of schools for the poor. Instead of considering what the infant mind is capable of receiving and digesting,—instead of supplying it with that which is easily converted into intellectual nourishment,—and giving “ the sincere milk of the word, to those, who have need of milk, and not of strong meat *,” the schoolmaster, as soon as his pupil can hobble through a sentence, conducts him at once, and without any preparatory selection, through all the New Testament; and among other parts through St. Paul's Epistles, in which (though excellent and admirable) even the chief of the Apostles found things hard to be understood †. Yet these epistles are among the *first lessons* of a young child; who labouring on, in wearisome ignorance of the object of his labour, acquires an indifference for all religious instruction, too often followed by an habitual neglect of the holy scriptures through life.

“ The ambition, however, of the master does not stop here. If he can but obtain bibles for his school the class then *goes through* (as he expresses it) the whole of the Bible at once: and the child is bewildered for a long time in the Levitical law, in the building of the temple, and in the annals of the Jews; in which many things occur, which cannot be understood, without those extended views of the general history of mankind, of which their infant faculties are incapable. In the course of their labour they reach the prophetic writings; parts of which have baffled

“ * Heb. v. 12, and 1 Pet. ii. 2.” “ † 2 Pet. iii. 16.”

the research of the most learned and ingenious men of all after ages ; men, who possessed faculties to understand, and yet could not understand, that prophecy, when first delivered, was a SEALED BOOK, to be gradually unfolded and opened by the subsequent events of the world ; and destined to remain to future ages, a perpetual and increasing proof of the divine origin and unfailing truth of the holy scriptures.

“ When these teachers have so often read that Queen Candace’s prime minister, reading the prophet Isaiah, exclaimed, “ how can I understand what I read, except some man should guide me ; ”—it seems very extraordinary that the same question has never occurred to them, as natural to be put on the part of their pupils ; but that this and other similar parts of the Bible should have been made a kind of *initatory spelling book*, for children learning to read, without a guide or director, and without selection or preparation.

“ The manner in which the youthful mind is prepared for the reading of the Bible in the new school, is by giving them, in separate books, those parts of it, which are either most easy to understand, or most interesting to children. After spelling through the child’s first and second book, each of which contains religious instruction, the child begins his reading with Our blessed Saviour’s Sermon on the Mount ; published separately, under distinct explanatory heads, in a good type, and containing 24 pages. The next book in order, is Ostervald’s Abridgement of the History of the Bible, a work of the same size, and calculated to give the child a sufficient degree of general knowledge on the subject of scripture history, until he is so far advanced as to have the Bible itself put into his hands. To Ostervald’s Abridgement succeeds the Church Catechism, broke into short questions, and an account of the chief truths of religion ; books, very little varying in size from the two first. The Psalter comes next ; or at least next after four little books, intitled ‘ the Parables, the Miracles, the Discourses, and the History of our blessed Saviour,’ which have been very recently published by the Society, for the use of the schools for the poor. In this manner, when some knowledge of the revealed word of God has been gradually obtained, the difficulties of reading conquered, and the mind prepared for the reception of the treasures of divine knowledge,—then and not till then, let the Bible be placed in the pupils’ hands.

“ I have been the more earnest on this subject, because I am convinced that great injury has been done to the interests of religion, by the manner in which the Bible has been given to young children. Let it not, however, be supposed that I wish to withhold it from any one. I consider the Bible as the basis of all moral and religious improvement : and that the great object of all education is this ;—THAT EVERY INDIVIDUAL SHALL HAVE FREE AND UNRESTRAINED ACCESS TO THIS SACRED BOOK ; AS HIS INSTRUCTOR IN YOUTH, HIS GUIDE AND DIRECTOR IN
ACTIVE

ACTIVE LIFE, AND HIS RESOURCE AND CONSOLATION IN DECLINING AGE."

The Appendix contains a copy of school regulations, which may be very useful in the improvement of every old, and in the establishment of every new school; together with a detail of the manner of teaching adopted in the Kendal Schools, and the forms of the Register Tables proper to be used where Dr. Bell's system is introduced; and concludes with some observations on "Improvements on this system;" in which justice is done to the merits of Mr. Joseph Lancaster, for his exertions in respect to the education of the poor.

The Society, from whence the preceding and many other useful publications have emanated, has very frequently been noticed by us *. Now, that their Reports occupy five octavo volumes, and contain a mass of evidence and information on the subject of the labouring class, not to be found in any other collection, we shall think it our duty to give our readers a further view of the subject.

The forming of this Society had been during the year 1796, the subject of some conversations, between the Bishop of Durham and the three gentlemen whose signatures appear to the circular letter, proposing the first meeting on the subject. The letter is inserted in the appendix to the first volume of the Reports; and as it contains a pretty accurate account of their objects, we shall make no apology for submitting it to our readers. It is as follows:—

" 17th Dec. 1796.

" Sir,

" The purport of this letter is to propose the formation of a 'Society for bettering the condition and increasing the comforts of the poor;' an establishment, which, we trust, may be the means of adding much to the general mass of national happiness.—In other liberal pursuits, the joint labours of intelligent and active men have never failed to produce considerable effects. Models, inventions, and experiments have been improved, and applied to purposes of great importance. The same degree of success may reasonably be expected from a society, formed for the improvement of the most beneficial of all sciences—the promotion of the welfare of our fellow-creatures.

" Its object would be—every thing that concerns the happiness of the poor—every thing by which their comforts can be increased. To remove the difficulties attending parochial relief,

* See Brit. Crit. Vol. xii. 558. xv. 87. xxii. 92. xxix. 205 and 309.

and the discouragement of industry and economy by the present mode of distributing it; to correct the abuses of workhouses; and to assist the poor in placing out their children in the world:—in this, and in the improvement of their habitations and gardens; in assistance and information as to the use of fuel, so as to give them more benefit from it; and in adding to, and meliorating their means of subsistence, by public kitchens, and by other means,—much may be done by the union of liberal and benevolent minds,—much by the circulating of information, and by personal assistance and influence.

“ It must afford a strong additional inducement to efforts of this nature to consider, that, in proportion as we can multiply domestic comforts, in the same degree we may hope to promote the cause of morality and virtue. For a very gratifying illustration of this, as well as for the most important improvements in fuel, food, and in the mode of assisting the poor, the world is indebted to the philanthropy and abilities of Count Rumford.

“ It is not, however, merely the increase of the comforts and morals of the poor, great as that benefit would be, that may be effected by the proposed establishment: its improvements and experiments will be more or less applicable to farms, manufactories, private families, and to every situation of life. But, supposing it otherwise,—were its object confined to the poor only, yet to add to the plenty of a nation, by economising its means, and to strengthen by increase of happiness, the attachment which every true Englishman feels to his country and its invaluable constitution, must be deemed, at any time, objects of no trifling consideration.

“ If you should so far concur with us, as to give a general approbation of the plan, we shall hope to be honoured by your attendance at Mr. Wilberforce’s, Old Palace Yard, on Wednesday, the 21st instant, at a quarter before two o’clock; in order to consider of the formation of the Society, and of the outline of the necessary regulations.”

“ We are, Sir,

Your obedient humble Servants,

Thomas Bernard,

W. Wilberforce,

Edward J. Eliot.”

A meeting was accordingly held and the resolution adopted, of forming “ a Society for bettering the condition and increasing the comforts of the poor;” of which HRS MAJESTY was graciously pleased immediately to declare himself the Patron.

The Members were so much occupied in forming their regulations and arranging their establishment, that it was not until some time in May, 1797, that the first report of their communications appeared. It was preceded by a preliminary address, in which the author endeavoured to give interest

terest to the subject, by observing on the motives for exertion, on the consequences of success, and on the effects of "that master-spring of action, on which equally depends the prosperity of individuals and empires:—THE DESIRE IMPLANTED IN THE HUMAN BREAST, OF BETTERING ITS CONDITION."—But we shall here put a limit for the present to our observations on this subject, intending to resume them at the next convenient opportunity.

(To be continued.)

ART. XII. *A Geographical and Historical View of the World; exhibiting a complete Delineation of the natural and artificial Features of each Country, and a succinct Narrative of the Origin of the different Nations, their political Revolutions and Progress in Arts, Sciences, Literature, Commerce, &c. the whole comprising all that is important in the Geography of the Globe and History of Mankind. By John Bigland, Author of Letters on Ancient and Modern History, Essays on various Subjects, &c. &c. In 5 vols. 8vo. 3l. 15s. Longman and Co. 1810.*

NOTWITHSTANDING publications on the subject of geography are so numerous, and many of them so excellent, and although every succeeding year produces an accession to this branch of knowledge, it is still exceedingly defective, and offers an ample field of research to the inquisitive adventurer. Geographical history must necessarily be commensurate with geographical discovery, and it is the combination of both, so far as the knowledge already acquired extends, which gives the work before us a particular claim to our attention. If there be any book of the kind possessing equal merit, and alike claiming our recommendation for the instruction of youth, it is not at present in our recollection. There are many books of history in which geographical descriptions are agreeably and instructively interspersed, and there are professed geographical productions, in which a great abundance of historical knowledge is judiciously exhibited, but the plan of this author appears to us so satisfactory, that it is but rendering him justice to place it before our readers.

In the first place, his object is to treat of the geography of each particular country, its physical peculiarities, its mineral, vegetable, and animal productions. He then proceeds to a minute and circumstantial description of the principal

monuments of human art and human industry; the capitals of the different empires and governments; the state of the arts in each, their progress in literature, and the general condition of society. The third object is the history of the people or nation, whose geographical situation and circumstances are before described; its progress from rudeness to civilization, its different wars, with a view of its social circumstances in each succeeding period. The last part is the present condition of each people and country, its peculiar modern characteristics, and its relative importance as to the nations by which it is surrounded. To this arrangement there seems to be no exception, and it really appears to us to merit no small commendation, that so great a mass of matter should have been so successfully amalgamated in the space of five octavo volumes.

But it is time that the reader should judge for himself of the justice of the preceding remarks. We shall take an extract from that part which relates to Persia, as a portion of the globe with which we are not yet very familiarly acquainted, though from circumstances a present object of anxious enquiry.

We shall give a short specimen of each of the four divisions into which the author has arranged his materials.

“ Persia having from early times been a powerful empire, and often the theatre of great revolutions, has sometimes extended its limits, and sometimes been reduced within narrower boundaries *. The geographical outlines of its general extent, however, are strongly marked. The Caspian sea, and the Tartarian deserts near the lake of Aral on the north, other deserts and mountains, with the river Araba, which separates it from India on the east, as well as the Indian ocean, which form its southern limits, are indelible features of nature; and its boundaries towards Asiatic Turkey on the west have never greatly varied. Modern Persia extends from about 25° to 44° north latitude, and from 44° to 70° east longitude, being nearly 1300 miles in length from east to west, and scarcely less from north to south †.

“ *Face of the country.*] The general face of the country is

* Cluverius estimated Persia as extending above 1800 miles from the mouth of the Araxes to that of the Indus. *Geog. lib. v. cap. 13.*

† Sir John Chardin reckoned the extent of Persia from the river Indus to the mountains of Ararat, which cannot be less than 1000 miles. *Chard. tom. iii.*

mountainous, and one of its most remarkable features is the want of rivers and wood, of which no country except Arabia is more destitute. Extensive sandy deserts likewise frequently occur in various parts, although some districts display the most luxuriant vegetation.

Mountains.] The chains of European mountains, notwithstanding the modern improvements in geography, have scarcely as yet been accurately defined. No great exactness can, therefore, be expected in describing those of Asia. An accurate survey of continuous ranges, extending several hundreds of miles in countries little known, and seldom visited, is indeed an arduous task, which is seldom undertaken by travellers. The Caucasian ridge extends to the west of the province of Ghilan, and then turning to the south of Mazendran, terminates on the south of the Caspian sea *. Another ridge runs parallel to the Persian Gulph, at the distance of about fifty or sixty English miles. A third range running in nearly the same direction, is connected with the Caucasian chain. A fourth separates the ancient countries of Assyria and Media †. Ararat is a solitary mountain, situated in an extensive plain not far from the Caucasian ridge ‡. Almost all the provinces of Persia are separated by ranges of mountains, of which geographers have in vain attempted to describe the extent and direction. This must ever be the case where materials are deficient. Geography may be arranged, but cannot be originally produced in the closet. Actual surveys must furnish the fundamental documents. I shall, therefore, shorten an article on which so little can be said with precision. It may, however, be observed that late travellers have sometimes been unable to find the mountains which are placed in the maps §. According to the concurrent testimony of travellers, the Persian mountains are in general destitute of springs, metals, and trees; those of Kurdistan alone are adorned with forests.

“ *Rivers.*] There is scarcely one navigable river in Persia, except the Araxes. Some of those of the north, as the Tedjeu, or ancient Oxus, the Kur or Cyrus, and some others, flow into the Caspian Sea. The Ahwaz rises in the mountains of Elwend, and divides itself into two branches, one of which discharges itself into the Tigris, above its junction with the Euphrates, and the other into the æstuary of these two conjunct rivers. The Zenderoud, the Hinmend, and indeed most of the rivers of central Persia, are lost in the sandy deserts of the interior. Such is the termination of a great number of streams in different provinces,

“ * Gmelin Dec. Russ. 2 Traduct. Française.”

“ † D’Anville Geog. ancienne, vol. ii. p. 462.”

“ ‡ Tournesfort, vol. iii. letter 7.”

“ § Rennel, p. 153. Foster’s Trav. vol. ii.”

which might be more considerable if the inhabitants were not obliged to divert their waters into small channels for the purpose of irrigating their lands, a process on which their productiveness greatly depends, and which having formerly been practised more than at present, is a circumstance that may in a great measure account for the contrast between the fertility of ancient and the barrenness of modern Persia. Tavernier says, apparently on good authority, that in the space of twenty-four years preceding his visit to Persia, no less than eighty channels had been suffered to run to ruin, and be choked up in the single province of Tauris *." P. 84.

" *Principal cities and towns—Edifices—Islands.*] The capital of modern Persia is Ispahan, a name of uncertain etymology, but often written, and always pronounced Spanhaun. It is situated on the river Zenderoud. This was originally a small brook; but Abbas the Great, who, being charmed with the situation, made this place his capital about the year 1620, cut a channel, by which he introduced a more copious stream into that river. By this accession of waters, the Zenderoud is rendered as wide in the spring season at Ispahan, as the Seine is at Paris, or nearly half as wide as the Thames at London. Of all the Asiatic capitals, Ispahan has been the most accurately described by travellers, at least as it appeared about a century ago; and since that time our accounts of Persia have in general been extremely defective. Sir T. Herbert, the Holstein ambassadors, Tavernier, Carreri, and especially Chardin and Le Brun, have given descriptions of this metropolis of Persia, as ample and elaborate as any that we possess of some European capitals. Ispahan stands in a beautiful, spacious, and fertile plain, surrounded with mountains, which defend it from the piercing winds of the winter season, allay the sultry heats of summer, and cause a mild and pleasant temperature of the air, which, with the goodness of the waters, both in the river and the springs, renders this place a healthful residence †. The plain, and even the city, are watered by several rivulets and branches of the Zenderoud, a circumstance extremely favourable to vegetation. Many of the streets are adorned with plantains; and almost every house having its garden well stocked with fruit-trees, the whole resembles a wood, and at a distance the city can scarcely be distinguished. The circuit of Ispahan is computed by Chardin at twenty English miles. The walls consist only of a rampart of earth, so covered with houses, and shaded with trees, as not to be easily discovered; and the citadel is a mean structure, in a ruinous state, but provided with a few cannon.

" * Tavernier, tom. i. lib. 4. ch. i."

" † Ispahan is situated in the south-east corner of the ancient Media. Rennell's Geog. of Herodot. p. 271."

The houses are vile, and the streets narrow, irregular, and extremely ill-paved. The royal palace is three quarters of a league in circumference, and has six gates. The grand market-place is large and magnificent; and the principal street, called Chiar-hang, which is adorned with splendid shops, is one of the grandest ornaments of the city. The bridge of Allawerder Khan, over the Zenderoud, constructed of large stones, and consisting of thirty-three arches, commands one of the finest prospects in the world, comprising pleasure-houses, gardens, mosques, and various kinds of structures. The suburbs of Julfa were, in the time of Chardin, very large, and inhabited by the Armenians. Various estimates have been made of the population of Ispahan. Sir Thomas Herbert computed it 200,000. Sir J. Chardin esteemed its population equal to that of London, which, in his time, might contain 600,000 inhabitants. But in that age the population of great cities was almost always exaggerated; and travellers could scarcely avoid being led into errors by misinformation. It is, however, to be presumed, that in consequence of the intestine commotions and frequent revolutions which have, during the last century, taken place in this country, the metropolis has greatly declined. In 1722 it was taken and plundered by the Afghans; and Mr. Hanway, in his *Travels*, informs us, on the authority of a Persian merchant, that it was so greatly reduced, as not to have above 5000 of the houses inhabited. Of the present state of Ispahan little is known at present in this quarter of the world; but whoever should view it at this day, would certainly not find it to correspond with the description here given of it from Chardin and Le Brun." P. 97.

"*Historical View—General Progress of Society, of Letters and Science, of Arts and Commerce.*] Persia, as already observed, is early noticed in sacred history, under the name of Elam*. But from the reign of Chedorlaomer, contemporary with the patriarch Abraham†, to that of Cyrus the Great, we have no accounts of its history. For some time previous to the reign of Cyrus, although the Persian throne was possessed by its native princes, they appear to have been tributary, or vassals to the powerful empires of Assyria, Media, or Babylon. The whole of this dark period is buried in oblivion; and the subversion of the Babylonian empire is the event which first gave importance to Persian history. The conquest of Babylon, and the foundation of the Persian empire by Cyrus, whose name history, both sacred and profane, has immortalized, is the greatest revolution that marks the annals of remote antiquity. Cyrus, having succeeded his uncle Cyaxeres, called in scripture Darius, issued his memorable

* * See Historical Sketch of Asiatic Turkey."

† Genesis, chap. xiv."

edict for the restoration of the Jews, and having reigned seven years in a state of prosperity and peace, died at about seventy years of age *. The different accounts which historians have given of his death, as well as of his birth, are mentioned in another place †. He was the greatest of the Persian monarchs, and established his throne on so firm a basis that it stood more than 200 years, notwithstanding the degeneracy of his successors. The Persian empire, as he left it to his posterity, extended from the Indus to the Grecian Archipelago, and from the Euxine and Caspian Seas to the Indian Ocean.

“ Cyrus was succeeded, A. A. C. 529, by his degenerate son Cambyfes. The invasion and conquest of Egypt, by this prince, is related in the historical sketch of that country. After this transaction, he rashly undertook an expedition against Ethiopia. Having advanced with his whole army as far as Thebes, he sent a detachment of 50,000 men against the Ammonians, with orders to destroy the famous temple of Jupiter Ammon. Cambyfes, with the main body of his army, continued his march into southern Africa. The stock of provisions being consumed, the soldiers were constrained to eat their beasts of burden. They afterwards fed on herbs and grass as long as any could be found; but when the sandy deserts no longer afforded that supply, they were reduced to the sad necessity of devouring one another, and the army being decimated, every tenth man was sacrificed to the public necessity, and served as food for his famished companions. Between a retreat or total destruction, no alternative remained. The Persian monarch, therefore, was obliged to abandon his romantic enterprise, and returned into Egypt, after having lost a great part of his army ‡. On his arrival at Thebes, he caused all the temples of that ancient and magnificent city to be pillaged and destroyed. The wealth which so many ages of superstition had amassed in those temples would undoubtedly be great; but no credit can be given to the estimates of ancient historians; and the account which Diodorus gives of the enormous circle of gold encompassing the tomb of Osymandes, although it might merit a place in the Arabian tales, is inadmissible in history. While the main body of the Persian army was employed in this disastrous expedition against Ethiopia, the detachment sent to destroy the temple of Jupiter Ammon was still more unfortunate. Having

“ * Cyrus used to pass the winter at Babylon, the spring at Susa, and the summer at Ecbatana, in Media. Xenophon Cyropæd. lib. viii.”

“ † I have mentioned what relates to Cyrus under the head of Asiatic Turkey, in order to preserve the unity of his history, of which his conquest of Babylon is the most prominent feature.”

“ ‡ Herodot. lib. iii. cap. 25, &c.”

arrived at the Oasis, and proceeded into the desert, its final destiny is unknown, as not a single man ever returned. Herodotus informs us, on the authority of the Ammonians, that the Persians being overtaken in the desert by a storm of wind, their whole army was overwhelmed and buried alive in the sands *. Mr. Brown, however, ridicules the idea of the sands accumulating with such rapidity as to bury an army of 50,000 men, which must have extended over a considerable surface, and cannot be supposed to have been penned up like sheep in a fold. As this intelligent traveller very judiciously observes, 'The guides which the general of Cambyfes must necessarily have employed, were either Ammonians or of a cognate race. With the greatest facility of deceiving; and the strongest motives for defeating the success of the expedition, it is highly probable that they might have led the Persians astray. To keep them two or three days on the route beyond the time for which their provisions and water were calculated, was in fact to annihilate their whole army, particularly as in that weak state, if some corps yet remained, they might be attacked and slaughtered with ease †. Such was, in all probability, the manner in which the Persian army perished; but the Ammonians had the strongest of all possible motives to give a different relation of the fact.' P. 102.

" Present State, political and moral—Religion—Government—Laws—Army—Navy—Revenues—Commerce—Manufactures—Population—Political importance—Language—Literature—Polite Arts—Education—Manners and Customs—National Character.

" Religion.] The religion of Persia, ever since the country was conquered by the Caliphs, is well known to be the Mahomedan. But the Persians being of the sect of Hali, adopt the mildest system of Mahomedanism, and are regarded as heretics by the Turks and Arabians, who call them chias, but distinguish themselves by the name of sunnis, or orthodox. Fakirs, or wandering monks, abound in Persia; but they are neither so numerous nor so extravagantly fanatical as those of Hindostan. The Persees, or Guebers, the only remnant of the religion of Zoroaster, have been almost extirpated by Mahomedan zeal; and scarcely any of them remain in Persia, except a few igno-

* The site of the temple of Jupiter Ammon, so famous in history, cannot at this time be ascertained. Mr. Brown, after the most diligent search and enquiry, failed in the attempt. Trav. p. 30. Rennell, however, makes no doubt that the ruins seen by Brown in the Oasis of Siva were those of the temple. Geog. of Herodot. sect. 21."

† Brown's Trav. p. 281."

rant votaries of the everlasting fire, who visit the eruptions of Naphtha, near Baku, on the western shores of the Caspian *.

“*Government.*] The government of modern as well as ancient Persia is despotic. The state of the people is deplorable, being subject to the arbitrary power of the numerous Khans, who are governors of provinces, or possessors of small districts, and pretend to hereditary succession, although lying at the absolute mercy of the sovereign.

“*Laws.*] The laws ought, as in other Mahomedan countries, to be those of the Koran; but it appears that in Persia, at least during the frequent seasons of anarchy, scarcely any other law is known but that of power.

“*Army.*] The military strength of Persia is extremely difficult to estimate. Dr. Pallas says, that in 1784 Ali Murat had an army of 70,000 men †. Perhaps the two kingdoms of eastern and western Persia might each muster and maintain near 100,000; but this is mere conjecture.

“*Navy.*] The history of Persia affords no instance of its ever having been a maritime power. The fleets of Darius, Xerxes, &c. were manned by seamen from the conquered provinces, Egypt, Phœnicia, and Asia Minor, and not by native Persians. The aversion which that people seems always to have had against navigation, has been ascribed to some particular precepts of Zoroaster, impossible, or at least extremely difficult to be observed in a seafaring life; but whether this was the sole reason of their neglect of maritime affairs, appears somewhat doubtful. More than eleven centuries have elapsed since the religion of Zoroaster lost its influence; but Mahomedan has never, any more than Magian Persia, been a maritime power. Few Persian vessels manned with Persian mariners have in any age been seen on the sea. So great indeed is the abhorrence with which the Persians regard navigation ‡, that they stigmatize all seamen with the name of atheists.

“*Revenue.*] No calculation can be made of the revenue of Persia, divided as it is into two separate kingdoms; but it must be considered as extremely small after the dreadful commotions that have desolated the country.

“*Commerce.*] The Persians have never been a commercial any more than a maritime people. The staple commodity is silk;

“ * Dec. Russes, tom. ii. p. 19. Hanway's Travels, vol. i. p. 263.”

“ † Pallas's latter Trav. vol. ii. p. 10, p. 18. Mr. Pinkerton is mistaken in giving this army to Aga Mahmet. Geog. vol. ii. p. 335.”

“ ‡ Sanfon's Voyage, p. 108.”

but the trade of Persia has always been chiefly in the hands of strangers, and is now insignificant.

“*Manufactures.*] The Persian manufactures of carpets, silks, brocades, velvets, sabres, and other works in steel, braziers, leather, shagreen, earthen-ware, &c. were in the seventeenth century carried to great perfection, chiefly through the encouragement given to these pursuits by Shah Abbas the Great. Except a few carpets, the manufactures of this country, as well as its commerce, are almost annihilated*.

“*Population.*] The population of this extensive region has been vaguely estimated at 10,000,000; 6,000,000 for the western, and 4,000,000 for the eastern part, which composes a portion of Candahar. This is indeed only a small number for so extensive a space; but no documents exist that can serve as a basis of calculation.

“*Political importance and relations.*] The political weight of Persia, once so preponderant in Asia, and at various periods so formidable to the Greeks, the Romans, and the Turks, is now annihilated. The kingdom of Candahar has little to fear from any of its neighbours, and may probably enlarge itself at their expence. This kingdom, either as an ally, or an enemy, might be of great consideration in the system of British East India politics, especially if ever, in the circle of human affairs, any attempt should be made from Europe on Bengal by the way of the Caspian and the Oxus.

“*Language.*] The Persian, though less copious than the Arabic, is the most celebrated of all the Oriental languages for strength and beauty; and in melody it yields only to the Malay. Of all the languages of Asia, the Persian is regarded as the most adapted to poetry and every kind of elegant composition.

“*Literature.*] It has already been observed, that no memoirs of the literature of the ancient Persians, between the age of Cyrus and that of Alexander, have been transmitted to modern times. The same remark may be made on the literary monuments of the age of the Sassanides, which were probably, for the most part, destroyed by the Mahomedan fanatics, on their conquest of the country. One of the oldest Persian compositions is the heroic poem of Ferdusi, entitled Shah Nama, or the History of Kings. Sadi is an excellent and entertaining moralist. Hafiz is the Anacreon of the east; his tomb in the vicinity of Schiras is held in great veneration; and a splendid copy of his works is chained to his monument. In solid sense, and in clearness of thought and expression, the Persian writers approach nearer to

* “For an account of the Persian manufactures in their flourishing state, see Chardin's Trav. tom. iv. For the general decline of Persian commerce, see Hanway's Trav. passim.”

the European standard than any of the other Asiatics. Yet their metaphors are too frequent and violent to bear the classical touchstone of Greece and Rome. An eminent investigator of Oriental antiquities has disclosed some of the treasures of Persian literature*. But the sciences are little cultivated by the Persians, who are lost in superstition, and bewildered in the absurdities of judicial astrology. The polite arts are almost totally neglected. The education of the Persians is chiefly military; but many of the Mahomedan priests exercise the office of schoolmasters†.

“*Persons, manners, and national character.*”] The Persians are generally of a good stature and robust, with agreeable features and a comely countenance. Their complexion, though somewhat tinged with olive, is tolerably fair in the northern, but very dark in the southern provinces. Black eyes and eyebrows, with long eyelashes, are essential requisites to a Persian beauty. The dress of the Persians, as well as their persons, has a noble appearance. They shave the head, but the beard is held sacred and managed with great care. They wear several light dresses fastened with a belt and sash, and often throw over all a long cloak. The men wear high crimson bonnets, and the women wrap round their heads pieces of silk of various colours: in other respects the dress of both sexes is nearly similar. Among the Persians, as among the ancient Greeks and Romans, supper is the principal meal, consisting chiefly of rice boiled with meat, &c. In hospitality and politeness the Persians are scarcely surpassed by any other nation. They are of a gay disposition and an excellent genius. Although Mahomedans they are fond of wine. The late commotions have tinged with cruelty the national character.” P. 159.

From the above specimens of the work, there can be little doubt but most readers will agree with us, that either for general reference, or for the particular use of young students in history and geography, this work may be considered as important and valuable. References are perpetually given to the authorities employed, which are universally the best. A circumstantial list is also prefixed of those books from which the compilation has been made; and this list of itself will be found exceedingly useful to all who may find it expedient to make a collection of geographical publications. It should have been remarked, that the work itself is introduced by some judicious and very scientific

* “Sir W. Jones’s Oriental poetry.”

† “At least this was the case in the time of Chardin. Trav. vol. x. p. 79.”

observations on geography and its astronomical relations. Here also the best authorities are progressively placed before the reader, who are Halley, Kirwan, Derham, &c. &c. It may perhaps be a matter of consideration with the author, when a second edition shall be called for, which most assuredly it will, how far it may be expedient to subjoin a map for the description of each particular country; this may perhaps increase the price, but its utility is too obvious to require any argument. The book is printed in a remarkably neat type, is very creditable to the press from which it comes, namely that of James Cundee, Ivy Lane.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Bidcombe Hill, with other Rural Poems, by the Rev. Francis Skurray, A. M. Fellow of Lincoln College, Oxford.* 8vo. 153 pp: Miller. 1808.

Bidcombe Hill, whence this elegantly printed volume takes its name, is situated at the western extremity of Salisbury Plain, near Longleat, the seat of the Marquis of Bath. In a short advertisement prefixed we read, that "as Bidcombe Hill furnishes the subject of the longest poem, and as that commanding eminence has, during seven years of happy residence in the neighbourhood, been the frequent scene of the author's walks and contemplations, he deemed it not improper that it should give its denomination to the volume."—The lesser poems, which make up the remainder of the book, are upon various subjects, the choice of which seems to have been determined by some particular circumstances in the course of the author's observation, or reading. These are explained either at the heads of the several poems, or in a short appendix of notes; all of which refer us to writings of particular eminence. We must, for various reasons, confine our remarks to the principal poem of the collection.

There is something in what *Dr. Johnson* calls *local poetry*, which is peculiarly interesting. We cannot avoid accompanying the poet in his rural walks; traversing the same meads and groves, and ascending the same steep with him. We cannot but participate

ciate in all those incidents which his fancy or his feelings may have selected, if judiciously, to embellish the scenery he describes. Mr. Skurray has endeavoured in his principal poem to excite and interest all such feelings. The language is unequal, but often pleasing; the sentiments pure; with a strong tincture of the truest piety, and most ardent benevolence pervading the whole. That the reader may judge of the objects and incidents selected, we shall transcribe part of the author's own analysis of the poem.

“ Invocation to the Muse of Denham—Description of the Hill—Morning and Evening, with their accompaniments—The Happiness of a Pastoral Life—Fox-hunting described and vindicated—Cley Hill—Its Palm Sunday Sports—Apostrophe to Liberty as enjoyed by Englishmen, with Allusion to the unjust Detention of our Countrymen in France—Lansdown Hill, with Thoughts suggested by juvenile Recollections—The Druids Barrow—The sanguinary Ceremonies of that ancient Superstition contrasted with the benign Spirit of the Gospel—Glastonbury Tor—Fonthill Abbey—Alfred's Tower—Stourhead—Long-leat,” &c.

As specimens of the poetry we shall first select (what cannot fail to interest every British reader) the following just tribute to the memory of the immortal Nelson, in which the general sorrow for his loss, and the universal joy for the victory achieved, are happily brought into one point of view. After describing the splendid reception of the hero in times past, at the noble mansion of Fonthill (one of the most conspicuous objects in the neighbourhood of Bidcombe Hill), Mr. Skurray proceeds :

“ But lo ! the house of banquetting is chang'd,
From mirth and revelry to scenes of grief :
E'en while on Bidcombe's fav'rite spot I stand,
Viewing the pile, where once the Hero sat,
Amid the dainties of the mirthful feast,
The muffled bells from villages around
Proclaim him victor at the cost of life ;
And blend rejoicing with alternate woe.
I listen to the cheerful, tragic sound,
And mix my sorrows with the tide of joy.—
When on the deck the bleeding Hero sunk,
Loud acclamations from the adverse crew,
Mingled their tumult with the cannons roar,
At Nelson's fall to testify their joy.
Cease, barbarous foe, to triumph o'er the wound ;
Forth from his dust shall other Nelsons spring,
To scour the ocean, and avenge his doom.—
The patriot twines amid the laurel wreath,
The doleful cypress and funereal yew,

While from each heart spontaneous accents * rise,
 To speak a nation's gratitude to Heaven.
 His gladden'd country wears the face of grief,
 Resembling most the clouded orb of day,
 Sparkling 'mid gloom and glorious e'en in tears.
 Oft as the hind shall ken yon sacred pile,
 The honest drops shall gather in his eyes—
 A tear of sorrow, mixed with tears of joy."

The following compliment to the noble family at Longleat does credit to the author's heart, as well as to the objects of his panegyric.

" Upon the site of consecrated ground,
 The lordly mansion stands! where once the monk,
 In pilgrim habit clad, forgot the world,
 And with coarse diet mortified desire.
 Now plenty reigns, and hospitable fare,
 Exceeded never in those halcyon days,
 Which poets fable of the golden age.
 Where never wedlock's charter joys were known,
 Now dwell examples of connubial love,
 And all the social charities of life."

The volume is enriched with engravings illustrative of the scenery described in the principal poem: among these are Views of Bidcombe Hill itself, of Maiden Bradley Priory, and the noble and splendid mansion at Longleat.

ART. 14. *Poems and Translations from the minor Greek Poets and others, written chiefly between the Ages of ten and sixteen, by a Lady. Dedicated, by Permission, to her Royal Highness the Princess Charlotte of Wales.* 8vo. 165 pp. 5s. Longman and Co. 1809.

In our 33d vol. p. 517, we noticed the first edition of this work as a *phenomenon in literature*; producing one specimen of the translations, and another of the original poems. A second and a third edition have since appeared, (which unluckily are not now in our hands,) containing 33 additional pages. But we have now before us 24 other pages, which the writer's accidental loss of sight detained from the press, till the third edition had been published. These pages contain *An Essay on Music, begun at ten years of age*. Our readers shall again be enabled to judge for themselves concerning the poetical talents of this extraordinary female.

* Alluding to the day of General Thanksgiving.

The several *parts* of this Essay are,—A young Minstrel's Invocation, The Origin, Progress, Present State, First Principles, Theory, Graces, Pleasures, Power, and Triumph of Music.

“ THE PLEASURES OF MUSIC.

“ But not to lengthen beauty's transient reign,
Not to extort the lavish boon of praise,
(Oft venal or reluctant) nor to soothe
The torpid hours of indolence and pride,
Is heav'n-born Music's privilege. Her place,
Her noblest place is in the rich retreat
Of modest Virtue and her sister Peace.
There, at the closing hour of busy day,
When social converse pauses—(if among
Hearts knit with hearts soft converse finds a pause)
Let Music oft her welcome visit pay,
The sweet resource of leisure! the mild guide
To social bliss, domestic and serene;
Itself her emblem: the concordance sweet
Of hearts attun'd to gentle unison!
Ah! happiest they who in the downy lap
Of love, parental love! repose secure,
And taught by homefelt harmony, delight
To tread the flow'ry path, and win the prize
By tuneful Science to her vot'ries shown.
Thrice hallow'd, if her dulcet power assists
The soft sollicitudes of filial care,
And cheers the vigil of reposing age
With brief but sacred rapture. On the lyre,
Touch'd by the duteous hand of grateful love,
To sooth a parent's ear, a cherub sits,
And breathes such magic melody, as wafts
The soul of Age to its expected Heaven!” P. 217.

ART. 15. *English Minstrelsy; being a Selection of Fugitive Poetry from the best English Authors, with some original Pieces hitherto unpublished.* 2 vols. 12mo. 14s. Murray. 1810.

This is a very pleasing selection of poetry from our most distinguished bards, from the time of Harrington and Fletcher to those of the present day, with a few original compositions. A collection made with so much taste cannot fail to be generally acceptable, and the very nature of the thing makes any critical observations unnecessary. We are glad, however, to adorn our pages with the following pieces, which are new, at least to us.

“ ON A RUINED EDIFICE.

“ I asked of Time, ‘ To whom was reared the mass
Whose ruins now thou crumblest with the soil?’
He answered not, but furious shook his glass,
And flew with swifter wing to wider spoil.

“ I asked

" I asked of Fame, ' O thou whose breath supplies
Life to high works of wonder what remains? "

Abashed to earth she bent her mournful eyes,
Like one who sighing silently complains.

" Lost in amaze, I turned my steps aside,
When o'er each pile I saw Oblivion stride
With haughty mein, and air of deep design.

' Then thou,' I cried, mayst know, ah deign declare.'
Stern did she answer hoarse, while thunder rent the air,
' Whose once it was seek not, now it is mine.' "

This is from the Italian of Petrocchi, and might be better rendered at the end ;

" Whose once it was I care not, now 'tis mine."

The following is by Miss Baillie.

" THE HEATHCOCK.

" Good morrow to thy sable beak
And glossy plumage dark and sleek,
Thy crimson moon and azure eye,
Cock of the Heath, so wildly gay ;
I see thee flily cowering through
That wiry web of silver dew
That twinkles in the morning air,
Like casement of my lady fair.

A maid there is in yonder tower,
Who peeping from her early bower,
Half shows, like thee, with simple wile,
Her braided hair and morning smile.
The rarest things with wayward will
Beneath the covert hide them still ;
The rarest things to break of day
Look shortly forth and shrink away.

A fleeting moment of delight
I sunned me in her cheering sight,
As short I ween the time will be
That I shall parley hold with thee.
Through Snowden's mist red beams the day,
The climbing herdboy chaunts his lay,
' The gnat-flies dance their funny ring,
' Thou art already on the wing.

ART. 16. *England and Spain, or Valour and Patriotism.* By Felicia Dorothea Browne. 4to. 28 pp. 5s. Cadell and Davies. 1808.

If fine words and smooth verses were sufficient to constitute a good poem, Mrs. (or Miss) Felicia Dorothea Browne might be congratulated on her success in the present effort. The following lines will afford a specimen.

D d

" Is

“ Is there no bard of heavenly power posselt,
 To thrill, to rouse, to animate the breast ?
 Like Shakespeare o’er the secret mind to sway,
 And call each wayward passion to obey ?
 Is there no bard, imbued with hallow’d fire,
 To wake the chords of Ossian’s magic lyre ;
 Whose numbers breathing all his flame divine,
 The patriot’s name to ages might consign ?
 Rise ! Inspiration ! rise, be this thy theme,
 And mount, like Uriel, on the golden beam.” P. 9.

If it would satisfy the author to tell how often we are condemned to read verses infinitely inferior to these, words worse chosen, periods worse arranged, we could produce such instances without number ; yet after all we cannot honestly praise her poem. Beyond the track of common place we never find her wander ; and though her memory seems stored with the most approved artifices of poetic style, the whole fails of effect. From what cause this failure arises we forbear to say ; but we confess that we see, without pleasure, the intimation of a volume by the same writer.

TRAVELS.

ART. 17. *The Real State of France, in the Year 1809 ; with an Account of the Treatment of the Prisoners of War, and Persons otherwise detained in France. By Charles Sturt, Esq. late M. P. for Bridport, resident in France before the War, and detained nearly eleven Years as a Hostage. Second edition. 8vo. 168. pp. Ridgway. 1810.*

Mr. Sturt naturally incensed against the tyrant, from whose shameless injustice he has been a sufferer so many years, is indignant and astonished, as well he may be, that there should be found in England any panegyrist of such an offender. He disclaims, in a manly way, all pretensions to elegance and even correctness of style, and professes only to offer truth to the perusal of his countrymen. “ The multiplicity of my private concerns,” he says, “ after a painful and long captivity, will not now allow me time to revise what I write ; but I claim credit for the truth of my statements.”

These statements, rather desultory in the mode of delivering them, go principally to prove these points ; that France is impoverished and unhappy under the domination of Buonaparte ; that the French in general detest his character, and are ashamed of his perfidy ; and that the treatment of the English, whether prisoners of war, or arbitrarily detained, is vexatious and cruel in the extreme. The last of these, indeed, is a fact of which Mr. S. is able to speak by melancholy experience ; the others are opinions, collected probably on good grounds, and we doubt not fundamentally true ; but not so implicitly to be received,

on the testimony of a foreigner, confined in one corner of France, as what he asserts from personal knowledge. The following statement coincides so exactly with what we have heard from other quarters, that we cannot doubt the exactness of it.

“ One of the most formidable engines of tyranny in France is the military police, called the gendarmes; they excite the dread and hatred of the whole nation. Their employment is to search for murderers, thieves, conscripts; and they are also employed to execute the dreadful orders of Buonaparte. This increases that fear, hatred, and contempt, so universally felt. Unprincipled in general, of course corrupt and treacherous, they accept your bribe, and betray you afterwards. However their establishment is too important for the safety of the tyrant's power to be put down; for *it is chiefly this honourable corps* that secures him on his usurped throne. In every town, city, village, or commune throughout the departments, these instruments of tyranny are established, and being in general artful men and very poor, they exercise tyranny equal to their ruler. To every coffee-house, and every place of public amusement they have access, under the pretence of preserving peace and order; they establish idle and worthless people in every public house, and hotel, as spies who make their reports, often from pique and malice, or to prove their zeal. The same system is established by seducing the servants of every family to report what is said at table, of whatever nature; these reports, true or false, are sent to the minister of police, who without notice, and even without enquiry, sends an order to arrest the whole family, often in the dead of night: this dreadful tyranny is exercised so instantaneously that the unhappy people are never aware of the blow until it is struck. If any observations have been made on Buonaparte or his government, or on his favourites, they never see the light again, nor can a friend trace them out.” P. 55.

Mr. S. gives several atrocious instances of extortion, practised upon the English detained in France, which fell under his own knowledge. He is of opinion that better treatment for the English can only be gained by retaliation, which therefore he strongly advises. The whole forms a very curious document.

INDIA.

ART. 18. *A Letter from an Officer at Madras to a Friend formerly in that Service, now in England, exhibiting an unbiassed Account, and supported by authentic Documents, of the Rise, Progress, and actual State, of the late unfortunate Insurrection in the Indian Army.* 8vo. 116 pp. 3s. 6d. Murray. 1810.

The late insurrection of a part of the Madras army having been happily terminated with little bloodshed, and the offenders in ge-

nieral having experienced the most indulgent lenity from government, we could have wished that the causes which produced it had also been buried in oblivion. The writer before us appears to be of a different opinion; and indeed his letter was manifestly written before the ferment of passions occasioned by this unhappy contest could have time to subside. Admitting therefore (as he does very fully) the guilt of resistance to the civil authority, and declaring the guilty persons to have justly incurred "the extremity of legal punishment," this officer proceeds to relate a number of transactions, which, if they do not palliate the conduct of the offenders, certainly throw great odium on the measures of the civil government. Those measures (according to the representations of this writer) were, generally speaking, injudicious, and, in some instances, illiberal and unjust. Equal, if not greater blame, applies, we think, to the late commander in chief, if (as this author states) "to maintain that influence of which he had been deprived by a change in the constitution of the army, he courted popularity with the officers at large, lamented, without reserve, his inability to support their interests in council, commented on the degradation of the army in the person of their commander in chief, and, assuming the character of their *representative*, induced them, without reflecting on the absolute absurdity of the term, to consider the alteration which had been made in the constitution of the local government as a real military grievance." If such was really his conduct, we cannot wonder at the discontent of the army, but are rather surprised that it did not produce more extensive mischief.

The author proceeds to show the expediency of the commander in chief being (as formerly) admitted to a seat in the supreme council: but his arguments, in our opinion, only prove that he should be consulted by that body in all matters of a military nature, and that his information and opinion should have considerable weight. So far as we can judge, such a system would be preferable to that which made him, in all matters, civil as well as military, one of the supreme government. But this is a question out of our province to decide.

It would be painful, and is now, we trust, unnecessary, to dwell on the mutual causes of dissatisfaction, which from that period arose between the civil and military authorities in that country. They are detailed with great perspicuity, and explained with considerable ability in the letter before us. It is proper, however, to caution the reader against too implicit a reliance on the representations of this writer. For, although he is decided, and even vehement, on the necessity of enforcing the subordination of the military to the civil powers, yet in representing the conduct of the latter, he appears to us rather inclined to exaggerate such errors as were committed, and to impute motives which perhaps did not exist. This work therefore, though it may be read for information, should not be relied on as authority; as it proceeds

proceeds from a quarter where it is not reasonable to expect perfect impartiality.

NAVY.

ART. 19. *The Substance of a Speech delivered by the Right. Hon. Lord Viscount Melville, in the House of Lords, on the 9th of February, 1810, relating to the Reports of the Commissioners of Naval Revision.* 8vo. 49. pp. 2s. Mathews and Leigh. 1810.

The speech before us is prefatory to a motion in the House of Peers, for an address to his Majesty, praying that an account of such steps if any, as had been taken, in addition to those already communicated, towards carrying into execution the proposals of the Commissioners of Naval Revision, might be laid before that House. It states the origin, objects, and some of the proceedings of that Commission, in order to show that, instead of merely adopting those parts of the Reports of the Commissioners which appeared to claim immediate attention, and suffering the remainder to wait for subsequent consideration (which seems to have been the course pursued by the Admiralty and Privy Council) a complete revival of the whole should take place in a committee of the Privy Council, for the purpose not only of making such alterations in the parts already put in force as experience may have pointed out, but of determining which of the remaining suggestions should be carried into effect.—It is but justice to say that this speech, though necessarily involving dry details, is not wanting in that perspicuity and strength of reasoning which distinguish the noble speaker. Although the propriety of giving the subject a further consideration was not, we believe, disputed, the motion was deemed, at the present period, unnecessary, and was therefore set aside by the previous question.

ART. 20. *A Letter from the Right Hon. Lord Viscount Melville to the Right Hon. Spencer Perceval, relative to the Establishment of a Naval Arsenal at Northfleet.* 4to. pp. 48. 2s. 6d. Bagster. 1810.

From the nature and object of the Letter before us, it may not perhaps be deemed, strictly speaking, a fit subject for literary criticism; more especially as it is founded on one of the Reports of the Commissioners of Naval Revision; which, as public documents, extending to a variety of official details, it would not perhaps have been decent, nor certainly (within our limits) practicable, to discuss. Yet as, by the publication of this Letter, the noble author seems to appeal, not only to the judgment of the Minister whom he addresses, but also to that of the nation,

we deem it our duty to give a view, however imperfect, of its important contents.

This address to the Chancellor of the Exchequer states (in friendly and respectful terms) the urgent necessity of establishing an extensive naval arsenal at Northfleet, on the river Thames, grounded on the Fifteenth Report of the Commissioners for revising and digesting the Civil Concerns of the Navy. That Report has not yet been printed, nor indeed laid before Parliament; but the noble author of this Letter, after premising that nothing contained in it is of a nature to require secrecy, enters fully into the reasons for the measure therein proposed.

The first establishment of a royal dock-yard was, it seems, that of Deptford, in the reign of Henry VIII. who also formed two other of our six naval arsenals, those at Woolwich and Portsmouth. That of Chatham, it is stated, was founded by Queen Elizabeth, Sheerness in the reign of Charles II. and Plymouth by King William III. The progressive advance of our navy, from the earliest of those periods, is next adverted to; and it appears, that its tonnage, at the death of Henry VIII. in 1547, amounted to about 12,400 tons; that it gradually increased till, in 1809, it was estimated at 800,000 tons; and that, notwithstanding this vast increase of our navy, not a single dock-yard has been added since the reign of William III. when the tonnage of the royal navy amounted to no more than 160,000 tons. The noble writer, indeed, admits that some few docks and slips have been added, and some storehouses built; but these additions, he insists, have by no means kept pace with the augmentation of the British navy.

The Letter now calls our attention to the material defects in our present dock-yards, in order to prove the necessity of a new and extensive naval arsenal.

The first of these defects is, the want of a sufficient depth of water in the vicinity of the present dock-yards. This, it appears, has been ascertained by the reports of very able engineers, and applies peculiarly to three of the four eastern yards, namely those of Deptford, Woolwich, and Chatham. The causes to which it is (according to all appearance justly) ascribed, show that it is must unavoidably increase, and that it threatens speedily to render these three yards totally unfit for large ships of war. The same defect appears to exist at Portsmouth; but there it admits of a remedy, so far at least as to prevent its increase. In consequence of this defect, the ships fitted at each of the four yards enumerated, are obliged to proceed to a considerable distance before they can receive their guns and stores. The delay, inconvenience, expence, and losses, arising from this circumstance, are fully detailed and forcibly urged by the noble author. Similar inconveniences, and an additional expence, arise from the same cause when ships are ordered into dock to be repaired, or paid off; and (what seems to us of great moment) this consi-

deration

deration appears to have influenced the system of building large men of war, and to have induced the Navy Board to give them less depth of hold than would otherwise have been directed, and consequently deprived them of the great advantage of carrying their ports high, and giving them less stability.

* At Sheerness, it appears, the same defect does not occur; but that yard is said to be on too confined a scale, and, from the nature of the subsoil, not capable of being enlarged. The want of room in our present dock-yards, their inadequacy to perform the work required, and the difficulty (if not impossibility) of introducing the modern mechanical improvements, constructed as they are at present, are also urged as forcible motives for the scheme proposed; and a strong passage to that effect is cited from the Report alluded to. From that passage it appears, that the new dock-yard is not meant to supersede the utility of the western yards of Portsmouth and Plymouth, but to supply the place of * such of the eastern as are *even now* unfit for *most* of the purposes required, and are daily becoming less adequate than they were formerly to serve the purposes of the navy.

To the objections above mentioned another is added; which we conceive to be of great importance, namely, the situation of four † of our dock-yards; which, instead of being so placed as that the most frequent winds should blow *off shore*, are placed in the very opposite situation, with the prevailing winds *on shore*. The other two yards, though not objectionable in this respect, are of little utility, from being so far inland, and consequently being unable to dispatch vessels to sea, unless the wind happens to blow from one out of a very few points of the compass.

The noble author then points out the circumstances which render Northfleet a most eligible situation for the naval arsenal proposed, which it appears obvious from what has been before stated, should be in the eastern part of the kingdom, in order to supply the places of Deptford and Woolwich. These advantages are, that, without being, like those yards, too far up the river, it is far enough to be sheltered from stormy weather; that it is on a *weather* shore with regard to the prevailing winds; that there is sufficient depth of water for ships of the largest size to sail with all their stores on board; that an excellent stream of water flows through the land; that there will be plenty of good brick earth for building, and the subsoil of the most desirable kind; that the situation is extremely healthy; that the ground is capable of a strong defence; and that the extent of the level ground will admit of the arsenal being made on as large a scale as can be required.

* Deptford and Woolwich.

† Chatham, Sheerness, Portsmouth, and Plymouth.

The consideration of economy is next adverted to; and it is forcibly argued that numerous savings of expences now incurred must take place after the adoption of the plan in question; which, the Noble Lord is of opinion, will, in a few years, more than repay the cost of the works proposed. This, it appears, has been estimated at from four to five millions, to be expended during five or six years, within which period it is computed that the naval arsenal in question (or at least such parts of it as might be immediately requisite) may be completed.

It cannot be expected that we should enter minutely into the statements and reasonings very ably detailed by the noble author of this Letter. Sufficient has, we trust, been said to draw the attention of our readers to this great national plan, which, we hope, will be well considered by the Government, and (if found expedient) in due time, be sanctioned by the Legislature of the country.

COMMERCE.

ART. 21. *A Sketch for the Improvement of the Political, Commercial, and Local Interests of Britain, as exemplified by the Inland Navigations of Europe in general, and of England in particular; including Details relative to the intended Stamford Junction Navigation, to unite the Eastern with the Midland and Western Counties of the Kingdom. By Jephson Oddy, Esq. Author of "European Commerce." Illustrated with a Canal Map. 8vo. 141. pp. 5s. J. J. Stockdale. 1810.*

The work of this writer on European commerce has by some means escaped our notice. In the present tract his object is of a more confined and local nature, viz. the promotion of an inland navigation, to connect some of the eastern with the midland and western counties of the kingdom, by a canal passing near Stamford. In this scheme the author candidly admits he has been swayed by private as well as public motives, being a candidate to represent the borough of Stamford in Parliament. This circumstance, although it ought not to discredit the plan, affords ground (as we think the writer must himself admit) for a full investigation of its expediency by judges confessedly impartial, as well as competent to the task. It cannot be expected of us, who are not possessed of the requisite local knowledge, to say more than that it appears very specious in theory, and, from the importance of its objects, worthy of serious attention.

The detailed plan is prefaced by general remarks on the commercial and local interests of Britain; in which are many useful suggestions, particularly as to a commerce to be carried on with Persia by the Levant, instead of passing through Russia, when it was loaded with heavy imposts and charges, and is now of course, wholly prohibited. Our commerce through the Straights
might

might also in other respects (according to this author be considerably augmented. It is also worthy of observation that, in the opinion of this intelligent writer, the non-intercourse act as it is termed, passed by the Americans, has proved highly advantageous to Great Britain, in forcing (as it were) upon a large proportion of the trade, which till then had been carried by them. Indeed it is afterwards shown, on the clearest grounds, that the intercourse with America is far more necessary, (as the author expresses it) "to the child than to the parent." In the East Indies the author recommends, as other writers have done before him, a total abolition of the monopolizing system.—Of course, this is a topic far too extensive as well as momentous, to be discussed in this place: but we have often been struck by a circumstance strongly pointed out by this writer, namely the great advantages enjoyed by the Americans in trading to India; advantages denied to British subjects in general, and by which American traders were enabled to supplant even our own East India Company in all the European as well as American markets. These considerations are professedly brought forward in order to show that the precarious and fluctuating state of our foreign commerce, renders an attention to our domestic resources peculiarly necessary. They form therefore a proper introduction to the main subject of the work.

We were concerned to see in this tract, a general sweeping condemnation of the expedition to Copenhagen; a measure so clearly justified by the situation in which Britain was placed.—But upon the whole, we deem this publication creditable to the industrious author, and replete with information, general as well as local, the consideration of which may prove highly advantageous to the country,

POLITICS.

ART. 22. *A Review of the Conduct of the Allies, with Observations on Peace with France.* 8vo. 55 pp. Richardson. 1810.

With a political writer, who gravely founds his system on the reality of the exploded treaties of Pavia and Pilnitz; who considers not only the continental allies but Britain herself as the aggressors in the revolutionary war with France; who in 1810 thinks a peace with Bonaparte desirable; nay, that an honourable and secure peace may be easily obtained (after the unsuccessful attempt during a former administration); with a writer of this stamp how shall we reason? Will it not be sufficient to refer this gentleman (who seems to err from ignorance rather than ill intention) to a few of those works in which the cause of Great Britain has been maintained by arguments that cannot be controverted, and facts that cannot be denied or explained

plained away? Is he to be told at this day, that the intended treaty of Pavia not only was never proved by any authentic document, or credible witness, but has been long ago demonstrated, by external and internal evidence, to be an impudent forgery? Is he not aware that the supposed treaty at Pilnitz has no other foundation than the interview between the Emperor and King of Prussia; at which the royal exiles from France could obtain no other countenance to their views than a general declaration of protection to the French monarch in the free exercise of his judgment upon any proposed constitution? So far from any treaty being made for the partition of France, there is no proof that such a measure was ever in the contemplation of any of the allied powers, much less of the British government. On the question, who was the first aggressor, Austria or France? the confession of Brissot himself (in his address to his constituents) is decisive. The part taken by Great Britain has been amply justified by a variety of writers; by none more satisfactorily than by Dr. Marshall, in his "*Politics of Great Britain and France.*" And if this author can make up his mind to the abandonment of Spain, which (whatever he may think) must in effect leave Portugal at the mercy of France,—if his eyes are not wilfully shut to the danger of throwing open the sea to the tyrant of the Continent, let him attentively consider the events from the signature of the preliminaries of peace in October 1801 to the spring of 1803, when hostilities again took place; and let him attentively peruse Mr. Stephen's excellent tract on "*The Dangers of the Country* *." For ourselves, we are ashamed again to dwell on topics so fully discussed, or to repeat arguments already placed by others in the most striking points of view. We have said thus much on the supposition that this author is not a wilful Jacobin, or (what is worse, if possible) a Buonapartean; which, from his dedicating his work to the Marquis of Wellesley (one of the last men to sanction such opinions), we can hardly believe to be the case. But whatever the author may be, his work can only be classed with the ribaldry of Lewis Goldsmith, or the misrepresentations of a Belsham; and to the disciples of that school we recommend it.

"Qui Baviū non odit, amet tua carmina, Mævi?"

ART. 23. *The Diplomatic Policy of Mr. Madison unveiled; in Strictures upon the late Correspondence between Mr. Smith and Mr. Jackson. By a Bostonian.* 8vo. 78 pp. 2s. 6d. J. J. Stockdale. 1810.

The gross partiality, manifested on so many occasions, by the leading party in America, to the views and interests of France, cannot now, we should suppose, be a subject of controversy in

* See Brit. Crit. vol. xxix. p. 407.

this country ; at least amongst unprejudiced and disinterested politicians. With the people of the American States the case is widely different. Among them, so strong has been the current of prejudice, that not all the exertions of the few, but able, advocates of justice and reason have yet been able to divert it. Fortunately, at least for the honour and independence of America, the complaisance of their rulers to the French government has not been met by a correspondent disposition on the part of the Corsican emperor. Either he has calculated on a still greater subserviency than even his own party is disposed to endure, or his pride and aversion to all free states have overpowered every dictate of policy. America, therefore, may yet, almost in spite of her rulers, be compelled by our enemy to become the friend and ally of Britain. In this hope, we shall briefly advert to, instead of detailing at large, the very important statements and (as we think) convincing reasonings of the author before us.

Our readers are not to be informed that, on the refusal of our government to sanction the unauthorized arrangement made by the king's minister, Mr. Erskine, with the American administration, Mr. Jackson was immediately sent with full powers to conclude a treaty on more equitable principles. They must be aware also that, after a long altercation between the new minister and the American secretary of state, all intercourse with Mr. Jackson was broken off, and he was treated with every contumely, under the pretext of his having offered an insult to the American government. The shallowness of this pretext was not generally believed, even in this country, till the correspondence had been published and attentively read ; and there are still, we apprehend, persons who cannot persuade themselves that any government could have adopted, without some provocation, a measure so violent and hostile.

The futility of this charge against the British minister is, however, in our opinion clearly demonstrated in this sensible and truly patriotic work ; the author of which first relates and discusses the political history of Mr. Madison, the American president, in order to prove "that hatred to Great Britain and attachment to French politics were deeply rooted in his character." He next considers the arrangement with Mr. Erskine, and the errors into which that gentleman was led ; also the measures which the American government adopted to prevent Great Britain from acceding to the arrangement, and the proofs (which are amply detailed) that it was never expected the arrangement would be agreed to, and of course the evidence of insincerity, on the part of America, which these circumstances afford. Under this head he notices the conduct of congress at the next ensuing session, and shows that it was a violation of the implied bargain with Mr. Erskine, and a departure from Mr. Madison's personal assurances to that gentleman. He adverts also to the American negotiation with France, in order to prove that the arrangement with Mr. Erskine was intended

tended to widen the breach between America and Great Britain. The author then discusses the rejection of that arrangement by Britain, together with the grounds and motives of that measure. Lastly, he states the circumstances of the late negotiation with Mr. Jackson, and examines the foundation of the charge against that gentleman, of his having insulted the American government. In doing this, he analyzes the whole correspondence between Mr. Jackson and Mr. Smith, and shows (we think very clearly) that the charge of indecorum rests on the American secretary. Lastly, he points out the *real* causes of the rupture of the negotiation, which he imputes solely to the American government.

For the reason above stated, and indeed from the impossibility, within our limits, of doing it full justice, we have given only a short abstract of this important work; but we would strongly recommend the perusal of it to all who wish to be completely informed of the nature and merits of the controversy to which it relates.

ART. 24. *The Substance of a Speech delivered by Joseph Marryat, Esq. in the House of Commons, on Tuesday, the Twentieth Day of February 1810, upon Mr. Manning's Motion for the Appointment of a Select Committee to consider of the Act of the 6th of George the First; and of our present Means of effecting Marine Insurances. Published by the Special Committee at Lloyd's, Second Edition. 8vo. 40 pp. Richardson, 1810.*

It appears that the motion referred to in this speech was founded on a petition offered to the House of Commons, by a number of respectable persons desirous of forming themselves into a company for the purpose of effecting marine insurances. Two companies for that purpose had, it seems, been established by the 6th of George the First. But these companies being each on a limited scale, and confining themselves to the regular insurances (as they are termed), do not seem to have interfered much with the insurances by individuals, or to have prevented a fair competition. Such consequences appear to be apprehended from the new company proposed, comprising, it is said, nine-tenths of the commercial interest in the city of London; and the speech before us contains a variety of arguments against the establishment of such a company. On these arguments it would not be proper for us to give an opinion; as they have been, or will be, more competently discussed by the many respectable members of parliament who are conversant in subjects of a mercantile nature. Nor indeed would it be fair, as we have only one side of the question before us. The trite maxim of *audi alteram partem* is peculiarly applicable to questions involving a variety of private interests, depending less upon general principles than special circumstances, and appealing to the test of professional knowledge and personal experience.

EXPEDITION TO THE SCHELDT.

ART. 25. *Thoughts on the Resolutions to be moved this Day, Monday, March 26, in the House of Commons, by Lord Porchester.* 8vo. 26 pp. 1s. 6d. Becket and Porter. 1810.

The Resolutions to which the title-page of this pamphlet alludes having been negatived in the House of Commons, after a debate continued during several sittings, it would now be superfluous to enter at large into the merits or errors of the Expedition to the Scheldt, on which those Resolutions conveyed a severe censure. The measure in question is justified by the author before us chiefly on the ground of its having operated as a diversion in favour of Austria. We believe this object, though certainly avowed in the debate, was admitted, by the defenders of Administration, to be secondary to that of destroying the ships and arsenal at Antwerp, the very great importance of which warranted, it was insisted, a considerable hazard in the attempt.

The retention of Walcheren so long after the ulterior objects of this Expedition had been abandoned, is deemed by this author a measure of "sound and liberal policy," in order that our ally (the Emperor of Austria) might reap the full benefit of the successful efforts we had made in his favour by obtaining better terms from France. This consideration also was, we believe, urged in the debate. Yet the more obvious motive seems to have been the opinion of respectable naval officers, that the possession of Flushing would afford our fleet a most convenient station for blocking up the harbour of Antwerp. When, however, the difficulty of defending it against the formidable attacks of the enemy was correctly ascertained, together with the amount of the force necessary to its defence, and consequently liable annually to considerable loss by disease, the resolution was taken to relinquish it.

The author of this defence seems to be a well-intentioned advocate of the existing Government; though in the assertion, that had it not been for unfavourable weather the fleet might have proceeded up the West Scheldt in time to effect the most important objects of the Expedition, he seems to be supported by evidence.

ART. 26. *Brief Remarks upon the public Letter of Sir Richard Strachan, and the Narrative of the Earl of Chatham.* 8vo. 36 pp. 2s. Becket and Porter. 1810.

After the full discussion which took place in the House of Commons on the subject of the Walcheren Expedition, and the resolution passed, acquitting both the Army and Navy of all misconduct on that occasion, we cannot approve of pam-

pamphlets, in behalf of either Commander in Chief, imputing blame to the other. We shall not therefore enter into the particulars of the tract before us, further than to state, that the author complains vehemently of the conduct of Sir R. Strachan in sending a letter to the Admiralty, impliedly at least, reflecting on the Commander of the land forces. He also throws some blame on the Admiralty for publishing those reflections, more especially as an *extract* of a letter, which seemed to imply that other reflections equally strong had been omitted. With that public Letter to the Admiralty, a private Letter to the Earl of Chatham, of the same date, is contrasted; in which last the Admiral seems to coincide in the opinion that nothing further could then be done. He is also accused of having inaccurately stated, in a letter of the 11th of August, that part of the fleet had passed through the Sloe-passage into the West Scheldt above Flushing; an inaccuracy, however, which this author admits was afterwards corrected.

Many oblique reflections are thrown out upon the professional character, and the conduct, upon that occasion, of Sir Home Popham; and it is insinuated, that, although nominally only the Captain of a man of war, on that Expedition, he was, by a manœuvre, made, in effect, Captain of the Fleet. Indeed almost every thing which the author blames in the conduct of Sir R. Strachan is imputed to this (supposed) secret adviser.

With regard to Lord Chatham, this author (though manifestly his partizan) does not go into an express defence of his conduct, deeming it would be indecorous at present; yet as the Commanders by sea and land appear to have been unanimously acquitted by a vote of the House of Commons, it does not appear that any military enquiry is likely to take place; but he attempts (ineffectually we think) to justify the delivery of his Narrative to the King, without the knowledge of any other member of Administration, and his request of secrecy. On this subject also there has been a parliamentary decision, from which (were it decent in us to canvass it) we do not feel disposed to dissent.

ART. 27. *A Notice of the Evidence given in the Committee of the House of Commons during the Inquiry into the Conduct and Policy of the late Expedition to the River Scheldt. With Observations.* 8vo. 52 pp. 2s. 6d. Becket and Porter. 1810.

After the long discussions in the House of Commons on the Policy of the Expedition to the Scheldt, and the voluminous evidence on that subject published from time to time in the Newspapers, the opinions of most men on that transaction must, we conceive, be made up; and few, if any, new arguments can be produced on either side of the question. Yet a judicious and impartial summary of the evidence might still have its use. Such a summary is not, however, contained in the work before us, which only adverts occasionally to the evidence, and consists chiefly

chiefly of remarks tending to vindicate this measure of Administration.

The general policy of an Expedition for the support or aid of our allies is considered by the author as universally admitted. On his part, he admits that a descent in the north of Germany was pointed out by the Cabinet of Vienna as the most efficacious mode of assisting its views. The author, however, contends, that this suggestion (which it seems went only to the employment of 10,000 infantry, with some cavalry and artillery) was made under the impression that we could spare no larger force than that required, and that if the extent of our resources had been known, the diversion which they might make in another quarter would have been deemed important, though at a greater distance from the scene of action. It is also alleged, that this requisition was made on the expectation of a movement on the part of Prussia, on the probability of which Ministers were bound to exercise *their* own judgment, and regulate their conduct by the result.

It is alleged, upon the evidence of Mr. Huskisson, that the state of the exchange upon the Continent (being at a discount of not less than 20s. per centum) was such as rendered the employment of a large force in Germany scarcely practicable (or at all events attended with a ruinous expence) from the consequent difficulty of obtaining foreign coin. The same objection the author deems applicable to the employment of a larger force in Spain; more especially as, by the exertions which we *did* make in the peninsula, the object of a diversion in that quarter was already attained.

The author next proceeds to defend the measure adopted; which, he contends, combined a diversion in favour of Austria with an important British object, namely, the destruction of a considerable portion of Buonaparte's marine. This Expedition, he insists, still operated as a diversion, notwithstanding the armistice at Znaim, which might not have terminated in a peace; or if it did, the terms of that peace might, by such an exertion on our part, be rendered more favourable to the Austrian Emperor.

The progress of our preparations for this Expedition is next distinctly stated, in order to prove that no time was unnecessarily lost. It is then considered whether (as to the objects in view) we had a reasonable prospect of success. Of these the capture of Walcheren is justly considered as morally certain with the force employed against it; and thus the author deems that capture a great advantage, whether it should be determined to retain or (after demolishing the arsenal and basin) abandon it. We suspect, however, that this last measure was not originally in the contemplation of Government.

In the sequel of this work the writer relies much on the probability that appeared of the armament's arriving in three or four days from the Downs at Sandvliet, the intended place of debarkation for the attack on Antwerp, and ascribes therefore the failure
of

of that part of the plan to the unfavourable weather that occurred. He states also the evidence which was produced of the weak and unprepared state of that city and its garrison. The retention of Walcheren, after its evacuation had been determined upon, is justified by the request of the Austrian Cabinet that we would retain a footing in Zealand as long as possible, and the advantage thence derived to Austria in the negotiations for peace. Upon the whole, a specious and in some respects just defence of the Scheldt Expedition is made by this author; but some of his assertions are, in our opinion, too strong, such as that the conquest of Walcheren, though not retained, was a greater object than the destruction of the fleet, dock, and arsenal at Antwerp.

MEDICAL.

ART. 28. *The Physician's Vade-mecum; containing Symptoms, Causes, Diagnosis, Prognosis, and Treatment of Diseases. Accompanied by a select Collection of Formulæ, and a Glossary of Terms.* By Robert Hooper, M. D. Licentiate in Physic of the University of Oxford, and of the Royal College of Physicians of London; Physician to the St. Mary-le-bone Infirmary; and Lecturer on Medicine in London. 12mo. 280 pp. 6s. Murray. 1809.

On the medical treatment recommended in a work like this, or any general work, there will, of course, be various opinions; but that the arrangement of the book is luminous, and the plan extremely judicious, is by no means liable to a doubt. The author has arranged his matter in the following manner. He gives,

1. The characteristic symptoms by which diseases are known.
2. The causes from which they most frequently have their origin.
3. The circumstances that more especially point out the differences between diseases which resemble one another.
4. The signs which influence the judgment in forming a prognosis of their event.
5. That mode of treatment, which, in the present improved state of medicine, is deemed most appropriate, and which experience has sanctioned.

These remarks, with the formulæ and glossary, form a very complete book of reference. Dr. Hooper has before distinguished himself by useful and medical works. See our General Index. The diseases are arranged after the Cullenian nosology, the symptoms are, in our opinion, neatly, accurately, and concisely narrated; and the formulæ subjoined in general elegant, and such as experience and sound judgment would sanction.

DIVINITY.

ART. 29. *A Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation holden, May 24, A. D. 1809,*
connected

connected with a former on Religious Education. By Joseph Holden Patt, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. 39 pp. 2s. 6d. Rivingtons. 1809.

The charge referred to in the title was reviewed by us in our 32d volume, p. 304, and commended, as it deserved, for soundness of reason and candour of enquiry. The object of the present is to confirm the opinion, that the scheme of the gospel for improving the mind of man is the only one that is consonant to nature and reason. It is to be wished that the learned Archdeacon had drawn his illustrations of this truth from something more connected with the business and opinions of the present times, than the errors of the Socratic or the Stoic schools; or even a position of Swift's, not likely at this day to seduce many readers. Nor is the transition very happy to the desponding idea of some persons that death is more desirable than life. Through the whole we see the good intentions and right mindedness of the Archdeacon of St. Alban's, but not equally the usual clearness or practical utility of his discourses. He concludes by an eulogy on the late venerable diocesan, which would certainly be welcomed by his hearers, and considered as in no degree exaggerated, or carried beyond what truth as well as gratitude demanded.

ART. 30. *A Sermon preached in the Cathedral Church of St. Paul, London; on Thursday, June 1, 1809. Being the Time of the Yearly Meeting of the Children educated in the Charity Schools, in or about the Cities of London and Westminster. By the Rev. Charles Daubeny, LL.B. Archdeacon of Sarum. Published at the Request of the Society for Promoting Christian Knowledge, and the Trustees of the several Schools. To which is annexed an Account of the Society for Promoting Christian Knowledge.* 4to. 36 pp. Rivingtons. 1809.

A more appropriate topic, than that which is principally handled in this discourse, could not have been selected. The meeting of the Charity Schools presses upon the mind the subject of education, and the Archdeacon particularly employs himself in considering the new plan of teaching the poor, as practised by Mr. Lancaster. It has become very important that this plan, as managed by that individual, should be publicly considered. The plan itself is, undoubtedly good, as to all its leading and most characteristic features; which are now known to have been tried originally by Dr. Bell at Madras. To the plan, as invented by Dr. Bell, and practised under his influence and direction, we do not conceive that any very material objection exists. But Mr. L. is a Dissenter; and though he is in himself apparently very moderate, and, by the interference of some venerable, learned, and very judicious friends of the established Church, has been induced in London even to employ parts of our authorized Liturgy

as the medium of instruction; yet, as a new and extraordinary system of extension has lately been commenced, it seems urgent upon us that new precautions should be taken. Mr. L. has lately, in several instances, gone forty or fifty, or many more miles from London, to deliver a gratuitous lecture on the advantages of his mode of education; intended to lead, and actually having led, in some cases, to the establishment of new schools, under his immediate influence and direction. Should this proceed to any great extent, it seems very well worthy of consideration, how prodigious a machine this may soon become, for one individual to wield; who if he be not an enemy to the Church, certainly is not a member of it. To us it appears formidable.

Schools, in general, are by statute subject to the controul and licence of the Bishop of the Diocese, as Mr. Daubeny very properly shows; but here may arise the phenomenon of a single quaker exercising more influence, in that important point, than all the Bishops together. The preacher very properly dwells on the great danger of increasing RELIGIOUS INDIFFERENCE, already too prevalent, by an education which is not distinctively that of any religion. After extending our own reflections so far, we can only refer to the Sermon itself as useful and important, and press our readers to peruse and consider it. If the new plan, be on mature deliberation, deemed worthy of being extended throughout the kingdom, let it be on Dr. Bell's system; and, in every instance, under the controul of the Bishop, and the immediate and authorized direction and superintendence of the parochial Clergy. Thus, and thus only, can all ill effect be precluded.

ART. 31. *Dia-tesaron, or the Gospel History, from the Text of the Four Evangelists, in a connected Series, with Notes critical and explanatory.* By Robert Thomson, Writer in Edinburgh. 8vo. 478 pp. Hamilton. 1808.

Strange as it may appear, neither Mr. Thomson the compiler, nor two friends whom he consulted, one of whom seems to have been Dr. Anderson, take the least notice of Dr. White's *Dia-tesaron*, nor any of the Latin or English ones which have been taken from it. They appear not to have known that such a work existed. The arrangement of course in some respects coincides and in others differs from that of Dr. White. But from the English editions which have been published, Mr. Thomson's very materially differs, in being a new translation, instead of the authorized English version. This translation, like other modern attempts, seems occasionally to lose the dignity of the other, without gaining any proportionable advantage. Thus "Moreover, when ye fast, look not dismal as the hypocrites."—"Amass not for yourselves treasure upon the earth, where moths or rust may consume it, or thieves breaking in may steal it." For the more material deviations, the author assigns his reasons in

some notes that are subjoined to the text; and to the whole is subjoined an Appendix containing, 1. Remarks on the History and Evidences of the Resurrection of Christ. 2. View of Christ as a Priest.

As the author of this work is a layman, and does not seem to be infected by any of the modern heresies, he certainly deserves particular commendation for the care and attention he has bestowed upon this sacred task. He appears to have a tolerable knowledge of Greek, but his printer has made wretched work in printing it.

ART. 32. *A Sermon preached before his Grace the Archbishop of York, and the Clergy, at Malton, at the Visitation, August, 1809. By the Rev. Sydney Smith, A. M. Rector of Euston, in Yorkshire, and late Fellow of New College, Oxford. 4to. 22 pp. 2s. Carpenter. 1809.*

The eloquence and animation of this discourse are remarkable, and worthy of the character of the author. The subject is the proper deportment of the Clergy; under which the preacher, after apologizing for the attempt to teach those, from whom he might equally well, if not better, derive instruction, notices the proper conduct to be observed with respect to occupations and amusements; he next presses upon their attention the necessity of activity, particularly in the pursuit of knowledge; in the third place he recommends a tolerant spirit, and in the fourth offers strong cautions against fanaticism, the inroads of which he marks with justice and distinctness; lastly he recommends a dignified and independent character uninfluenced by worldly considerations. Of the clergyman who is timid and time-serving he says, with great felicity,

“What good does he do by it? Does he hope to advance his fortune? The chances are innumerable against him; the road is blocked up; he brings *his little mite of turpitude*, and is not noticed in the crowd of competitors; he grows old, tired with suppressing truth, and smothering conscience, and at the close of a long life often finds himself as poor as if he had been honest. It is a wretched game, and rarely or ever answers. A man sells his birth-right of speaking truth, and does not get even the mess of pottage which he fixed as the price.” P. 17.

There is one topic, more particularly insisted upon in a note, on which this author writes with great positiveness, we doubt not with equal sincerity, but in our opinion with entire error of judgment. We neither admit the causes which he states, nor the consequences which he contemplates, but we shall not here enter into the discussion.

In a note upon a passage which contains a warm eulogy on the established Church, Mr. S. Smith positively and strongly denies the charge of Socinianism, which had been urged against his col-

lected Sermons, lately published. He winds up his protestation by saying, with a truly laudable spirit, "Should I, at any future period, become so utterly devoid of common sense, as to write against the doctrines of the Church, I hope I shall have, at least, common honesty enough to begin by resigning my preferment." P. 20. We shall willingly take upon ourselves the task of examining the sermons in question, with a particular view to the accusation alluded to, and shall feel great pleasure in publishing a full justification of him, if we find, as we expect to find, that he is fairly entitled to it.

ART. 33. *A Sermon preached at a Country Church, Nov. 8, 1807, on the 5th Verse of the 93d Psalm, "Holiness becometh thine House, O Lord, for ever."* Adapted to a Country Congregation. 8vo. 30 pp. 1s. 6d. Williams. 1808.

A Sermon preached somewhere, by somebody, and published with no more specific account of its origin, might seem to promise something singular or original; but it is not so. The Sermon is an exhortation to worship, public and private, enforced by many texts of scripture, and concludes by pointing out the holy Trinity as the legitimate object of Christian worship. It is good and useful, and might have been preached any where, by anybody, without any scruple to declare publicly either the name of the church or of the preacher.

JUBILEE.

ART. 34. *The Jubilee; or Motives for Thanksgiving and Congratulations, derived from a Consideration of the Character of our most Gracious Sovereign, King George the Third, a Sermon preached in the Chapel of the Foundling Hospital, on Wednesday, Oct. 25, 1809, being the Day on which his Majesty entered into the 50th Year of his Reign. By the Rev. John Hewlett, B. D. Morning Preacher to the said Charity; and Lecturer of the United Parishes of St. Vedast, Foster, and St. Michael Le-Quern. Published at the Request of the General Committee of the Foundling Hospital.* 8vo. 24 pp. 1s. Rivingtons. 1809.

After an introduction, somewhat too prolix, on the religious observance of particular times, the preacher enumerates those motives for thanksgiving, which arise from the character and conduct of our beloved Sovereign. We cannot much applaud the taste or spirit of the composition. Satisfied with the truth of his observations, the author seems very little ambitious of adorning them: yet surely, on a subject so nearly allied to our best interests and feelings, we had a right to expect, if not the skill of the orator, at least the animation of the patriot. Mr. Hewlett is a person from whom we should expect both.

ART.

ART. 35. *The Duty of Britons to be thankful for their King. A Sermon preached in the Church of the United Parishes of St. Swithin and St. Mary Babew, Cannon Street, on Wednesday October 25, 1809, being the Day on which his Present Majesty entered into the Fiftieth Year of his Reign. By Henry George Watkins, M. A. Rector of the said United Parishes. 8vo. 32 pp. 1s. Seeley. 1809.*

A sensible and pious discourse. The excellence of the matter amply atones for some occasional slovenliness in the composition.

ART. 36. *The Righteousness of a King, the Blessedness of the People, a Sermon preached at West Tilbury, Essex, on Wednesday, October 25, 1809, being the Day appointed by Order of Council, as a Day of general Thanksgiving, on occasion of his Majesty's entering upon the fiftieth Year of his Reign. By the Rev. Sir Adam Gordon, Bart. Rector of that Parish. 8vo. 40 pp. 1s. 6d. J. J. Stockdale. 1810.*

The preacher explains to his parishioners the nature of a Jubilee, both in its original acceptation among the Jews, and in the application of it to the late royal festival; and he then points their attention to the end of the world, "when by the all-sufficient atonement of the Redeemer of mankind, a perfect and eternal sabbath, rest, and Jubilee shall take place."

Considering the distinguished religious and moral virtues of our beloved Sovereign, and recollecting the mercies shown to Israel for the sake of their monarch David, Sir A. G. is inclined to think that many distinguished favours which we have received have been granted rather to the King than the people; and he warns his hearers to fear, lest when that "palladium" shall be withdrawn, we too "through excess of dissipation, licentious manners, and graceless negligence as to godly conduct, may become the objects of that fiery scourge with which he hath sorely punished other nations. Our fate is as yet deferred;—our day of grace prolonged; and time for repentance and reformation yet afforded us. The sign of favour is the protracted life of our beloved Sovereign." P. 21. Towards the end of the discourse, however, from observing the political signs of the times, the dissensions and evils prevailing, and, alas, still increasing among us, the preacher expresses a strong apprehension of some impending judgment, which he entreats his hearers to endeavour to avert by devout supplications. We cordially sympathize with the worthy Baronet in most of his feelings and apprehensions.

MISCELLANIES.

ART. 37. *Captain Foote's Vindication of his Conduct when Captain of his Majesty's Ship Sea Horse, and Senior Officer in the Bay*

of Naples, the Summer of 1799. Second Edition, with Observations on the Rev. J. S. Clarke's and John M'Arthur's Life of Lord Nelson, and a previous Correspondence on that Subject. 8vo. Hatchard. 7s. 1810.

This is a plain, manly statement of a fact, concerning which it is difficult to imagine that there could exist any difference of opinion. It is in the highest degree honourable to Captain Foote as an Englishman and as an Officer. Alas ! it serves to demonstrate that the most exalted characters have their dark sides and weaknesses, in common with the rest of mankind. It is much to be feared, that the scenes which took place in the Bay of Naples, at the time and on the occasion here represented, were not such as the pen of History would exult to record. We are not aware that there can possibly be any room for reply to Captain Foote, who, in our opinion, has amply vindicated himself, and with a degree of delicacy and forbearance that could hardly have been expected, where there was so much to exasperate, and such substantial occasion for complaint.

ART. 38. *Letters from an Elder to a Younger Brother, on the Conduct to be pursued through Life.* 12mo. 128 pp. 3s. 6d, Taylor and Hesley. 1809.

In a very handsome and modest dedication to the Dean of Westminster, the author candidly admits, that "his Letters cannot boast of much novelty of design or remark." This is undoubtedly, in a great measure true. Yet the air of sincerity and unaffected good sense which pervades them rendered the perusal by no means uninteresting to us; and to the young and inexperienced they may be considered as useful and valuable.

The subjects considered in these Letters relate to propriety of behaviour in our intercourse with the world, and to the moral and religious duties. In the first of them a diligent self-examination is very properly recommended to young men during their studies, and a constant application of the moral and religious lessons before them to their own characters and conduct. The second and third are chiefly directed against that excessive bashfulness which undoubtedly is a disadvantage to youths on their entrance into life, but which is far from being the prevailing fault of our times. It arises indeed, in general, from a very amiable motive, and is usually cured by a very slight acquaintance with public life. The author, therefore, needed not to expatiate so much against it. He is, however, far from discrediting a proper modesty, or encouraging that forward impudence so frequent in youths of the present age.

In subsequent Letters the practice of profane swearing is very pointedly and sensibly reprobated; duelling is condemned, as an absurd custom in itself, and a daring violation of the express command of God; and just observations are made on the true nature and

and advantages of independence, the duty of economy in expen-
diture, on respect to superiors, affability to equals, and kindness
to our inferiors in life. The author is also properly severe against
gaming and drinking, forwardness and loquacity in conversation,
the love of scandal, and a propensity to satirical remarks. The
Letter on Charity (which the writer justly considers in the most
extensive sense) particularly pleased us, as did many of the more
general observations on the behaviour most proper to be observed
in society. On the subject of religious controversy the author
has, we think, in some passages, indulged too great a latitude of
expression, particularly when he seems to assert, that *no* contro-
versial question has any connexion with "true religion and real
Christianity." He appears, however, throughout to be a very
sincere and pious Christian, recommending public worship, the
observance of the Lord's day, and indeed every religious duty,
on the best principles and purest motives, and inculcating most
strongly the excellent maxim, that "a life of religion and piety
is alone pleasing to God."

ART. 39. *Hebrew Elements: or a Practical Introduction to the
Reading of the Hebrew Scriptures. For the Use of Learners,
who were not taught Hebrew at School, and of Schools where
it has not yet been introduced.* 8vo. 80 pp. Rivingtons.
1807.

This useful book should properly have been mentioned when
we spoke of the "Hebrew Primer," in our 33d volume, p. 425.
It is part of the same judicious plan carried on by the learned and
zealous Bishop Burgess, for reviving and extending the study of
the sacred language; a plan which is happily succeeding to a con-
siderable extent.

This book, as well as the Primer, refers the learner to the
copper-plate copies of the Hebrew letters, which we before de-
scribed (*loc. cit.*) The present volume contains, besides a short
advertisement, signed "T. St. D.," the general directions for
learners, which we extracted from the Primer, and the seven next
articles there enumerated. It proceeds then with a Hebrew vo-
cabulary of words from one to seven letters; the ten command-
ments, with a literal and verbal translation in a parallel column;
a vocabulary of verbs, nouns, and particles; a praxis on the
similar letters. The remainder of the book is occupied by nine
extracts from various parts of the Bible, with an English transla-
tion either interlineary, or in a parallel column, or in the oppo-
site page; and every other mode of illustration that can be de-
sired. Also the whole passages without translation, for learning
by heart.

The work is beautifully printed, and must be a great assist-
ance, not only to learners, but to many teachers.

ART. 40. *Memoirs of the public and private Life of Sir Richard Phillips, Knt. High Sheriff for the City of London and County of Middlesex. Impartially compiled from authentic Documents, by a Citizen of London, and Assistants.* 12mo. 160 pp. 5s. Hughes. 1808.

It is not usual, except in the case of very illustrious personages, to make them the subject of a separate biography during their lives; the legitimacy of the present exception it is not our business to controvert, nor are we so inclined. A remarkable anecdote of the hero of these memoirs is told in a very early part of them. His father was a turner, and Richard, though not engaged in that pursuit, had paid great attention to a favourite heifer. "During his *sojournment* in London," the author says, "this animal had been killed; and, on the very day of his return to his father's house, he partook of part of his favourite at dinner, without his being made acquainted with the circumstance of its having been slaughtered during his absence. On learning this, however, he experienced a sudden indisposition, and declared, that so great an effect had the idea of his having eaten part of his slaughtered favourite upon him, that he would never again taste animal food; a vow to which he has hitherto firmly adhered." P. 13.

The progress of Sir Richard was various. His first visit to London appears not to have produced any advantage. He then kept a small school in Leicester, which not answering, he embarked in the hosiery business in the same town. Some time after he established a newspaper, called *The Leicester Herald*, in the progress of which he got into prison; after which he disposed of his interest in the paper, and confined himself again to hosiery; but was driven out of Leicester by a fire. Removing to London, he found his own line of business too much occupied, and determined, with the aid and advice of his friend, Dr. Priestley, to become a publisher of literary works. His success in that line, and the manner in which it has been attained, are too well known to be here described; suffice it to say, that he has been sheriff, and is now a knight; an elevation which must be highly gratifying to his ambition.

We cannot praise either the style or the principles of his biographer, who seems to think a modern Whig one of the highest of human characters; an opinion certainly very remote from any that we hold.

ART. 41. *The Fortunate Departure; an Historical Account dramatized, as best suited to convey an idea of the horrid Excesses committed by the French Army on their Irruption into Portugal, and the fortunate Departure of the Prince Regent and Family, on the Eve of their Entrance into Lisbon: with an Address to the People of Great Britain on their relative and comparative Situation with the Continent, and its possible Subjugation by that*
8 Scourge

Scourge of Human Nature, Bonaparte. Written during some Months Confinement in Lisbon under the Marauders of France, by an Englishman. 8vo. Sherwood and Co. 2s. 6d. 1810.

A great deal of honest zeal and genuine loyalty seems to distinguish the writer of this whimsical production, but to be sure, *as a body may say*, it exhibits a plentiful lack of judgment. By an address to Sir Charles Cotton the writer's name appears to be Thomas Wilson; we therefore desire Mr. Wilson to accept of our good wishes, and our advice to turn his mind and abilities to some other channel.

ART. 42. *Beauties selected from the Writings of the late William Paley, D. D. Archdeacon of Carlisle, alphabetically arranged, with an Account of his Life, and Critical Remarks upon some of his Opinions.* By W. Hamilton Reid. 12mo. Sherwood and Co. 4s. 6d. 1810.

We profess not to be very friendly to such Beauties, considering them like other beauties, frail, fallible, and evanescent. The Life here given of Dr. Paley is principally taken from Meadley's Memoirs, a book, by the way, to which we shall not fail to pay our respects in a short time. To the extracts thus given should have been added the particular part of the author's works from which they are taken. The reader who may wish to follow up the argument, and to form his judgment from the context, will be at a loss.

The work, however, exhibits no unpleasing manual, and they who may not be able to procure the whole of Paley's works, may be thankful for this taste of them.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons on the Person and Office of the Redeemer, and on the Faith and Practice of the Redeemed. By William Jesse, A. M. 8s.

Sermons on Various Subjects, Doctrinal and Practical, preached before the University of Oxford. By John Eveleigh, D. D. Provost of Oriel and Prebendary of Rochester. 9s.

The Works of the Rev. T. Townson, D. D. late Archdeacon of Richmond, one of the Rectors of Malpas, Cheshire, and sometime Fellow of St. Mary Magdalen, Oxford. To which is prefixed, an Account of the Author, with an Introduction to the Discourses on the Gospel, and a Sermon on the Quotations in the Old Testament. By Ralph Churton, M. A. Archdeacon of St. David's, Rector of Middleton Cheney, Northamptonshire, and late Fellow of Brasen Nose, Oxford. 2 vols. 18s.

Essays on the Language of Scripture. By John Simpson. 2 vols.

The Spirit of Christianity exemplified, in a faithful Digest of those

those Declarations and moral Precepts of Jesus Christ, which are of general Application, and which were recorded in unambiguous Terms: with Notes and Observations. 2s.

Elements of Religion, Natural and Revealed. 1s.

Remarks on the Version of the New Testament, lately edited by the Unitarians, with the Title of "An Improved Version, &c." Being a dispassionate Appeal to Christians of various Denominations on some of the first and most generally received Doctrines of the Bible. By the Rev. Edward Nares, M.A. Rector of Biddenden, Kent. 8vo. 9s.

The Doctrine of the Eucharist considered, as maintained by the Church of Rome and the Church of England respectively. Including a Vindication of the latter from the Attacks of the Remarker on the Bishop of Durham's late Pamphlet. By the Rev. Thomas Le Mesurier, M.A. Rector of Newnton Longville, in the County of Bucks. 7s. 6d.

Reasons for declining to become a Subscriber to the British and Foreign Bible Society, stated in a Letter to a Clergyman of the Diocese of London. By Christopher Wordsworth, D.D. Dean and Rector of Bocking, &c. 1s.

A Letter to the Rev. C. Wordsworth, D.D. in Reply to his Strictures on the British and Foreign Bible Society. By Lord Teignmouth, President of that Society.

The Theological and Miscellaneous Works of the Rev. William Jones, M.A. F.R.S. A new Edition, in six Volumes, 8vo. To which is prefixed, a short Account of his Life and Writings. By William Stevens, Esq. 3l. 3s.

A Sermon preached before the Lords Spiritual and Temporal in the Abbey Church, Westminster, on Wednesday, 28th of February, 1810, being the Day appointed for a General Fast. By Bowyer Edward, Lord Bishop of Chester. 4to. 1s. 6d.

Personal and National Humiliation: a Sermon delivered Feb. 28, 1810. By P. Houghton, Minister of Princes-street Chapel, Westminster. 1s.

The Consequences of Unjust War, a Discourse delivered at Newbury, Feb. 28, 1810. To which Authorities are appended, in Confirmation of the Facts asserted. By J. Bicheno, M.A. 2s.

The Presiding Providence of God. A Sermon preached at the Chapel, Milhill, Leeds, Wednesday, Feb. 28, 1810. By Thomas Jervis. 1s. 6d.

The Sin and Folly of Cruelty to Brute Animals. A Sermon. By Thomas Moore. 9d.

The Fall of David. A Sermon preached at All Saints Chapel, Bath, Sunday, March 4, 1810. By the Rev. Lucius Coghlan, D.D. 1s. 6d.

The Advantages of Knowledge to the Lower Classes: a Sermon, preached in Hervey-lane, Leicester, for the Benefit of a Sunday School. By R. Hall, A.M. 1s.

Christ Divided: a Sermon preached at the Triennial Visitation

of the Lord Bishop of Lincoln, at Grantham, in June, 1809. By T. F. Middleton, D. D. Rector of Tantor, in Northamptonshire, and of Bytham, in Lincolnshire, and Prebendary of Lincoln. 2s.

TOPOGRAPHY. HISTORY.

An Historical, Topographical, and Statistical Description of Chelsea and its Environs: inscribed by Permission to the Hon. and Right Rev. the Lord Bishop of Winchester: embellished with a whole Sheet Map of Chelsea, Views of the Royal Hospital, Royal Military Asylum, Sir Thomas Moore's Tomb and House, and several other Engravings; interspersed with biographical Anecdotes of eminent and illustrious Characters who have resided in Chelsea during the three preceding Centuries. By T. Faulkner, of Chelsea. Royal 8vo. 1l. 1s. Demy 8vo. 15s.

The Description of Britain. Translated from Richard of Cirencester: with the original Treatise, *De Situ Britanniae*, and a Commentary on the Itinerary. 8vo. 18s.

A Trip to Coatham, a Watering-place in the north Extremity of Yorkshire. By W. Hutton, F. A. S. 9s.

A History of the Mahrattas. To which is prefixed a Historical Sketch of the Decan: containing a short Account of the Rise and Fall of the Morilim Sovereignties, prior to the *Æra* of Mahratta Independence. By Edward Scott Waring, Author of a Tour to Sheeraz. 4to. 18s.

The History of Brazil. By Robert Southey. Part I. 4to. 2l. 2s.

Cromwelliana: a Chronological Detail of Events in which Oliver Cromwell was engaged from 1642 to his Death; with a Continuation of other Transactions to the Restoration, compiled from a valuable and scarce Collection of more than 100 Gazettes, &c. Folio. 1l. 15s.

The Stranger in Reading. In a Series of Letters from a Traveller to his Friend in London; embellished with a Plan of the Town, and three Portraits of well-known eccentric Characters. 7s.

A Supplement to the History and Antiquities of Reading. By the Rev. Charles Coates. 4to. 12s. 6d.

The History and Antiquities of the County of Surrey. By the late Rev. Owen Manning, S. T. B. Vol. II. 4l. 4s.

NATURAL HISTORY.

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The *Life and Original Correspondence of Sir George Rad-
cliffe*,

cliffe, Knt. LL.D. the Friend of the Earl of Strafford, by *Dr. Whitaker*, the learned Historian of Whalley and Craven, may be expected before the end of the present month.

Dr. Drake has in the Press, under the title of *the Gleaner*, a Selection of Essays from scarce or neglected periodical Papers; with an Introduction and Notes. It will be speedily published in 4 volumes octavo.

Mr. Pratt's Poem of *The Lower World*, occasioned by the Speech of *Lord Erskine*, for preventing wanton cruelty to animals, is in the press, and will be presented to the public very shortly.

Mr. Pratt will speedily publish a second edition of the Poems of *Joseph Blacket*, the first having been disposed of by private circulation for the benefit of the Author. The new impression will contain many additional pieces, to which will be affixed an engraving of the Author, by *Cooke*, from a drawing by *Masquier*.

Dr. Stock's *Life of Dr. Beddoes* is in the press. It will comprize an analytical account of the Doctor's numerous writings, both published and unpublished.

Mr. Dymock, of the Grammar school of Glasgow, has in the Press a new Edition of *Decerpta ex P. Ovidii Nasonis Metamorphoseon Libris*, with Notes, and an explanation of the proper names at the end of the Volume, for the use of Schools.

Dr. Toulmin of Wolverhampton has in the Press, a work entitled, *Elements of the Practice of Medicine*.

A Statement of Facts respecting the late Insurrection in India, delivered to Lord Minto, the Governor General, on his arrival at Madras, by *Mr. William Petrie*, the second in council, will very shortly be laid before Parliament and the public in one Volume, 8vo.

A second edition of *Dr. Wordsworth's* *Reasons for declining to subscribe to the British and Foreign Bible Society* will appear in a few days. It will be accompanied by an Answer to a Letter to *Dr. Wordsworth*, in reply to his Strictures on the British and Foreign Bible Society, by *Lord Teignmouth*, President of that Society.

An Essay on the Principles of Philosophical Criticism, applied to Poetry, by *Joseph Harpur*, L.L.B. is nearly ready for Publication.

ERRATA IN OUR LAST.

Page 222, line 6, for *Sceva* read *Seeva*

226, — 21, for *SURGU SIDDHUNTU*, read
SURYA SIDDHANTA,

THE
BRITISH CRITIC,

For MAY, 1810.

“ Iniqua est in omni re, prætermiſſis bonis, malorum enumerationis vitiorumque ſelectio.”
CICERO.

It is not fair, in any caſe, to paſs by what is good, for the ſake of enumerating faults, and ſelecting errors.

ART. I. *A Letter on the Genius and Diſpoſitions of the French Government, including a View of the Taxation of the French Empire. By an American, recently returned from Europe.* 8vo. 253 pp. 6s. Philadelphia printed. London reprinted for Longman and Co. 1810.

THE variety of important matter contained in this tract, the diſtinguiſhed ability with which it is written, and its tendency to promote that reconciliation and union between Great Britain and America, which are ſo eſſential to the intereſts of both, appear to demand a much more detailed account, and to ſuggeſt many more obſervations, than we can uſually beſtow upon works of temporary intereſt. Neither will the form of this publication, which is epiſtolary and immethodical, allow us to give a regular analyſis of its contents. We can therefore only ſet before the reader the leading objects which this author appears to have in view, ſtate a few of the ſtriking facts detailed by him, and exhibit ſome ſpecimens of his energetic ſtyle and language.

In a ſhort advertisement prefixed, the author informs us, that the ſketch which he has drawn of the French finances is collected from “ original documents of unqueſtionable authority;”

F f

BRIT. CRIT. VOL. XXXV. MAY, 1810.

thority ;” and he relies with confidence on the accuracy of his information, and the authenticity of the facts introduced by him, having long resided in Europe, and had frequent intercourse with many of its most enlightened statesmen. Though this assertion, it must be admitted, is only the *ipse dixit* of an anonymous writer, yet the letter affords, in our opinion, abundance of internal evidence to its truth.

The laws and liberties of America, as well as the character of its internal administration, of its moral habits and foreign relations, depend, in a great degree, (says the author) “ upon a proper understanding of the genius and dispositions of the French government ;” upon the sentiments which he wishes to see universally predominant—of cordial detestation for the profligacy, and of timely resistance to the machinations of that power, which, circumscribed by no law, and checked by no scruple, meditates the subjugation of America, as of every other country.

His object therefore is to show, that it belongs to the nature, as it is the systematic plan, of the government of France, to grasp at universal dominion ; that the evils entailed upon France by this gigantic despotism are no less galling than those, which she inflicts upon the conquered territories, affecting equally the luxuries of the rich and the necessities of the poor. He adds, that his countrymen share equally with the British the hatred of the cabinet of St. Cloud, and are equally marked out for destruction.

On the first of these topics it is observed, that the situation of France, the martial character of her population, and the intriguing spirit of her rulers, peculiarly qualify her for the attainment of universal empire. The obstacles to the accomplishment of this end, before the Revolution, arose from the civil institutions, established habits, and limited forms of government common to France and the other states of Europe ; between which a balance of power had been established, and was preserved by an *equilibrium of weakness in their military constitutions*.

This weakness (according to the present author) depended chiefly upon two circumstances ; namely, the limitations which agriculture, commerce, manufactures, &c. imposed on the amount of the military force ; and the doctrine (in those times strictly true) that “ money constituted the sinews of war.” In every country (he observes) the system of finance was more or less regular and equitable, and the idea of supporting armies upon the territories of an enemy seems never to have been entertained. The former system of voluntary levies, he also remarks, was incompatible with the plan of
boundless

boundless aggrandizement. From these shackles France, he observes, was released by the Revolution.

Without staying to investigate the causes of that event, the author examines what facilities it furnished for the subjugation of the continent. Among these he places, first, the total change which it operated in her relative situation, by the destruction of all those interests by which the old government was influenced and checked. He considers France as thus "loosened from the political firmament, and prepared to pursue any direction which her new rulers might give." They were enabled to build a new system, retaining the invigorating elements of the old, but endued with a distempered energy far more formidable. He therefore deems the French power not the work of chance, but the result of a deliberate project for the subjugation of Europe, framed and acted upon even before the reign of the Directory. This, he declares, was acknowledged by all the actors in the scene of the Revolution, with whom he had occasion to converse; and he describes with great force and eloquence the arts, as he terms them, of "fraud and menace, of violence and seduction, by which they beguiled the weakness, ensnared the cupidity, confounded the judgment, and overpowered the fortitude of mankind."

The author proceeds to show, that the French, from the first dawnings of their Revolution, were more favourably situated than the Romans for the attainment of universal empire. He then enforces strongly the important but melancholy consideration, that "it is not to the character and talents alone of the present ruler, that we are to ascribe the career which France has run since his accession." In his opinion (which too many circumstances confirm) Bonaparte and his immediate predecessors were conquerors from necessity as well as choice; since to disband the armies was impossible, and it was equally impossible to maintain them within the French territory. The mode in which this system of military dominion is supported over a people among whom (the author declares) "the Revolution has extinguished every principle of civil subordination," is ably detailed in this part of the work. A part of this description we will extract, as containing material information in itself, and affording a good specimen of the author's style and language.

"Throughout all France, the note of military preparation drowns every other indication of activity—and the thirst of conquest appears to supersede every other desire. In the capital, all the faculties of thought and action which either individuals or

public bodies can furnish in aid of the general design, are applied and disciplined with a regular and effective subserviency, which to me was truly astonishing. I found on all sides, an unity of views,—an activity in planning and systematizing the devices of ambition,—an eagerness for the issue, and a sanguine assurance of success,—almost incredible, and more like the effects of revolutionary frenzy, than those of a concert between the insatiable ambition of an audacious tyrant and the *active* talents and natural propensities of a body of trembling slaves. From the commencement of the Revolution particularly, emissaries have been scattered over Europe in order to study and delineate its geographical face. The harvest of their labours, now deposited in Paris, has furnished the imperial government with a knowledge of the territory of the other powers, much more minute and accurate than that which the latter themselves possess. The *Dépôt de la Guerre* occupies, unremittingly, several hundred clerks in tracing maps and collecting topographical details, to minister to the military purposes of the government. All the great estates of Spain were marked and parcelled out long before the last invasion of that country,—and it is not too much to affirm, that those of England are equally well known and already partitioned.

“ The idea of unlimited sway is studiously kept before the public mind,—and the future empire of France over the nations of the earth, exultingly proclaimed, in all the songs of the theatres and in public discourses of every description. Even the gaunt and ragged beings, who prowl about the streets and infest the night-cellars of Paris;—the famished outcasts,—many of whom are men of decent exterior and advanced age, beggared by the Revolution,—who haunt the *Boulevards* and public gardens, in order to enjoy, under the rays of the sun, that enlivening warmth which their poverty denies them at home,—and who, by their wan and melancholy aspect, excite the horror and compassion of a stranger—all appear to forget, for a moment, their own miseries, in anticipating the brilliant destinies of the empire, and contemplating Paris, in prospective, as the metropolis of the world. The inhabitants of the country and of the provincial cities,—whose condition the war renders miserable beyond description, and who secretly invoke the bitterest curses on their rulers,—are, nevertheless, (for such is the character of this extraordinary people) not without their share in the general avidity for power; and, when the sense of their wretchedness does not press too strongly upon them, can even consent to view the extension of the national influence and renown in the light of a personal benefit.” P. 24.

The conduct of Bonaparte towards Spain and the northern powers is next reviewed by this author, in order to make the true spirit of his government the more apparent. His designs respecting Spain were, it seems, the common topic of conversation

conversation in Paris long before the execution of them ; and the original plan was to transport the royal family to South America, and to “ seize upon the crown as a derelict.” This, it appears, the interposition of Ferdinand and his counsellors prevented. The folly or prejudice of those persons in America (and some such there are also, we fear, in England,) who view the abolition of the Inquisition and the suppression of the convents as resulting from a hatred to tyranny and superstition, is here justly exposed. The same persons, it is remarked, would have given our Henry the Eighth, credit for the same motive, when he abolished the monasteries, and emptied their wealth into the royal coffers. “ But” (the author adds) “ the modern champion of religious and political freedom has done more,” and “ has substituted for the inquisition, a police, in almost all respects similar to that of Paris, and hatched under the same incubation.”

With regard to the prospect of delivering Spain, this author seems wholly (perhaps too hastily) to despair. Undoubtedly his representation of the debility and languor in which her enemy found her, and on the effects of which he calculated, is not without foundation ; but we think it somewhat overcharged. The only element of resistance, in the author’s opinion, was the deeply-rooted hatred to the enemy, which pervaded almost all orders of men. This he deems not, of itself, a sufficient motive of action or bond of union. We see, however, that this, with other powerful motives, continues to animate the Spanish people, and enables them (though often defeated in the field) still to harass and frequently baffle their foe, in almost every part of the kingdom.

The author proceeds to impeach the judgment of the British ministry, not (as their opponents have objected to them) for sending an army into the heart of Spain, but for not sending it still further, “ to meet the invader at the bottom of the Pyrenees.” This, we conceive, was impracticable. He gives, however, great credit to them and to the nation for their disinterested zeal in the cause of Spanish freedom, and describes the enthusiastic applause with which the Spanish deputies were received in England, with equal truth and eloquence. The fate of Spain he considers as having been suspended solely by the unexpected war with Austria. Yet we see the Spanish people still determined in their resistance, and in many places successful, although the Austrian war has ceased.

Some striking, and (we think) just observations follow, on the policy of Bonaparte with regard to Prussia and the Russian empire, and the insufficiency of the latter alone to resist his future aggressions.

From all the foregoing considerations this author draws the melancholy conclusion, that there is no hope for the safety of the continent. His reasons for this judgment are certainly powerful, but not, we think, entirely conclusive. The discussion of this subject would, however, lead us into by far too long a detail.

The author then proceeds to describe the miserable state of France at the accession of Bonaparte, for the proof of which he refers to the reports of the prefects and discourses of the public functionaries, which have since been published by the government itself. The wounds of France could only, he declares, have been healed by a peace; and he shows convincingly, we think, the fallacy of the assertion so frequently published, that any progress has been made by the new rulers towards remedying these disorders in the state, and alleviating the wretchedness of the people. This naturally leads him to the subject of the French finances, the re-establishment of which was declared to be one of the first objects of the Consular government. The new rulers, it appears, made the most ostentatious promises respecting the reduction of the public expences, yet immediately shook off the only restraint which remained upon the executive in the management of the public revenue. They wrested from the legislative bodies the prerogative of appropriating yearly, for the service of each department, such a sum as they judged necessary. To soften this usurpation, the minister of finance was instructed to exhibit annually a *budget*, specifying distinctly the receipts and disbursements. The fallacy of this piece of "mummery" (as the author properly terms it) is clearly shown. The people, it appears, are deprived of all means of knowing the real amount of the receipts or disbursements, as no public scrutiny is suffered; and there exists no public organ for complaint or remonstrance, no voice or influence of public opinion, no idea of distributive justice, and no protection for the citizen against the usurpations of executive authority.

Having carefully collated the list of objects taxed in England with the catalogue of France, the author finds that the French government has omitted none which could by any possibility be rendered productive. In England, he justly observes, they have studiously avoided such taxes as might clog the industry, or trench too far on the necessities of the people;

people; whereas in France these considerations appear to have had no weight, and the alleviation of the lower classes is wholly disregarded. "No comparison," he adds, "can be instituted as to the moderation and lenity with which the taxes of both countries are levied."

He proceeds to examine, 1st, The principal sources of the revenue of France; 2dly, The system established for the collection and administration of that revenue; 3dly, The amount of the receipts and disbursements. On each of these heads we must necessarily be very brief, referring our readers for the details to the work itself.

The French, it seems, have adopted the usual distinction of direct and indirect taxes. Under the head of *direct* taxes they comprise the land-tax, the impost upon moveables, the tax on doors and windows, and on the wages of industry. Under the head of *indirect* taxes are included the stamp duties, and those on registration and legal proceedings, the customs, the excise, and all the numerous branches of casual revenue.

The "*Contribution fonciere*, or land tax, must be understood," (says this author) "not only in its usual acceptance, but as a charge on income." The maximum at which it is fixed is one-fifth of the net income of the subject, upon a general estimate of the whole product of the French territory. The personal contribution embraces every article which falls within the list of the assessed taxes in England. Horses, dogs, servants, vehicles, utensils, the rent of dwellings, stock of every description, &c. are all included in one or other of the three branches, the personal, mobiliary, and sumptuary taxes. An impost on gateways and chimnies is added to that on doors and windows. The charges on these articles (the author assures us) are all of the heaviest kind.

The *Droit des Patentes*, a tax for the privilege of exercising trades and professions, and the mode of assessing it, are next stated. The author computes that nearly eighteen hundred thousand heads of families are subject to it. It appears that the public functionaries paid by the treasury enjoy an exemption, while it presses upon those persons, the profits of whose personal industry are at all times precarious, and frequently insufficient for the support of their families.

He then shows at large, that the inherent evils of the income and personal taxes are aggravated by the most oppressive inequalities in the assessment; that the data upon which the government proceeds, in assessing the taxes upon the *departments*, are obviously erroneous; that the system for ascertaining the comparative resources of the *districts* is equally un-

satisfactory; and in particular, that the fluctuating annual valuation of the land tax, which takes place in France, is productive of the worst consequences to the subject. Of two remedies for these evils, neither, in the author's opinion, (the reasons for which are stated) yields any promise of success or alleviation. The oppressive nature of the tax on the registration of deeds, &c. and the mischievous consequences arising from thence, are also fully detailed.

Another great source of evil to the country is stated to arise from the seizure of all forests, beyond a certain extent, and from the large domains, chiefly confiscated property, still remaining in the hands of government. The author appeals to all persons conversant with political œconomy, on the ill consequences of such immense tracts being in the hands of the executive authority, particularly in such a government as that of France.

The numerous public lotteries in France (we could wish the censure did not apply, though in a much smaller degree, to our own country,) the gambling-tables of the capital (all of which are licensed, and some farmed out by the government) and the horrid scenes they exhibit, are next described with considerable force. In observing upon the revenue arising from the post-office, the author takes occasion to commend its regulations respecting post-horses supplied to travellers. The net revenue is, however, shown to be trifling compared with its gross produce, and, under a political view, the whole appears to be rendered a most formidable engine of despotism, no paper whatever, if not conformable to the views of Bonaparte, being suffered to reach its destination.

Our limits will not permit us to follow the author through his statements and remarks on the produce of the customs, (which, according to him, is fallaciously stated in the budgets,) the seignorage on coin, the monopoly of powder, saltpetre, and snuff, and the duty on salt, which, the author informs us, is more productive than the famous *Gabelle*, and scarcely less burthensome. He observes, with regard to the boasted public works said to be erected by the government, that large sums have been expended on the decoration of the public theatres, and other works of ostentation, while those of real utility are either wholly neglected, or at best considered in a secondary view.

The author then discusses the subject of the excise and other duties united to it, and also the fiscal provisions on the subject of wines and spirituous liquors of every description, which appear to be very rigid and oppressive.

Independently of the taxes enumerated as *direct* and *indirect*,

direct, it appears that there are various other oppressive imposts, particularly the additional per centage levied on the direct taxes, by the municipalities and the government, for various purposes, and the duties called "*Octrois de bienfaisance*," levied on provisions carried into the cities of France.

On the annual budgets or reports of the minister of finance, it is only necessary to state, that the author, after showing how little real information they contain, except what is occasionally thrown out respecting former abuses by the vanity of the ministers, and their eagerness to celebrate the Emperor's sagacity in discovering them, concludes with declaring that every intelligent person in the treasury with whom he has conversed, considers them as a mere stalking-horse for the malversation of government.

The collection of the public taxes is next discussed: This, it seems, employs, in the direct taxes, an immense number of agents, of different classes, who "form" (says the author) "a host of unproductive labourers, of spies and petty tyrants, who, while they devour the substance of the people, promote, as a domestic inquisition, the political as well as the fiscal despotism of their patrons." Their profits occasion an enormous defalcation from the gross revenue levied upon the people.

Very important statements concerning the security of public faith (so much boasted by the ministers of the new government) are introduced into this part of the work. It would be doing injustice to the author were we to attempt to abridge them. But the particular instance detailed by him of unjust delay in settling an undoubted claim, and the profligate rapacity of the chief clerks in the department in which the business was transacted, well deserve the attention of those who are so clamorous on the comparatively trifling abuses in the public offices of this kingdom.

The author proceeds to estimate the permanent revenue of the government, and of the burdens imposed upon the people of France. The net revenue in the year 1806 is calculated at one thousand and fifty millions of franks: the burthens levied upon the people amount, according to a very probable estimate, to fourteen hundred millions.

This sum is "levied" (says the author) "upon a people deprived in a great degree of commerce and manufactures, the two most productive branches of income, whom a long succession of foreign wars has impoverished beyond measure, while it has deranged their habits of industry and corrupted their morals; whose internal consumption is greatly diminished; much of whose specie is locked out of circulation; whose

whose government, equally rapacious and prodigal, is subject to no restraint whatever in the imposition of taxes, and possesses at the same time the means of enforcing the collection of such as necessity or caprice may dictate."

After some striking remarks respecting the luxury (equally devoid of taste and generosity) of the army contractors, court bankers, and others, who have been enriched under the present system, the author proceeds to contrast with the oppressions and corruptions of France the very different state of our country.

"In England," he remarks, "the great hereditary and acquired fortunes pervade and replenish the whole capillary system of the state. By means of a diffusive circulation, they quicken the emulation and reward the labours of every branch of industry. They are expended in the cultivation of the soil and in the production of the solid materials of national wealth:—in the erection and endowment of charitable institutions and public monuments, which foster the moral qualities and elevate the character. The spirit of beneficence and of patriotism which distinguishes the opulent individuals of that country,—and of which the same class in France is wholly destitute,—returns to the needy the sums which they contribute to the exchequer, and corrects the inequalities of the divisions of property.

"The traveller in England has occasion to remark,—in all the departments of labour,—the beneficial influence of the example of the upper classes, and of that luxury which has for its object the productive toil and ingenuity of man. The quick and equable transmission of wealth in the body politic is compared by a great writer * to the motion and agency of the blood, as it centers in the heart, and is thrown out by new pulsations. The aptitude of this illustration is particularly striking in his own country, where the rapid circulation of wealth,—the regular vibration of demand and labour, and the spirit of industry, animate the whole frame of society with an elasticity and vigour, such as belong to the human frame in its highest state of perfection. A peculiarly masculine character, and the utmost energy of feeling are communicated to all orders of men,—by the abundance which prevails so universally,—the consciousness of equal rights,—the fulness of power and fame to which the nation has attained,—and the beauty and robustness of the species, under a climate highly favourable to the animal economy. The dignity of the rich is without insolence,—the subordination of the poor without servility. Their freedom is well guarded both from the dangers of popular licentiousness, and from the encroachments of authority. —Their national pride leads to national sympathy, and is built

* Sir James Steuart.

upon the most legitimate of all foundations—a sense of pre-eminent merit and a body of illustrious annals.

“ Whatever may be the representations of those who, with little knowledge of facts, and still less soundness or impartiality of judgment,—affect to deplore the condition of England,—it is nevertheless, true, that there does not exist, and never has existed elsewhere,—so beautiful and perfect a model of public and private prosperity ;—so magnificent, and at the same time, so solid a fabric of social happiness and national grandeur. I pay this just tribute of admiration with the more pleasure, as it is to me in the light of an atonement for the errors and prejudices, under which I laboured, on this subject, before I enjoyed the advantage of a personal experience. A residence of nearly two years in that country,—during which period, I visited and studied almost every part of it,—with no other view or pursuit than that of obtaining correct information, and I may add, with previous studies well fitted to promote my object,—convinced me that I had been egregiously deceived.

“ I saw no instances of individual oppression, and scarcely any individual misery but that which belongs, under any circumstances of our being, to the infirmity of all human institutions.—I witnessed no symptom of declining trade or of general discontent. On the contrary—I found there every indication of a state engaged in a rapid career of advancement. I found the art and spirit of commercial industry at their acmé ;—a metropolis opulent and liberal beyond example :—a cheerful peasantry, well fed and commodiously lodged,—an ardent attachment to the constitution in all classes, and a full reliance on the national resources.—I found the utmost activity in agricultural and manufacturing labours ;—in the construction of works of embellishment and utility ;—in enlarging and beautifying the provincial cities.—I heard but few well-founded complaints of the amount,—and none concerning the collection, of the taxes. The demands of the state create no impediment to consumption or discouragement to industry. I could discover no instance in which they have operated to the serious distress or ruin of individuals.” P. 179.

Having afforded this specimen of the author's style, and of his sentiments respecting this country, we will only add, that the remainder of his description of British prosperity is equally beautiful and interesting ; that he considers it as “ no less than impious, to desire the ruin of such a people ;” that he most strikingly, and from his own observation, contrasts their virtues and their blessings with the profligacy and misery of France ; that he paints in the most vivid colours the profligate policy of Bonaparte, which dictates the retaining of the lower orders in a state of impoverishment ; his hatred of the commercial character, and his detestation of

Great Britain and America, not only as free states, but as commercial nations*. This last point the author presses most forcibly on his countrymen by arguments which appear to us irresistible, and on the ground of facts, which (as we believe he is well known in America, and must be a man of consideration as well as ability,) cannot, we think, fail to produce in all but the most inveterately prejudiced minds the clearest conviction.

In America, we trust, the most beneficial effects have already arisen from this publication. In our own country it may produce almost equal benefit, by confounding the still unblushing apologists of our inveterate foe, and blasting the hopes of that desperate faction, which would represent our state as so corrupted as to render it unworthy of defence; and our happy people as so oppressed as willingly to submit to a yoke, the most galling perhaps that was ever imposed upon the nations of the earth.

ART. II. *Memoirs of British Quadrupeds, illustrative principally of their Habits of Life, Instincts, Sagacity, and Uses to Mankind, arranged according to the System of Linnæus. By the Rev. W. Bingley, A. M. Fellow of the Linnæan Society, and late of Peterhouse, Cambridge. With Engravings from original Drawings, chiefly executed by Mr. Samuel Howitt. In two Parts. 8vo. 641 pages, and 71 Engravings. Common Paper 18s. Royal Paper 35s. and Imperial Paper, with the Plates coloured, 5l. 13s. 6d. Darton and Harvey. 1809.*

IT is at all times gratifying to us to announce the publication of works which in any degree tend either to the promotion or illustration of religion and morality, whether directly or indirectly. In our review of the *Animal Biography* of this author we gave him commendation for having abstained from all subjects which might be dangerous to the

* "The British," this author says, "he hates—and dreads—and respects. The people of this country (America) he detests and despises. He detests us as the progeny of the British—and as the citizens of a free government. He despises us as a body of traders,—according to his view,—without national fame, or national character,—without military strength or military virtues." P. 225.

His general hatred of commerce is also a point very amply proved and illustrated by this author, and with great ability.

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innocence of the youthful mind, particularly the female; and stated that in this respect we considered that work as "more valuable than the writings of Buffon and his followers, among whom a contrary proceeding is so conspicuous *." The same commendation we can, with equal justice, bestow upon the present volume, in which Mr. Bingley says it has been his design "to inculcate only the purest principles of natural religion, and to exhibit, as far as was consistent with the plan of his undertaking, the wisdom of God in the works of creation." It is in this respect, indeed, that we consider the British Naturalists, in general, as greatly excelling those of the continent; and none more remarkably than our unrivalled Zoologist, Dr. Shaw, throughout the whole of whose volumes only the sentiments and expressions of the strictest delicacy are to be found.

In its style as well as in its subject matter we find the present publication not only perfectly distinct from, but certainly a great improvement upon, *Animal Biography*. The title may possibly have been suggested by De Geer's highly and deservedly celebrated work, "*Memoires pour servir à l'Histoire des Insectes*," and is evidently meant to express the intention of the author to illustrate, chiefly, the instincts and economy of the animals of which he treats. This volume is announced as the commencement of a new System of British Zoology, on a plan of arrangement that has not before been attempted. The descriptive parts and the synonyms are separated from the history and anecdotes of the animals; and inserted, in smaller characters, in a Synopsis, at the end of the volume. By this separation the author says "he cannot but hope that he shall have rendered an acceptable service not only to the general reader, but also to the scientific Naturalist." He states, that although he has ever entertained the highest sentiments of respect and esteem for the memory, as well as for the talents, of the late Mr. Pennant, "yet he has long felt that the indiscriminate mixture of description and anecdote throughout that gentleman's work on British Zoology is attended with numerous inconveniences." In a popular view he considers it objectionable, because, he says, it "derogates from the interest that otherwise would be excited; and because to persons desirous of examining the animals from his (Mr. Pennant's) description, it is occasionally very troublesome." Whether Mr. Bingley's plan is or is not preferable to that which has been usually adopted, we shall not attempt to decide. But our readers will be enabled

* See Brit. Crit. Vol. xxii. p. 189.

to form their own judgment by our inserting one entire article, the history of the Harvest Mouse, with its description; the one taken from the Synopsis, p. 45, and the other from the body of the work, p. 266.

" THE HARVEST MOUSE. Tail long, and slightly hairy: ears somewhat longer than the fur of the head; body ferruginous, brown above, white below. *Mus messorius*. Shaw.

" Length, to the origin of the tail, seldom more than $2\frac{1}{2}$ inches; and of the tail about 2 inches. Weight, about the sixth part of an ounce. Much smaller and more slender than the Field Mouse, to which it has a considerable alliance both in colour and appearance; ears by no means so large in proportion as those of that animal; and eyes less prominent.

" The colour of the head and upper parts of the body is likewise a much fuller red, being nearly the same as that of the Squirrel or Dormouse. Belly white, and the division of the colours of the upper and under parts so abrupt, as to appear almost like a line. W. B.

" In corn-fields, corn-ricks, and barns, in Hampshire, Sussex, Wiltshire, and Dorsetshire.

" *Mus Sylvaticus*, var. β . Harvest Rat. Linn. Syst. Nat. Gmel. i. p. 129.

" *Mus supra ferrugineus, subtus albus, caudâ longâ subpilosâ, auriculis vellere longioribus*. *Mus messorius*. Shaw's Gen. Zool. ii. p. 62.

" *Mus messorius*. Harvest Mouse. Turton, i. p. 81.—Kerr. p. 230.

" Harvest Mouse. Penn. Quadr. 2. p. 185.—Penn. Brit. Zool. i. p. 121.—Shaw's Gen. Zool. ii. p. 62. frontisp.—Bing. Anim. Blog. 3d. edit. i. p. 443.

" Harvest Rat. First and second editions of Pennant's Quadrupeds.

" THE HARVEST MOUSE *.

" This Mouse, which is the smallest of all the British quadrupeds, seldom exceeds the sixth part of an ounce in weight. It was first discovered in Hampshire, by the late Rev. Mr. White, of Selborne, about the year 1767; and it is not hitherto known to inhabit any part of the world, except some of the southern counties of England.

" Like the Field Mouse, it does not enter dwelling-houses; but it is often carried in sheaves of corn, out of the fields, into corn-ricks; and as the females produce their offspring in the autumn, it often happens that a hundred, or more, are found in a single rick, when pulled down to be housed. Those that are not thus carried away in the sheaves, shelter themselves, during the

* There is a reference to the description in the Synopsis. Edit.

winter, under the surface of the ground in some deep burrow; at the bottom of which they form a warm and comfortable bed of grass, and other softer substances.

"About the middle of September, 1804, I had a female Harvest Mouse given to me by Mrs. Campbell, of Cheriton-House, Hants. It had been put into a Dormouse cage, immediately when caught, and a few days afterwards produced eight young ones. I entertained some hopes that the little animal would have nursed these, and brought them up; but having been disturbed in her removal, about four miles, from the country, she began to destroy them, and I took them from her. The young ones, at the time I received them, (not more than two or three days old,) must have been at least equal in weight to the mother.

"After they were removed, she soon became reconciled to her situation; and, when there was no noise, would venture to come out of her hiding place, at the extremity of the cage, and climb about the wires of the open part, before me. In doing this, I remarked that her tail was, in some measure, *prehensile*; and that, to render her hold the more secure, she generally coiled the extremity of it round one of the wires. The toes of all the feet were particularly long and flexible, and she could grasp the wires very firmly with any of them. She frequently rested on her hind feet, somewhat in the manner of the Jerboa, for the purpose of looking about her; and, in this attitude, could extend her body, at such an angle, as at first greatly surprised me. She was a beautiful little animal; and her various attitudes in cleansing her face, head, and body, with her paws, were peculiarly graceful and elegant.

"In a few days after I received this Mouse, I neglected to give it any water; but when I afterwards put some into the cage, she lapped it with great eagerness. After lapping, she always raised herself on her hind feet, and cleaned her head with her paws. She continued, even till the time of her death, exceedingly shy and timid; but whenever I put into the cage any favourite food, such as grains of wheat or maize, she would eat them before me. On the least noise or motion, however, she immediately ran off, with the grain in her mouth, to her hiding place.

"One evening, as I was sitting at my writing-desk, and the animal was playing about in the open part of its cage, a large blue fly happened to buz against the wires. The little creature, although at twice or thrice the distance of her own length from it, sprang along the wires with the greatest agility, and would certainly have seized it had the spaces betwixt the wires been sufficiently wide to have admitted her teeth or paws to reach it. I was surprised at this occurrence, as I had been led to believe that the Harvest Mouse was merely a granivorous animal. I caught the fly, and made it buz in my fingers against the wires. The Mouse, though usually shy and timid, immediately came out of her hiding place, and running to the spot, seized and de-
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voured it. From this time I fed her with insects, whenever I could get them; and she always preferred them to any other kind of food that I offered.

“ When this Mouse was first put into her cage, a piece of fine flannel was folded up into the dark part of it, as a bed, and I put some grafs and bran into the large open part. In the course of a few days all the grafs was removed; and, on examining the cage, I found it very neatly arranged betwixt the folds of the flannel, which the animal had torn off in considerable quantity for the purpose. The chief part of this operation must have taken place in the night; for although the Mouse was generally awake and active during the day time, yet I never once observed it employed in removing the grafs.

“ On opening its nest, about the latter end of October, 1804, I remarked that there were, amongst the grafs and wool at the bottom, about forty grains of maize. These appeared to have been arranged with some care and regularity; and every grain had the corcule, or growing part, eaten out, the lobes only being left. This seemed so much like an operation induced by the instinctive propensity that some quadrupeds are endowed with, for storing up food for support during the winter months, that I soon afterwards put into the cage about a hundred additional grains of maize. These were all in a short time carried away; and, on a second examination, I found them stored up in the manner of the former. But though the animal was well supplied with other food, and particularly with bread; which it seemed very fond of, and although it continued perfectly active through the whole winter, on examining its nest a third time, about the end of November, I observed that the food in its repository was all consumed, except about half a dozen grains.

“ This interesting little animal died in the month of December, 1806, after a confinement of two years and a quarter. I have some reason to believe that its death was occasioned, by a shell picked up on the sea shore, that had been much impregnated with salt.

“ Schoolboys, in various parts of Hampshire, keep these Mice in cages. They catch them when very young, and the animals then become so exceedingly tame as to allow themselves to be handled, without any symptoms of alarm. But those that are caught when full grown, generally continue shy and timid as long as they live. There is nothing unpleasant in the smell of these little creatures, as there is in most others of the murine tribe.

“ The Harvest Mice are observed to be most abundant about the month of September, when the young ones are large and strong enough to run about. The females build their nest amongst the straws of the corn, above the ground, and sometimes in thistles. This is round and compact, composed of blades of
corn

corn and grass, and is generally found to contain about eight young ones." P. 266.

We will now give a general analysis of this volume. It commences with the Bat, as the only quadruped of the Linnæan Order Primates, which occurs in these islands. Here we observe many pleasing and original remarks, on their modes of feeding, on the singular structure of their ears and eyes, and on various other subjects connected with their instincts and economy. As this is a race of creatures which is generally, though most unjustly, held in abhorrence, from prejudices imbibed in childhood, we shall insert part of the account of the Long-eared Bat, in order to show that their history is by no means destitute of interest. We shall previously remark, that these are very far from being either ugly or deformed animals, as by the generality of mankind they are considered.

"Of three living individuals," says Mr. B., "of the long-eared Bats, which I had by me at the same time, one was a male and the two others were females. They were brought to me about the middle of November, 1804. As the cold weather had then scarcely began to set in, they exhibited no symptoms whatever of approaching torpidity. In the evening, on putting them out of the box in which I had deposited them, each spread its wings, and, in a moment, rose up with an ease and lightness that greatly surprised me. A bird could not have got on wing with more agility. I suffered them to fly about my room for some time. They occasionally alighted on the cornice, on the frames of my pictures, and on the top of my bookcase. Their flight was directed principally along the ceiling; and they, in no instance, approached either the candles or fire. The surface of wing in these animals, proportioned to the weight of their body, was so great, that they flew without any appearance of difficulty; nor was their flight interrupted by any of those jerks or vacillations that are observable in the motion of Bats, when flying about for food in the open air.

"As the hooked claws with which Bats catch hold of objects in alighting upon them, are situated on the members by which they have their motion, a considerable adroitness is necessary in this operation of alighting. Whenever the animals in my room were inclined to repose for a moment, and observed a place suitable for them to rest upon, they flew up gently against it, and seldom failed to catch hold with either one or both of their claws; but, if this hold was not firm, and could not easily be made so, they loosed themselves, again flew round the room, and tried other places, till they found one that perfectly suited

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them. The shaded part at the top of my bookcase was that which the animals chiefly aimed at, and on which, after my often removing them, they always took their firmest lodgments.

“ When their hold was firm, they never failed to transfer their hinder feet to the place on which they at first clung with their fore ones; hanging thus with their heads downward, which seems to be the natural sleeping position of all the English Bats. It was a pleasing sight to observe with what ease and neatness the animals now began to smooth their hair, and scratch themselves. In these operations both the fore and hind legs are employed. The animals hang by one hind leg very securely, while the other three legs are actively occupied; and when these have gone through their operation, the detached hind leg takes its hold, and releases the former to complete the business.

“ With respect to the use of the inner valves, or secondary ears, of the present species, they are evidently given to the animals for the purpose of keeping out noxious insects, and preventing any other extraneous matter from entering their head during sleep, and particularly during their long winter's repose. The opening of the ear is very wide, and is situated betwixt the valve and the great outer ear. When these Bats prepare themselves for sleep, they fold down the external ears directly across the openings, and secure them in this position (close to the sides of their body) by their fore-legs, which they always rest carefully over them. By this means, the orifices are so perfectly closed, that nothing injurious can possibly penetrate them. The inner valves continue still erect, and to a casual observer might, during this time, be mistaken for the proper ears of the animals.

“ They invariably slept in the day, collected close together in one corner of the box, with their heads downward. Eight o'clock in the evening was generally the time about which they awoke, and commenced their efforts to escape. After this hour, whenever I opened the box, I had always some difficulty to prevent them from climbing up the sides and taking wing.” P. 43.

After a memoir of each of the six kinds of British Bats, the author gives an account of three species of Seals. Of the Dog and its varieties, 14 in number, and of the Fox, he has inserted numerous anecdotes. The history of the domestic Cat he has also given a good deal at large, with remarks on the character of the animal.

An account of the Martins and Weasels follows that of the Cat; from which, if we could so far expatiate, many extracts might be made that would be amusing to our readers. To these succeed the Otter, Badger, Mole, Shrews, Hedgehog, Rats, Mice, Squirrel, Dormouse, Hares, Rabbit, Deer, (three species,) Goat, Sheep, Oxen, Horses, and Swine. Of
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the Sheep, there is a distinct account of each of fourteen varieties; of Cattle fourteen; and of Horses seven.

It is now upwards of thirty years since the last edition of Mr. Pennant's *British Zoology* was published. During this interval the improvements and discoveries which have taken place in Natural History are so numerous and important, that an entirely new History of British Animals, illustrated with good figures, has long been a desideratum in our literature. Dr. Shaw, with great and deserved success, has taken the field of General Zoology; and Mr. Bingley follows him as the Zoologist of our islands. Mr. Donovan and Mr. Bewick have each illustrated the history of detached classes of the British Animals, but the works of the former are greatly too expensive for the generality of purchasers; and the British Quadrupeds and Birds of the latter, highly valuable on account of the inimitable wood cuts by which they are illustrated, have only short, though very judicious and accurate, descriptions. Mr. Bingley enters much more into detail, respecting the habits and economy of the animals, than any preceding English writer; and the information contained in his work is, for the most part, highly amusing and instructive. The plates are numerous, and, with a few exceptions, deserving of great commendation. There are, however, some exceptions, such as those of the Little Bat, and the Noctule Bat, the Fox, the Goats, and some of the Sheep. For some of these the author has indeed apologized at the end of his preface.

There are, in this volume, a few mistakes and some instances of oversight which we could point out; but, with one exception, we have not remarked any that are very important. This occurs in p. 28, where it is stated, that the pecora (Deer, Goats, Sheep, and Oxen,) have no gall-bladder. Now, although we have long known that Goats are destitute of this viscus, we have never before learnt that either Deer, Sheep, or Cattle were deprived of it.

We shall conclude our review of this amusing volume with the account of Toomer's celebrated *Pig-pointer*, which Mr. Bingley informs us was communicated to him by the late much-lamented Sir H. P. St. John Mildmay.

“ This Sow, which was a thin, long-legged animal, (one of the ugliest of the New Forest breed,) when very young, took a great partiality to some Pointer puppies, that Toomer, then under keeper of Broomy Lodge, in the New Forest, was breaking. It played and often came to feed with them. From this circumstance, it occurred to Toomer, (to use his own expression,) that, having broken many a Dog, as obstinate as a Pig, he would try if he could not also succeed in breaking a Pig. The little

animal would often go out with the puppies to some distance from home; and he enticed it farther by a sort of pudding made of barley meal, which he carried in one of his pockets. The other he filled with stones, which he threw at the Pig, whenever she misbehaved, as he was not able to catch and correct her in the same manner that he did his Dogs. He informed Sir Henry Mildmay, who has been so obliging as to supply me with this account, that he found the animal very tractable, and that he soon taught her what he wished, by this mode of reward and punishment. Sir Henry Mildmay says, that he has frequently seen her out with Toomer, when she quartered her ground as regularly as any Pointer, stood when she came on game, (having an excellent nose,) and backed other dogs as well as he ever saw a Pointer. When she came on the cold scent of game, she slackened her trot, and gradually dropped her ears and tail till she was certain, and then fell down on her knees. So staunch was she, that she would frequently remain five minutes and upwards on her point. As soon as the game rose, she always returned to Toomer, grunting very loudly for her reward of pudding, if it was not immediately given to her. When Toomer died, his widow sent the Pig to Sir Henry Mildmay, who kept it for three years, but never used it, except for the purpose of occasionally amusing his friends. In doing this, a fowl was put into a cabbage-net, and hidden amongst the fern in some part of the park; and the extraordinary animal never failed to point it, in the manner above described. Sir Henry was, at length, obliged to part with this Sow, from a circumstance as singular as the other occurrences of her life. A great number of Lambs had been lost, nearly as soon as they were dropped, and a person being sent to watch the flock, the animal was detected in the very act of devouring a lamb. This carnivorous propensity was ascribed to her having been accustomed to feed with the other Dogs, to eat the flesh on which they were fed. Sir Henry sent her back to Mrs. Toomer, who sold her to Mr. Sykes, of Brockwood, in the New Forest; where she died the usual death of a Pig, and was converted into bacon." P. 452.

Such are the Memoirs of British Quadrupeds, a work by no means superfluous, notwithstanding the similar publications of Pennant and Bewick, and so managed as to be rendered highly entertaining, and even more suited to the taste of many readers. When a subject becomes popular it is desirable that it should be presented to the public in many different forms, all of which will find their advocates.

ART. III. *Metaphysical Essays, containing the Principles and fundamental Objects of that Science.* By Richard Kirwan, Esq. LL.D. P.R.I.A. F.R.S. &c. &c. Vol. I. 8vo. 506 pp. 12s. Payne and Mackinlay. 1809.

TO those who delight in metaphysical disquisitions, this will be found an amusing and instructive volume, though we do not feel ourselves authorized to say that Dr. Kirwan is entitled to as eminent a place in speculative science, as that which he has long held in chemical and mechanical philosophy. In a well written preface, he states the objects of metaphysics, the importance of the studies comprised under that denomination, and the causes which have brought those studies into contempt. He pays likewise a well merited tribute of praise to the luminous researches of Locke, Berkeley, Merian, Condillac, and professor Dugald Stewart, of Edinburgh; but he has unaccountably forgotten to mention Gay*, or Hartley, or Reid, though to the last of these philosophers metaphysical science is perhaps more indebted than to any one of those who have attracted his attention, Locke alone excepted. Even Gay and Hartley, notwithstanding the foolish attempt of the latter to account for the phænomena of mind by mechanism, are entitled to as great respect as most philosophers of this class, for the light which they have unquestionably thrown upon one of the most important laws of human thought—the great and comprehensive law of *association*.

The volume before us comprises three essays, of which each is divided and subdivided into chapters and sections. In the first essay, it has been the author's aim to point out the true signification of the terms that most frequently occur in treating metaphysical subjects, and to explain the nature of the objects indicated by some others. In the second, he does away some false opinions respecting the human soul, particularly that of most of the followers of Hartley, who imagine, in direct opposition to their master, that it is material; and he endeavours to revive the philosophy of Berkeley, by showing that no such substance as matter is described to be, either exists, or can exist. The existence of the Supreme Being, and his attributes, as far as they are discoverable by human reason, form the subject of the third essay.

The author's declaration in favour of the philosophy of Berkeley, and the preference which he professes to give to the synthetic over the analytic method of investigation, ought to serve as a warning to the reader of those essays, not to

* The Rev. John King's Origin of Evil.

adopt his explanation of terms without some cautious consideration; for if the definitions and axioms of that school be admitted, it will be impossible to refuse the conclusions. Now, with very great respect for Dr. Kirwan, and with still greater for his master, we cannot admit his explanation of the term *sensation*.

"*Sensation*," he says, "denotes whatever we *perceive* by our senses;" but this by no means appears to us to be true; or, if it be, the truth is inaccurately expressed. The external senses themselves perceive nothing. They are merely the instruments of perception; and by means of those instruments, the percipient being within surely perceives something more than the mere *sensations* which are first excited in it. What that *something* is, we shall have an opportunity of enquiring afterwards, when we examine his arguments for the non-existence of matter.

We are likewise of opinion, that the term *idea* does not, as he supposes, denote merely a "faint copy of a *sensation* absent," but a faint copy of a *perception* absent and recollected. When a man has an *idea* of some object which he saw yesterday—a lion, suppose—surely that idea is the copy of something more than a *dirty yellow colour*, though it is certain that colour is the only *sensation* which we are capable of receiving immediately by the instrumentality of the eye*. We see not the necessity for calling certain classes of our notions *complicative*, and others *significative*; but as what that author says of these notions is intelligible, and generally just, it is not worth while to remark upon the terms. Of *complicative* notions, he reckons our notion of *desire* one, and seems to consider an act of the *will* as implied in that notion. To us this appears not to be just; for no man exerts a *volition* which he does not *believe himself* capable of carrying into effect, though *desire* is often excited by objects which he, who is conscious of the desire, knows to be unattainable.

In the section which treats of *being*, *existence*, *essence*, and *possibility*, we meet with some distinctions where we perceive no difference, and with some identifications of things which to us appear different. The distinction, for instance, between *being* and *existence*, is by us inconceivable; while, on the

* We are perfectly aware that some metaphysicians of great name and great merit, have contended that plain figures, or the boundaries of plain figures, are likewise sensations communicated by means of the eye; but as this cannot be Dr. Kirwan's opinion, we need not stop here to point out the fallacy which led to it.
Rev.

other hand, though we admit that a *square circle* is an *impossibility*, and likewise that it is *impossible* that God should have created a being with a *design of rendering him permanently miserable*, we cannot agree with Dr. Kirwan in considering these two impossibilities as exactly of the *same kind*. They are *equally impossible*; but if the former be, as he calls it, and we think very properly, a *metaphysical impossibility*, we would call the latter either a *natural* or *moral impossibility*, as being contrary to the *nature* or to the *moral attributes* of God. A *square circle* can neither *exist*, nor be *conceived* to exist; but if we keep out of view the moral attributes of our Maker, we may surely *conceive* a being created for the purpose of being rendered permanently miserable; for our Calvinistic Methodists seem not only to form this conception, but even to cherish it with complacency whenever they find occasion to talk of the reprobate.

In the section which treats of *substance, nature, subsistence, and personality*, we meet with something like a begging of the question at issue between the Author and the opponents of Berkeley, as well as with some definitions which might have been properly omitted, even supposing them perfectly just. Thus when he says, that “substance is a being essentially perceptive,” and that in physical language, “certain aggregates of *sensation*, or *sensible qualities* comprehended under the same name, are called *substances*,” he must be aware that he is affirming what those whom he calls *hylists** will not admit without proof. In physical language, *sensations* are never, by philosophers of the present day, confounded with *sensible qualities*; and even the follower of Berkeley has no occasion to affirm, what he never can prove, that the human mind is percipient during the soundest sleep. Till we come to the use that is to be made of it, we shall pass over what he says of *nature*, *φύσις οὐσία*, or *essence*, in the metaphysical sense of these words; as well as of *subsistence* in the theological sense; but the following account of personality seems very paradoxical.

“A *person* may be the same substance, but not the same *person*; thus a child just born cannot be called a person, at least not the same person as when of the age of ten years, though he is the same substance at both periods: hence brute animals are not persons; nor is a madman while mad, nor an idiot, nor a drunken man while drunk.” P. 20.

* Such philosophers, says he, as admit no other substance but matter, I call *materialists*; such as admit both matter and mind, I call *hylists*.

If by the word *person*, Dr. Kirwan means to denote a being accountable to others for his conduct, this is in a great measure correct; for it is universally admitted, that a child just born, brute animals, madmen while mad, and idiots, are not accountable for their conduct; but as the commission of one crime is no good apology for the commission of another, we perceive not why a man should be *deprived of his personality* by intoxication, since a murderer would not be permitted to plead in excuse that he was drunk when he perpetrated the atrocious deed.

In the section which defines *mode, property, quality, accident*, we meet with several positions which we cannot admit. Dr. Kirwan seems to say, that a body may undergo any change, either internal or external, without losing its *identity*; but surely steam is not the same *body* with *water*. It is indeed the same *substance*, or composed of the same *atoms of matter*, which, differently modified, constituted the *water* before it was converted into *steam*; but if it be still the same *body*, all bodies are probably of the very same kind, which is as contrary to Berkeley's theory as to the common use of words.

"The *modes of mind*," says this author, "are the mind itself, either *acting*, or when it *judges* or *wills*, or is *acted upon*, and therefore *passive*, as in sensations, and other *perceptions*." P. 24. This definition of the *modes of mind* is sufficiently correct, but it does not appear to us that the mind is more active when *judging* than when it is *perceiving*; and Dr. Reid, and other metaphysicians, have completely proved that to a certain degree it is active in both operations. In perception this is indeed evident, from the hackneyed instance of a man sitting beside a clock, without hearing it strike, when his mind is intent upon some other object; and to us, *judgment* appears to be nothing else than the *perception* of the equality, or inequality, &c. of two or more objects presented to it, as of the truth or falsehood of a proposition stated in language that is intelligible. We think Dr. Kirwan mistaken when he says, that *language* is an *essential property* of the human species, and that *actual perception* of some kind is *essential* to the human mind. The capability of language is indeed an essential property of men, and so is the power or capability of perception essential to the human mind; but we do not believe that the mind actually perceives any thing in perfectly sound sleep; nor is it our opinion that two or three infants, dropped in a desert island, and left to themselves, would ever invent an articulate language, though, when arrived at the state of maturity, they would surely be considered

dered as of the human species. We think it rash to say that reason is a property of the human species *only*. If to draw an inference from premises be to reason, the writer of this article has repeatedly seen dogs reason, though never from general principles to a general conclusion; and of the reasoning powers of the elephant to the same particular extent, it is impossible to doubt, without calling in question the evidence of all testimony.

The section on *difference, distinction, privation, opposition*, is on the whole extremely good, though we do not perfectly understand the author, when he says, p. 32, "that the susceptibility of *sensations* is distinct from that of receiving *ideas*." If, as he says, an *idea* be the faint copy of a *sensation*, this seems to be a contradiction.

In the sections entitled of *unity, numbers, individuation, identity, infinite, indefinite*, we meet with much that is excellent, some things that we think *impossible*, and others which, though true, ought not to be taken for granted without proof. Of this last description is the assertion that the human soul is a perfect *unit*, as it consists not of parts; a proposition which, if not susceptible of proof, is at least capable of illustration by an appeal to consciousness. That *one army* cannot be divided into *two equal armies*, is surely not true; and that "one thing may have two or more *beginnings of existence*," seems to us an absurdity as glaring as that the whole is greater than all its parts, or as that the same plane figure may be at once a *circle* and a *square*. To the metaphysics of Mr. Thomas Belsham, of dissenting celebrity, this absurd doctrine is well suited; for it is necessary to the system of him who maintains the materiality of the whole man, and yet professes to expect a resurrection of the same person at the end of this world; but we can conceive no purpose whatever that it is to serve in the theory of Berkeley *. Every thing else, however, in the two sections under consideration, is extremely good, except the supposition that all the animals inferior to man may be nothing more than mere automaton; a supposition, which it seems to us impossible to reconcile with Berkeley's intellectual theory, or with Reid's system of common sense.

The section which is entitled of *action, change, force, power, object, subject, perfection, cause, manner, principle, chance*, is on the whole good, and some parts of it are excellent; but the author displays partiality to an hypothesis, when he says that Mr. Farmer has shown that it cannot be proved by reve-

* See Brit. Crit. vol. xx. p. 612.

lation, that created beings, of a superior order, can act upon us in any way. It is very true that Mr. Farmer has attempted to show this, as Dr. Mead had done before him; but Warburton has attempted the contrary with all his usual force and ingenuity; and his sermon should have been referred to, as well as Farmer's essay, for it is worthy of attention from the most profound philosopher, and we confess carries conviction to our minds; and we know that it converted at least one of the admirers of Farmer's opinion, who was at the same time one of the most learned men of the age.

In the section entitled *relations, order, connection, necessity, contingency, liberty, voluntary, spontaneity*, we meet with many excellent things, and among them the best definition, perhaps, that we have seen of *human liberty*; but the author is surely mistaken, when he says, that a man in extreme pain necessarily *wills* its cessation. He necessarily *wishes* its cessation; but we apprehend that no man, possessed of reason, *wills*, either in the ordinary or philosophical sense of that word, any thing which he knows to be completely beyond his own power. We think too that in the following short paragraph there is much inaccuracy:

“An action is called *spontaneous* when it arises from mechanical, instinctive, or other animal or chymical causes, without any determination of the will to produce it, as growth, nutrition, circulation of the blood, &c.” P. 95.

Surely instinctive *causes*, or, as we should say, *impulses*, are very different from mechanical or chemical causes; for who would compare the instinct which guides a bee to its hive, with the force which carries a musket-ball through the air, or the force with which the nitric acid acts on silver? The bee moves spontaneously and instinctively, but we should hardly say that gunpowder acts instinctively or spontaneously on the ball, or nitric acid on silver, or that the blood circulates spontaneously, or that food is spontaneously converted into chyle, &c. A new born infant sucks the breast of its nurse instinctively and spontaneously, without knowing why; but we apprehend that neither instinct nor spontaneity can be said to accompany the milk any further than to the stomach.

The section on *space and duration* is extremely valuable; as the reader will find in it a very good abstract of the celebrated controversy on these subjects, which was carried on with great earnestness and ability between Clarke and Leibnitz. Dr. Kirwan's notion of space is the same, or nearly the same, with bishop Law's, which agrees with that of the
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Peripatetics, who defined empty space to be *the capacity or possibility of receiving bodies*, and its extension to be only the possible extension of such bodies as may be placed in it. The present author indeed thinks that it is more accurately defined by being called the *relation of distance* between two bodies, or between the parts of the same body; but we confess that we perceive not the superior accuracy of this definition. In the course of his disquisitions on this subject, this author adopts the notion of Berkeley, that if only *one body* were in existence, there could be no such thing as *motion*; but this is surely a mistake. They both agree that if two or more bodies exist, one or all of them may be moved to or from each other. Let motion then be impressed upon one of them in empty and unresisting space, and the others soon afterwards annihilated by an act of Almighty power, would the motion of the moving body instantly cease in consequence of this act upon the bodies at rest? Surely not, if it be indeed true that *motion* and *rest* are two states to which bodies are alike indifferent. Indeed whether this axiom of modern philosophy be true or not, it is not conceivable that a body in motion should cease to move, merely because other bodies, from which the moving force did not originally proceed, had ceased to exist.

The section on *duration, time, and eternity*, is eminently good, as is that likewise on *human liberty*. This last section, however, will be read with the greatest advantage immediately after Dr. Gregory of Edinburgh's essay on the same subject; for though nothing is borrowed by Dr. Kirwan from that essay, yet as his reasoning depends upon the fact, that the difficulties in which this subject has been generally involved, have arisen in a great measure from the improper expressions used in treating it, most of which are *applicable only to corporeal nature*; and as the truth of this fact is demonstrated by Dr. Gregory, his demonstration must of course prove the best introduction to Dr. Kirwan's reasonings, which, resting on such a basis, will be found, we think, decisive of the question.

The second essay is very long and important, divided into eight chapters, which are again subdivided into sections. It is in this essay that Dr. Kirwan endeavours to establish the principles of Berkeley; but before he enters on that undertaking, he gives a detailed account of what he calls the *modifications of the human mind*; of *sensations* in general; of *odours, sounds, and tastes*; of *visual sensations*; of *tactile sensations*; and of the *human body, and obscure sensations*. Though we cannot follow him through all this minute detail, he has fallen into some mistakes, which we must not pass over, because they

they appear to us to affect the very foundation of the theory which he wishes to revive.

The short introduction to this essay is unexceptionable. We entirely agree with the author, that none of Hume's impieties or scepticism can be justly attributed to the celebrated bishop of Cloyne, who certainly anticipated the objections which, on this supposition, Dr. Beattie and others have urged against his principles, and showed how groundless they are, before these objectors were born. This introduction too is valuable on another account. It contains a perspicuous abstract of Mr. Merian's arguments against Hume's system, from the *Memoirs of Berlin* for 1793; and these arguments, even as they are here condensed, appear to us conclusive.

We have already observed that the mind is not wholly passive in sensation, and assigned one reason for our opinion. Dr. K. however, again affirms that it is, and adds, that the extrinsic cause of sensations *can be no other but the Supreme Being*; taking for granted the very question at issue between him and his opponents. That the Supreme Being is the *primary* cause of every change in nature, we most readily admit; but if he alone can be the *immediate* cause of our sensations, there is an end of the controversy, and the system of Berkeley is at once completely established.

The classification which, soon after this assertion, the author makes of our impressions into *sensual, sensible, and spiritual*, we think good; but when he adds, almost immediately, that *sensations* are the *impressions* which we receive from the Supreme Being, we are not sure that we understand him. We know that our *sensations* are excited by *impressions* made on our organs of sense; but the *former* appear to us to be as perfectly distinct from the *latter* as an *effect* is from its *cause*. We must have leave likewise to say, that it is a mere begging of the question to affirm, that "a group of *sensations* received through the different senses, but connected with, dependent on, and referred to each other, receives the *same name*;" nor indeed are we aware that such a group of *sensations* ever received the same name before. This is not the accurate language of Berkeley. Indeed Dr. Kirwan himself seems not to be pleased with it, for in the very next page he justly observes, that

"The aggregate *properties* perceived by the senses, in the same circumstances, are the only (things or ingredients) which form the complex object to which a name is given: nothing else is found, or can be found, through the medium of the senses; so that if we had ten more senses, they could convey to us nothing more than new sensations, but could not inform us of their cause,
which

which must be inferred by reason, and can be no other than THE SUPREME BEING, OR OTHER BEINGS CONFORMING TO THE LAWS HE HAS PRESCRIBED."

To this doctrine, which is perfectly intelligible, we have no desire to object; but the author, in the very next sentence, seems to contradict himself, when he says, that "each of these *sensations*, considered singly, are the qualities (is a quality) of that to which they are referred." P. 174.

Sensations can be referred only to the mind which is sentient; but those things which, in the former sentence, are called *properties*, and are here confounded with *sensations*, are expressly referred to the Supreme Being, or other beings conforming to the laws which he has prescribed.

When the author says, that "the sensations of smells and sounds may exist in the mind, without any reference to a *particular* object," he advances nothing more than what every man has experienced; but when he affirms that such sensations "are supposed by many to issue from *tangible sensations*," he is unquestionably mistaken. The vulgar, as well as the philosophers whom he calls *hyloists*, certainly suppose that the sound of a bell ringing issues from the body which they see in motion, and feel to be cold and hard; but no man, not even the most ignorant of the vulgar, ever supposed that the sound issues from his own *feelings*.

In the section which treats of visual sensations, he says, that "the sensations of *light* and *colours*, with their intermediate shades and degrees, are alone immediately *perceived* by the mediation of the organs of sight, and hence called its proper object." To us this language appears to be extremely inaccurate. *Light* is not a *sensation*, nor is it immediately *perceived*. Its existence is only inferred from its effects; and it is not very long since philosophers, even *hyloists*, were far from being agreed whether it be a material substance or not. In the opinion of the *hyloists* of the Newtonian school, it is the instrumental cause of the sensation of colour and of vision; but it is not itself either colour or vision, any more than a sword is death, or the agony of dying. Dr. Kirwan indeed quotes Berkeley, as saying that "it is evident, that nothing which is not itself perceived can be the means of perceiving any other thing." P. 193. But had Berkeley really said this, it would have at once demolished his whole theory. According to him, all our perceptions are caused by the immediate agency of the Supreme Being on our minds; but surely Dr. Kirwan will not contend that we have a *sensation* of the Supreme Being, or such a *perception* of that Being, as we have of what we call visible objects. It is but justice,

justice, however, to Berkeley to observe, that in the place referred to *, he does not say that *nothing* which is not itself perceived, but that “no *idea*, which is not itself perceived, can be the means of perceiving any other *idea* ;” and this is an incontrovertible truth, for an *idea*, which is not in Berkeley’s sense of the word *perceived*, is a nonentity.

When Berkeley published his beautiful Essay on Vision, his mind was teeming with the theory which he so soon afterwards detailed in his *Principles of Human Knowledge* ; and there are in that essay several expressions evidently calculated to prepare the public mind for what was to follow ; but as he made use of the language of Locke and Newton, when treating on vision, he sometimes speaks as if he thought extension and figure immediately visible. Such, however, could not be his meaning ; for if sensations had magnitude, there would at once be an end of his theory ; and accordingly, he says, that magnitude is perceived by the medium of sight, just as distance is perceived by that medium. This we believe indeed to be the truth ; and so, we think, must this author, though he inadvertently says in a note, “ that magnitude is perceived *immediately* by sight, is evident from Cheselden’s experiment ; for the boy, who obtained the power of seeing, thought the things he saw extremely large †.” P. 211. But this boy had correct notions of magnitude before he saw ; and if our memory do not deceive us, (for we have not an account of the case at hand) he was not so absolutely blind as not to distinguish night from day, though he could not discern corporeal objects ; so that, from this fact, we would not infer, though we are *hyloists*, that magnitude or figure is an immediate object of vision. How indeed can a *sensation* have magnitude ? On the whole, we admit Berkeley’s conclusions with respect to vision, though we cannot always approve of the language which he makes use of in deducing them from his premises ; for with all the respect which we bear to his memory, that language seems to us sometimes little better than quibbling.

In the section which treats of *tactile sensations*, we have the following paragraph, in which, though it gives a very fair view of Berkeley’s theory, the reader will perceive that the question at issue is taken for granted.

“ The various sensations of *resistance* are those which we in general call *bodies*, whether the resistance be made by them, as

* *Essay towards a new theory of vision*, § 10.

† It is but just to observe, that Dr. Kirwan adds—“ but *quere*”—to this assertion. *Rev.*

that made by the grosser bodies ; or that made *to* (by) the most subtle, as light and electricity. They are impressed on our minds by the Author of nature, according to certain constant laws, connected with each other, and varied in various circumstances, but uniform in the same : these assure us of the reality of things, and distinguish them from dreams, and the fictions of imagination. Hence also those bodies which present the least resistance, were by many deemed of a spiritual nature." P. 234.

That the Author of nature *could*, without the intervention of bodies, impress immediately on our minds, or excite in our minds, all the sensations which we believe to be excited by the sensible qualities of bodies, no sober man, we think, will controvert ; and we agree with Dr. H. that such impressions, according to certain constant laws, &c. would sufficiently distinguish the reality of things from the fictions of imagination ; but is this the actual constitution of nature ? Whether it be or not, this author is surely mistaken in supposing that the various *sensations* of resistance are themselves what mankind in general *call bodies*. Mankind in general, from the most profound philosopher down to the most ignorant peasant, know that there is something distinct from themselves, which is the immediate cause of their sensations, or, as we should say, perceptions of *resistance* ; and to that *something*, whether erroneously or not, they unquestionably give the name of *body*.

Dr. Kirwan says, that " the learned professor, Dr. Reid, is mistaken in saying that hardness or softness are neither sensations, nor like any sensation ; for do not his own expressions, *firmness*, or *ease of change*, allude to sensations ?" Surely not. They allude to cohesion in the hard or soft body, and to the force employed by the sentient Being to overcome it. But is *cohesion* or *force* a *sensation* ?

" *Solidity* in natural philosophy," says the present author, " is justly defined by Mr. Locke to be the resistance which we find in one body, to the entrance of another body into the space it occupies, until it has left it : it is therefore a sensation." From Mr. Locke's definition we should certainly infer that it is *not* a sensation. It may be what hyloists call the resistance of body to pressure on all sides, or it certainly *may be* resistance, or something analogous to resistance, made by the immediate agency of the Supreme Being ; but a human *sensation* it cannot be ; and we should as soon think of calling a piece of wood or of coal the visible flame which issues from it, as of calling *solidity* a human *sensation*. That Dr. Kirwan should have fallen into this mistake is the more extraordinary, since almost immediately afterwards he says, " that the *cause* of

of the sensation of heat, and of the other effects attributable to it, is not itself a sensation of any mind." This is indeed very true; but whether it be, as he adds, "a peculiar exertion of the divine agency," or of that material substance called *caloric*, conforming to the laws which the Author of nature has prescribed, is the very question at issue between him and the *hyloists*.

In this section we have an excellent definition of *force*; but the following account of gravity seems very extraordinary. After telling us what it is, and mentioning the acceleration of motion proceeding from it, whence he infers that in all such cases, where accelerated motion is produced, the Divine agency is exerted, he adds,

"But where it produces no effect whatsoever, as when a heavy body rests on another that is quiescent—for instance, a ton of lead on a solid rock, its tendency downwards cannot be supposed to exist; for to suppose *a cause in action*, and yet *producing no effect*, is an evident contradiction." P. 247.

Is it true, then, that a ton of lead, lying at rest on a solid rock, has *no tendency* towards the centre of the earth, and that it could be moved horizontally along the surface of the rock, without any other resistance than what is occasioned by friction? Dr. Kirwan will not say so; nor could he have fallen into the mistake before us, if he had not substituted the word *cause* for *force*. A *cause* indeed cannot be conceived without producing an *effect*; for cause and effect are such correlates, that to suppose the one without the other is a palpable contradiction; but force is daily exerted by men without producing the event desired, and a force so ineffectually exerted is never termed a cause.

The object of the next section is to show how *the closely-connected tangible sensations*, with which the human mind is impressed, from the earliest origin of life until its extinction, constitute the human body! This has indeed always appeared to us the greatest difficulty with which Berkeley's theory is encumbered. Without presuming to question the *possibility* of that theory, and therefore without entering into this author's detail, which is not very perspicuous, we beg leave to observe, that of those sensations which are constantly impressed on each mind, and, according to this theory, constitute the body of that mind, some are impressed not only on the individual himself, but likewise on every other individual with whom he converses. At the death, as we call it, of the individual, all those impressed sensations are immediately removed from his mind, which passes into some other and

better state; but though many of them be much changed; they are not all removed from his surviving friends, who continue to be impressed with those closely-connected *sensations* to which we give the name of a *dead body*. For what purpose can a Being of infinite wisdom and goodness be supposed to impress on the mind of an affectionate wife, a dutiful child, or an aged and helpless parent, sensations which they conceive and must conceive to be the body of the object which was on earth dearest to them, now tending to putrefaction, and about to become the prey of worms? Impressions of the sensations which constituted the living body were indeed, on this hypothesis, made for the best of purposes, both to the mind whose body these sensations constituted, and to the wife, child, and parent, connected with that mind; but the disgusting sensations which constitute the dead body serve no conceivable good purpose whatever. They are not impressed upon the mind departed; and its surviving minds contrive to get soon rid of them, by interposing between them and their own senses those impressions which excite the sensations of the church-yard! This difficulty Dr. Kirwan has not attempted to remove; but still, if he demonstrate that what we call *matter cannot exist*, Berkeley's theory must be admitted, for that theory is certainly *possible*.
(*To be concluded in our next.*)

ART. IV. *The Works of John Dryden, &c. By Walter Scott, Esq. &c.*

(*Continued from page 283.*)

THE country was now, as Mr. Scott observes, deeply agitated by political faction, and so powerful an auxiliary was not permitted by his party to remain in a state of inactivity.

“ At the time of the Duke of Monmouth's banishment and return from Holland, the press, that awful power so often and so rashly misused, was not left idle. Numbers of the book-sellers were distinguished as Protestant or fanatical publishers; and their shops teemed with the furious declamations of Ferguson, the inflammatory sermons of Hækeringhill, the political disquisitions of Hunt, and the party plays and libellous poems of Settle and Shadwell. An host of rhymers, inferior even to those last named, attacked the King, the Duke of York, and the ministry, in songs and libels, which, however paltry, were read, sung, rehearsed, and applauded. It was time that some champion should appear in behalf of the crown, before the public should have been

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irrecoverably alienated by the incessant and slanderous clamour of its opponents. Dryden's place, talents, and mode of thinking, qualified him for this task. He was the poet laureat and household servant of the king, thus tumultuously assailed. His vein of satire was keen, terse, and powerful, beyond any that has since been displayed. From the time of the Restoration he had been a favourer of monarchy, perhaps the more so, because the opinion divided him from his own family. If he had been for a time neglected, the smiles of a sovereign soon made his coldness forgotten; and if his narrow fortune was not increased, or even rendered stable, he had promises of provision, which inclined him to look to the future with hope, and endure the present with patience. If he had shared in the discontent which for a time severed Mulgrave from the royal party, that cause ceased to operate when his patron was reconciled to the court, and received a share of the spoils of the disgraced Monmouth. If there wanted further impulse to induce Dryden, conscious of his strength, to mingle in an affray where it might be displayed to advantage, he had the stimulus of personal attachment and personal enmity, to sharpen his political animosity. Ormond, Halifax, and Hyde, Earl of Rochester, among the nobles, were his patrons; Lee and Southerne, among the poets, were his friends. These were partisans of royalty. The Duke of York, whom the 'Spanish Friar' probably had offended, was conciliated by a prologue on his visiting the theatre at his return from Scotland, and, it is said, by the omission of certain peculiarly offensive passages, so soon as the play was reprinted. The opposite ranks contained Buckingham, author of the 'Rehearsal,' Shadwell, with whom our poet now waged open war, and Settle, the insolence of whose rivalry was neither forgotten, nor duly avenged. The respect due to Monmouth was probably the only consideration to be overcome: but his character was to be handled with peculiar lenity; and his duchess, who, rather than himself, had patronised Dryden, was so dissatisfied with the politics, as well as the other irregularities of her husband, that there was no danger of her taking a gentle correction of his ambition as any affront to herself. Thus stimulated by every motive, and withheld by none, Dryden composed, and, on the 17th November, 1681, published the satire of 'Absalom and Achitophel'."

Having thus described the cause of Dryden's engaging in political controversy, Mr. Scott proceeds to analyse the poem of Absalom and Achitophel. The praise of this prodigious satirical effort has been so often and so invariably repeated, that novelty is not now to be expected; but Mr. Scott, following Mr. Malone, and making a judicious use of the pamphlets to which he had access, has shown in an ample and satisfactory manner, both by remarks and specimens, the
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great distance at which Dryden stood from all his poetical contemporaries. His adversaries vainly displayed against him their impotent irritation and feeble malice; and his adherents, while they congratulated and complimented him, or paraphrased his magnificent essay, demonstrated alike, that it was his province to walk at a distance from them all. On the illustrations bestowed on this and the other pieces of Dryden, classed together as historical and political poems, we must express ourselves in terms of unqualified praise. The editor apprehends they may be deemed too copious, but there is no ground for such fear. The only illustration the subject allows, is that which Mr. Scott has produced, and the greatest benefit the public can receive from the labours of an editor on such subjects, is the full disclosure of all the facts which influenced the mind and guided the pen of the poet. Mr. Scott enters warmly into the party of which Dryden was a champion, and however distant the opinions of that party may be from the fashionable politics of the present day, the feeling of the editor is advantageous to his author. Animated by congenial sentiments he pursues his task with pleasure, and illustrates with complacency those lines which, on every account, he would be proud to have produced. Besides, it seldom occurs that those minds which are so constituted as to exult in the degradation of the great, and to treat those with scorn whom faction and fortune have joined to depress, are susceptible of those impressions which constitute the poet, or qualify the critic for the most dignified portion of his labours. Milton will perhaps be cited as an exception to this observation; but his political and poetical life are strangely at variance with each other. In prose, his great effort was to justify rebellion and regicide, to make treason virtue, and usurpation honourable. In his immortal poem he sings the sin and folly of rebellion, the miserable consequences of disobedience, and the punishment and contempt into which impenitent traitors and hardened rebels must inevitably fall. It is true, that his political writings relate to man, and his poem to beings infinitely superior; but his poem was composed for the benefit of men, and it would be a cruel libel to say, that its strongest and most obvious moral was not that which the author intended to convey.

“The success of this wonderful satire was so great,” Mr. Scott proceeds, “that the court had again recourse to the assistance of its author. Shaftesbury was now liberated from the Tower; for the grand jury, partly influenced by the deficiency of proof, and partly by the principles of the whig party, out

of which the sheriffs had carefully selected them, refused to find the bill of high treason against him. This was a subject of unbounded triumph to his adherents, who celebrated his acquittal by the most public marks of rejoicing. Amongst others, a medal was struck, bearing the head and name of Shaftesbury, and on the reverse, a sun, obscured with a cloud, rising over the Tower and City of London, with the date and refusal of the Bill (24th November, 1681), and the motto 'LÆTAMUR.' These medals, which his partisans wore ostentatiously at their bosoms, excited the general indignation of the Tories; and the King himself is said to have suggested it as a theme for the satirical muse of Dryden, and to have rewarded his performance with an hundred broad pieces. To a poet of less fertility, the royal command, to write again upon a character which, in a former satire, he had drawn with so much precision and felicity, might have been as embarrassing at least as honourable. But Dryden was inexhaustible, and easily discovered, that, though he had given the outline of Shaftesbury in 'Absalom and Achitophel,' the finished colouring might merit another canvas. About the 16th of March, 1681, he published, anonymously, 'The Medal, a Satire against Sedition,' with the apt motto,

*'Per Graium populos, medicæque per Elidis urbem
Ibat ovens; Divumque sibi poscebat honores.'*

In this satire, Shaftesbury's history; his frequent political apostasies; his licentious course of life, so contrary to the stern rigour of the fanatics, with whom he had associated; his arts in instigating the fury of the antimonarchists; in fine, all the political and moral bearings of his character; are sounded and exposed to contempt and reprobation, the beauty of the poetry adding grace to the severity of the satire."

He who will venture to make such bold attacks on the idol of a faction, may be sure that the resentment of the worshippers will be neither slow nor sparing. Mr. Scott, at this part of Dryden's life, enumerates the principal poems and pamphlets which were issued against the blasphemer of Shaftesbury. One, a non-conformist clergyman, having announced that Achitophel, in Hebrew, means "the brother of a fool," Dryden retorted, with infinite coolness, that in that case the author of the discovery might pass with his readers for next-a-kin, and that it was probably the relation which made the kindness. Another published a piece, which has been currently known in our times under the title of Dryden's Satire to his Muse. This was imputed to Lord Somers; but, in a conversation with Mr. Pope, he positively disavowed it.

"All these, and many other pieces, the fruits of incensed and almost

almost frantic party fury," Mr. Scott says, "are marked by the most coarse and virulent abuse. The events in our author's life were few, and his morals, generally speaking, irreproachable; so that the topics for the malevolence of his antagonists, were both scanty and strained; but they ceased not, with the true pertinacity of angry dulness, to repeat, in prose and verse, in couplet, ballad, and madrigal, the same unvaried accusations, amounting in substance to the following: That Dryden had been bred a puritan and republican; that he had written an elegy on Cromwell, (which one wily adversary actually reprinted;) that he had been in poverty at the Restoration; that Lady Elizabeth Dryden's character was tarnished by the circumstances attending their nuptials; that Dryden had written the 'Essay on Satire,' in which the King was libelled; that he had been beaten by three men in Rose-alley; finally, that he was a Tory, and a tool of arbitrary power. This cuckoo song, garnished with the burden of *Bayes* and *Poet Squab*, was rung in the ear of the public again and again, and with an obstinacy which may convince us how little there was to be said, when that little was so often repeated."

Two only of these assailants drew on themselves any thing like a serious castigation from the bard. These were Settle and Shadwell. With Elkanah he had an old quarrel; with Shadwell he had been on terms of friendship, but party separated them.

Shadwell being as zealously attached to the Whig faction as Dryden to the Tories, published an answer to "The Medal," entitled, "The Medal of John Bayes." It appeared in autumn 1681, and is distinguished by scurrility, even among the scurrilous lampoons of Settle, Care, and Pordage. Shadwell also seems to have had a share in a lampoon, entitled, "The Tory Poets," in which both Dryden and Otway were grossly reviled. Dryden seems to have thought, that such reiterated attacks, from a contemporary of some eminence, whom he had once called friend, merited a more severe castigation than could be administered in a general satire. He therefore composed "Mac-Flecknoe, or a Satire on the True-blue Protestant Poet, T. S. by the author of Absalom and Achitophel," which was published October 4, 1682. Richard Flecknoe, from whom the piece takes its title, was so distinguished as a wretched poet, that his name had become almost proverbial. Shadwell is represented as the adopted son of this venerable monarch, who so long

"In prose and verse was owned without dispute,
Through all the realms of Nonsense absolute,"

The solemn inauguration of Shadwell as his successor in this
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drowsy kingdom, forms the plan of the poem; being the same which Pope afterwards adopted on a broader canvas for his "Dunciad." The vices and follies of Shadwell are not concealed, while the awkwardness of his pretensions to poetical fame are held up to the keenest ridicule.

"Nor was this the only vengeance taken by Dryden. Shortly after Mac Flecknoe, a second part of *Abfalom and Achitophel* appeared. The body of the poem," Mr. Scott says, "was written by Nahum Tate, one of those second-rate bards, who, by dint of pleonasm and expletive, can find smooth lines, if any one will supply them with ideas. The second part of '*Abfalom and Achitophel*' is, however, much beyond his usual pitch, and exhibits considerable marks of a careful revision by Dryden, especially in the satirical passages; for the eulogy on the Tory chiefs is in the flat and feeble strain of Tate himself, as is obvious when it is compared with the description of the Green Dragon Club, the character of Corah, and other passages exhibiting marks of Dryden's hand. But if the second part of '*Abfalom and Achitophel*' fell below the first in its general tone, the celebrated passage inserted by Dryden possessed even a double portion of the original spirit. The victims whom he selected out of the partisans of Monmouth and Shaftesbury for his own particular severity, were Robert Ferguson, afterwards well known by the name of the Plotter; Forbes; Johnson, author of the *Parallel between James, Duke of York, and Julian the Apostate*; but, above all, Settle and Shadwell, whom, under the names of Doeg and Og, he has depicted in the liveliest colours his poignant satire could afford. They who have patience to look into the lampoons which these worthies had published against Dryden, will, in reading his retort, be reminded of the combats between the giants and knights of romance. His antagonists came on with infinite zeal and fury, discharged their ill-aimed blows on every side, and exhausted their strength in violent and ineffectual rage. But the keen and trenchant blade of Dryden never makes a thrust in vain, and never strikes but at a vulnerable point."

These poems established a new style of satirical writing, which Mr. Scott notices with proper references to the previous efforts of Hall, Donne, and Cleveland, allowing to the more modern author the merited praise of giving to his satires varied tone, correct rhyme, and masculine energy; all which had hitherto been strangers to the English satire. Thus, while Dryden's style resembled that of Juvenal rather than Horace, he may claim a superiority for uniform and undeviating dignity over the Roman satirist.

Having written these poems with almost incredible dispatch, and also produced *Religio Laici*, which Mr. Scott reserves to be noticed in connection with the *Hind* and the

Panther, Dryden rendered a further service to his party as a dramatist, by assisting Lee in writing the *Duke of Guise*. The theatre, in common with all other means, was resorted to by the furious controvertists for and against the succession of the Duke of York, and gross ribaldry was employed to animate the partisans on either side, and depress their opponents.

“ Settle had produced the tragedy of ‘*Pope Joan*,’ Shadwell the comedy of the ‘*Lancashire Witches*,’ to expose to hatred and ridicule the religion of the successor to the crown. Otway and D’Urfey, Crowne and Southerne, names unequal in fame, vied in producing plays against the Whigs, which might counterbalance the effect of these popular dramas. A licence similar to that of Aristophanes was introduced on the English stage, and living personages were exhibited under very slight disguises. In the prologues and epilogues, which then served as a sort of moral to the plays, the veil, thin as it was, was completely raised, and the political analogies pointed out to all such of the audience as might otherwise have been too dull to apprehend them.”

The Duke of Guise appears to have been the first subject which recommended itself to the mind of Dryden as capable of dramatic embellishment; but he had abstained from putting his design in execution until the sudden demand of Lee, and the aptitude of some circumstances, brought it forward at this particular conjuncture. The scenes he had in his closet were therefore revised, and inserted in the new play, of which Dryden wrote the first scene, the whole fourth act, and great part of the fifth, and Lee composed the rest. For some time the tenderness of the King toward his darling son the Duke of Monmouth, prevented the representation of the play; but the perseverance of that unhappy and misguided youth in his misconduct removed the obstacle. The piece was acted in December 1682, and met that which it was well calculated to provoke, the zealous opposition of the Whigs. The conflict of faction terminated in favour of the authors; but, although the *Duke of Guise* contains many fine scenes, and some characters of considerable strength and beauty, the decided repugnance of one part of the audience to its being represented at all, and the latent conviction of some of the other party, that the stage was not the fit place for political contest, made it fail of complete and permanent success. Indeed, to modern observation, it must appear that genius was wretchedly degraded, when Dryden was obliged to make his satire pungent to the taste of one faction, and agreeable to that of the other, by the

infusion of so coarse an ingredient, as the compact between a conjuror and the devil for the sale of the sinner's soul; in which the prince of darkness over-reaches the mortal, and flies away with him before his time. This miserable trash, unrecommended by any writer of credit, except Dryden, has found its way through the different stages of folly and dulness, the legend, the mystery, the pantomime, the tales of the nursery, to the German ballads, and the romance of Mr. M. G. Lewis. The attacks on this play were considered of sufficient importance to induce Dryden to write a vindication of it. Mr. Scott has shown considerable care and diligence in furnishing the reader with the topics of English and French history, necessary for understanding the political intent of the piece; but he has fallen into, and persevered in, a strange mistake, in substituting Henry the Second for Henry the Third of France: this error occurs not only in the *Life of Dryden*, vol. i. p. 287, but twice in the introduction to the play, vol. x. p. 4 and 8.

At the period of Dryden's life, when he was the successful advocate of the court, and the destructive assailant of the adverse party, it might have been expected that profit as well as fame would have attended his efforts; but the court left him amid the blaze of his glory to write a biographical preface to a translation of Plutarch; to translate Maimbourg's *History of the League*, and publish the first volume of his *Miscellanies*, for bread. He was even reduced to the necessity of extorting the payment of his salary as Laureat, by piercing and incessant supplications. Should any one whom Heaven favours with genius, its choicest gift, be hereafter disposed to prostitute its powers, may this example never be absent from his mind; let him reflect on the bitter pangs with which he must receive the pittance he has so hardly earned; and the still more intolerable anguish which must assail him should his baseness be unproductive of the expected good.

The glorious hope of immortalizing himself, and fixing the standard of national poetry, by producing an epic, was at this period to vanish from the mind of Dryden. Arthur, one of the subjects on which he had intended to employ himself, was renounced as an epic, and converted into a dramatic poem. As an introduction, Albion and Albanus was planned, a piece originally in one act, comprising poetry, allegory, music, and machinery, and intended to compliment Charles the Second. The monarch died while the piece was in rehearsal; it was afterward lengthened, and performed with little success six nights, when its existence on the

theatre was terminated by the express which brought the news of the Duke of Monmouth's landing. Had it not died thus violently, it could not, in all probability, have lingered long.

Dryden lamented the loss of his royal master, for he could hardly be termed patron, in an ode entitled, *Threnodia Augustalis*, and soon took a step likely to recommend him to his new sovereign, that of adopting the Roman Catholic religion. To say he changed his creed, would perhaps be too much; for, suffering his excellent judgment and guileless mind to be swayed by the manners of his age, Dryden had adopted a style of libertinism and irreligion, which he displayed without taste or ease, and shut himself out from those religious and moral contemplations, which, in his earlier years, would have been both becoming and advantageous to him as an author. His late readings and efforts in controversy predisposed him toward the Romish faith, a faith which has many allurements for one who has long neglected his religious duties, and probably the certainty that it would promote rather than impede his views at court, lent its aid to other motives in determining his choice. The act itself occasioned much discussion, both in his lifetime and afterward. Dr. Johnson, a man never disposed to apologize for any thing that appeared like making a traffic of religion, attaches no blame to the conduct of Dryden; Mr. Malone adopts the same charitable mode of thinking; and Mr. Scott, giving an able and satisfactory review of the poet's state of mind and course of study, and aided by inferences drawn from his poem called *Religio Laici*, does not dissent from the judgment of his predecessors.

“The conversion of Dryden did not long remain unrewarded, nor was his pen suffered to be idle in the cause which he had adopted. On the 4th of March, 1685-6, an hundred pounds a-year, payable quarterly, was added to his pension; and probably he found himself more at ease under the regular and economical government of James, than when his support depended on the exhausted exchequer of Charles. Soon after the granting of this boon, he was employed to defend the reasons of conversion to the Catholic faith, alleged by Anne Hyde, Duchess of York; which, together with two papers on a similar subject, said to be found in Charles the Second's strong box, James had with great rashness given to the public. Stillingfleet, now at the head of the champions of the Protestant faith, published some sharp remarks on these papers. Another hand, probably that of a Jesuit, was employed to vindicate against him the royal grounds of conversion; while to Dryden was committed the charge of defending those alleged by the Dukes.”

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The Hind and the Panther soon followed, a poem now generally disregarded, although high and merited compliments have, in all times, been paid to it as a composition, and although it was assailed at its appearance by a formidable host of angry wits, in all the forms of satirical invective.

"The verse in which these doctrines, polemical and political, are delivered," says Mr. Scott, "is among the finest specimens of the English heroic stanza. The introductory verses, in particular, are lofty and dignified in the highest degree; as are those, in which the splendour and majesty of the Church of Rome are set forth, in all the glowing colours of rich imagery and magnificent language. But the same praise extends to the versification of the whole poem. It never falls, never becomes rugged; rises with the dignified strain of the poetry; sinks into quaint familiarity, where sarcasm and humour are employed; and winds through all the mazes of theological argument, without becoming either obscure or prosaic. The arguments are in general advanced with an air of conviction and candour, which in those days must have required the Protestant reader to be on his guard in the perusal, and which seems completely to ascertain the sincerity of the author in his new religious creed."

The criticism and notes on this poem do great credit to Mr. Scott's taste and industry; but on this, as on a former occasion, his observation in the Life of Dryden is at variance with that in the introductory essay on the piece. In the former he says, "Stillfleet is, however, left personally undistinguished; but Burnet, afterwards Bishop of Salisbury, receives chastisement in his stead." In the latter, "Stillfleet, the personal antagonist of our author, in the controversy concerning the Duchess of York's posthumous declaration of faith, is personally and ferociously attacked." Perhaps when he has leisure to recollect himself, and is not obliged to write so fast to please the booksellers, Mr. Scott will inform his readers, with certainty, whether Stillfleet is or is not personally attacked in the Hind and the Panther?

Unwilling to change our plan of reviewing so extensive and important a work as this edition of Dryden, we must here again suspend our account, to make room for other matter. Our readers, who, we trust, feel an equal interest in the subject, may be assured, that it will now be concluded in another article.

(To be concluded in our next.)

ART. V. *Observations on Madness and Melancholy, including Practical Remarks on those Diseases, together with Cases, and an Account of the Morbid Appearances on Dissection. By John Haslam, late of Pembroke Hall, Cambridge, Member of the Royal College of Surgeons, and Apothecary to Bethlem Hospital. The second Edition, considerably enlarged. Svo. pp. 345. 9s. Callow. 1809.*

THE malady which forms the subject of this volume is peculiarly interesting. The frequency of its occurrence, and the derangement of civil association which it occasions, render an acquaintance with its characteristics essential to people of every condition. How frequently are men, totally ignorant of the laws of organic being, and of the human mind, called upon to decide whether an individual shall be torn from his family and his friends, to be immured within the walls of a lunatic asylum! How frequently have the eloquence, the argumentative skill, and the ready wit of an advocate, determined the fate, the fortunes, and the character of a man of sound mind, but of eccentric habits; or on the plea of madness have set aside the intentions of a testator! How frequently have madmen been suffered to perpetrate acts of monstrous impropriety, because no one would pronounce them insane; and how many instances of suicide have been committed, because the friends of the unfortunate victim of rashness were not apprized of the distinguishing signs of the disorder, which poisoned all his sources of happiness! We were therefore gratified with the appearance of this publication. The author, in his capacity of apothecary to Bethlem Hospital, has long enjoyed extensive opportunities of investigating the complaint, and he possesses many requisites for such an undertaking.

In the present edition, Mr. Haslam has declined giving a definition of madness, and in this we think he is perfectly right. Although medical practitioners may determine that a person is mad, it would be utterly impossible to comprise, in a few words, the characteristic signs of a complaint which appears in such various forms. We are less satisfied with the cursory manner in which the author has treated of the mental faculties. He deems it peculiarly incumbent on him who undertakes to write of them in their disordered state, to have a thorough knowledge of their nature, extent, and rectitude; and considers it important that the medical practitioner should be enabled to establish the state of the patient's case, as a departure from that which is reason. We admit the difficulty

difficulty of establishing a satisfactory theory of the human mind, and concede to this author, that "it does not possess all those powers and faculties with which the pride of man has thought proper to invest it." But we utterly deny the latter part of the sweeping conclusion which immediately follows, that "by our senses we are enabled to become acquainted with objects, and we are capable of recollecting them in a greater or less degree; *the rest appears to be merely a contrivance of language.*" P. 9. According to this supposition, the vast intellectual difference which obtains between men placed in similar circumstances, and pursuing similar means of acquiring information, would depend solely on the acuteness of their perceptive faculty, and the power of their memory; but we sometimes observe these faculties, in an eminent degree, in men who are not remarkable for wisdom, or for sound judgment. We have known an idiot possessed of memory, and have seen children wholly devoid of the power of reasoning, who were gifted with an acute perception and extensive memory; in short, we must regard these as subordinate faculties, by which we are enabled merely to acquire and retain the rudiments of knowledge. The reasoning which Mr. Haslam has adduced to support his hypothesis is more ingenious than conclusive. If he could not satisfy himself of the nature and being of the human mind, before he promulgated his sceptical tenets, he should have been prepared with more substantial arguments than those which he has brought forwards. He thinks, that

"If mind were capable of the operations attributed to it, and possessed of these powers, it would necessarily have been able to create a language expressive of these powers and operations. But the fact is otherwise. The language, which characterizes mind, and its operations, has been borrowed from external objects, for mind has no language peculiar to itself. A few instances will sufficiently illustrate this position. After having committed an offence, it is natural to say that the mind feels contrition and sorrow. Contrition is from *cum* and *tero*, to rub together, which cannot possibly have any thing to do with the operations of the mind, which is incapable of rubbing its ideas or notions together. Contrition is a figurative expression, and may possibly mean the act of rubbing out the stain of vice, or wearing down by friction the prominences of sin." P. 9.

We do not profess to understand the last sentence, and are unwilling to renounce our belief, that the mind possesses faculties distinct from matter, because the author cannot discover that it has any language peculiar to itself. If Mr. Haslam can explain that power which wills, and which thinks,

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and which determines our actions, and regulates our conduct, by any of the known laws of matter, we shall endeavour to refute his doctrine, or to relinquish our own opinions.

But although we totally dissent from Mr. Haslam's metaphysical speculations, we give him due credit for his able investigation and clear account of the distemper on which he has written. He adopts the usual terms, mania and melancholia, to distinguish the forms under which insanity occurs, but does not regard them as opposite diseases. He thus describes the symptoms:

“ On the approach of mania, they (the patients) first become uneasy, are incapable of confining their attention, and neglect any employment to which they have been accustomed; they get but little sleep, they are loquacious, and disposed to harangue, and decide promptly and positively upon every subject that may be started. Soon after, they are divested of all restraint in the declaration of the opinions of those with whom they are acquainted. Their friendships are expressed with fervency and extravagance; their enmities with intolerance and disgust. They now become impatient of contradiction, and scorn reproof. For supposed injuries, they are inclined to quarrel and fight with those about them. They have all the appearance of persons inebriated; and those who are unacquainted with the symptoms of approaching mania, generally suppose them to be in a state of intoxication. At length suspicion creeps in upon the mind, they are aware of plots which had never been contrived, and detail motives that were never entertained. At last, the succession of ideas is too rapid to be examined; the mind becomes crowded with thoughts, and confusion ensues.” P. 41.

“ Those under the influence of the depressing passions will exhibit a different train of symptoms. The countenance wears an anxious and gloomy aspect, and they are little disposed to speak; they retire from the company of those with whom they had formerly associated, seclude themselves in obscure places, or lie in bed the greatest part of their time. Frequently they will keep their eyes fixed to some object for hours together, or continue them an equal time ‘ bent on vacuity.’ They next become fearful, and conceive a thousand fancies; often recur to some immoral act which they have committed, or imagine themselves guilty of crimes which they never perpetrated; believe that God has abandoned them, and, with trembling, await his punishment. Frequently they become desperate, and endeavour, by their own hands, to terminate an existence which appears to be an afflicting and hateful incumbrance.” P. 44.

Next follow some important observations on the nature of a lucid interval, which is defined “ to be a complete recovery of the patient's intellects, ascertained by repeated examinations

tions of his conversation, and by constant observation of his conduct, for a time sufficient to enable the superintendant to form a correct judgment." The cunning which some patients exhibit on these occasions is remarkable, and has even at times deceived the penetration of Mr. Haslam himself.

Memory is the first power which decays, and this author observes, that "insane people, who have been good scholars, after a long confinement, lose, in a wonderful degree, the correctness of orthography. When they write, above half the words are frequently mis-spelt; they are written according to the pronunciation." Deafness and tinnitus aurium are frequent symptoms, and occasion many curious delusions.

Mr. Haslam has related several interesting cases of insanity, with the appearances on dissection. In all of these the brain showed unequivocal marks of organic disease. He divides the causes of insanity into physical and moral.

"Under the first are comprehended repeated intoxication; blows received upon the head; fever, particularly when attended with delirium; mercury, largely and injudiciously administered; cutaneous eruptions repelled, and the suppression of periodical or occasional discharges and secretions; hereditary disposition, and paralytic affections." P. 209.

Amongst the moral causes are enumerated—

"The long endurance of grief; ardent and ungratified desires; religious terror; the disappointment of pride; sudden fright; fits of anger; prosperity humbled by misfortunes: in short, the frequent and uncurbed indulgence of any passion or emotion, and any sudden or violent affection of the mind." P. 210.

Many ingenious hypotheses respecting the moon's influence on maniacs have been maintained. Mr. Haslam, who takes nothing for granted without full proof, kept a register for more than two years, and, in the course of his very extensive practice, did not find, "in any instance, that the alterations of the human intellect corresponded with, or were influenced by, the vicissitudes of this luminary." P. 217. Sometimes, indeed, by shining brightly into the apartments of the insane, the moon may prevent them from sleeping, and thus augment the violence of their symptoms; but a lighted candle would produce a similar effect.

Mr. Haslam very successfully ridicules the commonly received opinion, that intellectual labour becomes a cause of insanity. He discusses the important question of the hereditary disposition of madness with acuteness and great candour. We
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would moft seriously impreſs the following obſervations of this author on the minds of our readers :—

“ Parents and guardians, in the diſpoſal or direction of the choice of their children in marriage, ſhould be informed, that an alliance with a family, where insanity has prevailed, ought to be prohibited. Having directed ſome attention to enquiries of this nature, I am enabled truly to ſtate, that, where one of the parents have [has] been insane, it is more than probable that the offspring will be ſimilarly affected.”

Although the author has enumerated moral agents amongſt the cauſes of insanity, he ſtill evinces great reluctance in conſidering them as ſuch. From what he has ſtated, indeed, we may fairly infer, that he denies the exiſtence of mind, and laughs at “ *a diſeaſe of ideas*.” His diſſections have always diſcovered more or leſs of organic diſeaſe, and he ſeems rather to ſuppoſe this altered condition of the organ is a cauſe, and not an effect, of the diſeaſe. In ſome inſtances unqueſtionably this is the caſe, as when the complaint is conſequent upon external violence. But ſurely the moſt ſceptical mind muſt admit, that when a perſon becomes insane from ſudden joy, from long-continued brooding over miſfortune, from a malicious ſpirit of hatred or of revenge, from diſappointed love, or, in ſhort, from any paſſion of the mind, ſome derangement, (and we will not blench from the queſtion) ſome “ *diſeaſe of ideas*,” occurs previously to any morbid change in the brain itſelf. Some people are ſubjected to temporary insanity from the leaſt determination of blood to the head, or from the leaſt contradiction or oppoſition to their wiſhes being offered; and in theſe the increaſed flow of blood in the organ moſt probably induces the complaint: the agent continuing to operate, the diſeaſe becomes permanent, and is then followed by inflammation in the brain, or its membranes. But this, in our opinion, is a ſecondary effect. All that Mr. Haſlam has been able to eſtabliſh, is, that where insanity has exiſted for a conſiderable time, after death the brain or its membranes have evinced the marks of having been ſubjected to inflammation. This alſo is often the caſe in patients who have died from fever. We therefore think it would have been more philoſophical if the author had ſimply ſtated the facts which he had aſcertained. The preſent ſtate of our anatomical knowledge does not warrant us to draw any poſitive concluſions reſpecting the cauſes of insanity; and we wiſh Mr. H. had exerciſed his ingenuity in tracing the firſt aberrations from ſenſe, and in endeavouring to connect them with ſome of the moral cauſes which he has aſſigned, and
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which we cannot doubt sometimes produce the difeafe before the evidences of inflammation can be eftablifhed, although ultimately they may be found. Again, infanity is not unfrequently confequent upon a difeafed ftate of the abdominal vifcera; is prefent at fome periods during the pregnancy of certain females, and occurs in fome young people at the period when certain changes in the genital organs take place. Yet many of fuch patients have recovered when the irritating caufe has ceafed to operate; and in fome of thofe who have died, no marks of a morbid affection have been detected in the brain, or its membranes. *Puffin* and *Pinel* have recorded many inftances which occurred in their patients in the hofpitals "*Bicêtre*," and "*Salpêtrière*," where no organic difeafe was fupposed to exift, and which were cured, not by medicines, but by what Cabanis terms "*l'hygiène morale*."

Our limits preclude us from ftating many interefting particulars refpecting the probable event of the difeafe. But we cannot forbear noticing what Mr. Haflam has moft forcibly advanced on the fubject of "religious madnefs," which is feldom cured. After a fhort and animated defcription of the nature and objects of religion, the author concludes,

"It is therefore finful to accufe religion, which preserves the dignity and integrity of our intellectual faculty, with being the caufe of its derangement. The mind becomes refrefhed and corroborated by a fair and active exercife of its powers directed to proper objects; but when an anxious curiofity leads us to unveil that which muft ever be fhrouded from our view, the defpair, which always attends thofe impotent refearches, will neceffarily reduce us to the moft calamitous ftate."

He then expreffes his veneration for the eftablifhed church, and its learned and liberal-minded paffors. . The methodifts are feverely chaftifed.

"But what (fays this author) can be expected, when the moft ignorant of our race attempt to inform the multitude; when the dregs of fociety fhall affume the garb of fanctity, and the holy office; and pretend to point out a privy path to heaven, or cozen their feeble followers into the belief that they poffefs a picklock for its gates? The difficulty of curing this fpecies of madnefs will be readily explained from the confideration, that the whole of their doctrine is a bafe fystem of delufion, rivetted on the mind by terror and defpair; and there is alfo good reafon to fuppose, that they frequently contrive, by the grace of cordials, to fix the waverings of belief, and thus endeavour to difpel the gloom and dejection which thefe hallucinations infallibly excite." P. 267.

Upon

Upon the management and treatment of insane persons many judicious observations occur, for which we must refer to the volume itself, which, however imperfect in some respects, contains the best and most practical account of insanity that we are acquainted with. The most prominent defect in Mr. Haslam is his complete originality, which has led him to disdain the labours of other writers, and depend solely on his own experience. The facts which he has stated on the subject cannot be disputed, and thus the materials for forming a more complete history of the complaint are augmented. We think, if the author will condescend to bestow some pains on the study of metaphysics, and inform himself of the recent improvements which have been made in physiology, he may yet present us with what has long been wanting, a comprehensive and scientific work on insanity.

ART. VI. *Select Beauties of Ancient English Poetry, with Remarks by the late Henry Headley, A.B. and a Biographical Sketch by the Rev. Henry Kett, B.D. Fellow of Trinity College, Oxford.* 8vo. 2 vols. 14s. Sharpe. 1810.

WE have long and often wished for an opportunity to pay a tribute of tender and affectionate regard to the memory of Headley; and we consider ourselves as under much obligation to Mr. Kett, for placing one so desirable before us. We knew him well, observed his talents progressively ripening from early promise to mature fruit: saw him every day more qualified for the noblest undertakings in the field of literature, and alas! too soon snatched away by the force of an incurable disease. The following is a short abstract of his life, in part abridged from the account given by Mr. Kett, to the truth of which, in every particular, we can ourselves bear testimony.

Henry Headley was born at Istead in Norfolk in 1736. At an early age he was placed under the care of Dr. Parr, then master of the grammar-school at Norwich. More might have been said by his biographer, on the qualities of mind which distinguished him at this early period. Almost every action of his life was characteristic of a superior elegance of mind, of taste, and of genius. He had even as a boy a certain pensiveness of manner which conciliated esteem and sympathy; and which, though it might in part have been

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excited

excited by the delicacy of his constitution, was promoted and increased by his studious pursuits. From Norwich he removed, in 1782, to Oxford, where he became a member of Trinity College; and to this circumstance we probably are indebted for the two interesting volumes now before us in a second edition. Thomas Warton was then resident as senior fellow of the college, and Headley naturally became acquainted with *The History of English Poetry*. This gave, or rather confirmed, the bias of his mind, and the study of old English poetry superseded every other literary pursuit.

He left Oxford after a residence of three years, in which interval he lost his father. Mr. Kett informs us, that the enquiries of his friends could not for some months learn the place of his residence; but that at length it appeared that he was married, and had retired to Matlock in Derbyshire. We are able here to fill up a chasm in Mr. Kett's narrative: the truth is, that during his occasional visits from Oxford to his friends in Norfolk, he formed an attachment of the tenderest kind to a very beautiful woman now alive, but of no fortune. Many of the most charming and interesting of his poetical compositions were addressed to this lady. The connection appeared to their common friends to be indiscreet, and the object of his affections married a deserving man, with whom she is now happy in a lovely family. The writer of this article has the strongest reason to believe, that he married hastily in the anguish of disappointment; more it is not necessary to say, nor would thus much have been introduced, if the person whom he married had survived him. From Matlock he went to reside at Norwich, and in a short time the consumptive tendency of his constitution rendered it advisable to make trial of the climate of Lisbon. Thither he accordingly went, and sorry is the writer to add, that he went *alone*. The malady had already made alarming progress, and he surely wanted perpetually the tender attentions of a sympathetic friend. He returned from Lisbon only to die, which he did at Norwich in November 1788.

What Headley might have produced, had health been given him to persevere in the line of study in which he had engaged, may easily be conjectured from the examination of these two volumes. With the exception of the very few poetical collections of the kind, from the *Paradise of Dainty Devises* to the *Muse's Library* by Mrs. Cooper, this miscellany by Mr. Headley may be said to have led the way to all the beautiful compilations which have succeeded; to have
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given a new direction to the public taste, and to have pointed out less familiar objects of research to collectors. The volumes soon became popular, and of late exceedingly scarce, and they well deserved such distinction. They possess various claims to attention, whether we consider the taste and judgment with which the selection was made, or the neatness, point, and felicitous discrimination of character with which the biographical sketches introducing them are universally marked.

We may very properly give a specimen of Mr. Headley's poetical talents, as the small volume which he printed was in so very few hands, that it can hardly be said to have been before the public. We accordingly subjoin the following :

“ THE BEGGAR’S DOG.

“ Ye pamper’d favourites of base mankind,
Whether with riches poor, or learning blind,
From your distracted views O pause awhile!
And hear a brother’s tale without a smile;
And let contrition note how much is due
To all the generous cares I owe to you.
Whilst fatt’ning pomp secure in cumb’rous state
His scanty crumbs withheld, and barr’d his gate,
Nor sullen deign’d with scorn’s averted eye
The cheaper tribute of a selfish sigh,
The neediest suppliant of Sorrow’s train
For bread I hungering fought, and fought in vain;
Each petty solace thus by you denied,
With sleepless watch Fidelio supplied;
When winter wet with rain my trembling beard,
My falling tear he felt, my groan he heard,
When my grey locks at night the wild rain rent,
Like wither’d moss upon a monument;
What could he more? Against the pitiless storm
He lent his little aid to keep me warm:
Even now as parting with his latest breath,
He feels the thrilling grasp of coming death,
With all that fond fidelity of face,
That marks the features of his honest race,
His half-uplifted eye in vain he moves,
And gasps to lick the helpless hand he loves.

“ ROSALIND’S DYING COMPLAINT TO HER SLEEPING
CHILD.

“ Alas! my dearest baby,
I grieve to see thee smile,
I think upon thy rueful lot
And cold’s my heart the while.

" 'Gainst wind and tide of worldly woe,
I cannot make my way ;
To lull thee in my bosom warm,
I feel I must not stay.

" My mother will not hear me speak,
My father knits his brow ;
Sweet Heavens ! were they never young,
That thus they treat me so ?

" Ye souls unkind, a fate like mine,
Oh ! never may ye prove ;
Nor live to find how bitter 'tis
To miss the man ye love.

" My friends they all forsake me,
Nor comfort will afford ;
They laugh while I am thinking,
My true-love broke his word.

" May God amend their cruel hearts,
For surely they're to blame ;
They little know what 'tis to feel
The heaviness of shame.

" Th' ungentle hand of rude mischance
Has 'rest my heart of rest,
And frighted hope of cheerless eye
Lies strangled in my breast.

" 'Twas yester-eve, at midnight hour,
I waked but to weep ;
I kiss'd my baby's pretty hand,
And watch'd it while asleep :

" Its cruel far-off father
My tender thoughts embraced,
And in my darling's infant look
His lovely likeness traced.

" With smileless look a spectre form
Advancing seem'd to appear,
While Fancy toll'd the death-bell slow
Across my startled ear.

" Full well I knew its fearful sound,
That sternly seem'd to say,
' Go, speed thee to the grass-green sward,
For thou must die to-day'."

Mr. Kett has performed his editorial office judiciously : the distinction of this edition is, that the notes, which before were placed together at the end of the second volume, are here

here found at the bottom of the corresponding pages of the text. The observation of the present editor at p. 83, on the expediency of modernizing ancient orthography in editions of our early poets, will admit of long discussion, and, as he properly remarks, is more suited to a dissertation than a note. To this edition two commendatory copies of verses on Mr. Headley are prefixed; one by Mr. Bowles, the other by Mr. Kett, both of considerable merit. If still another edition shall be called for, which probably it will, perhaps the addition of an index would be found both useful and agreeable to the reader, who will then be able to refer to any particular ancient author, a specimen of whose works he may wish to examine. Would that a good head of Headley could be prefixed!

ART. VII. *A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity: accompanied with an Account, both of the Principal Authors, and of the Progress, which has been made, at different Periods, in Theological Learning.* By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity (in the University of Cambridge). Part I. 8vo. 116 pp. Deighton, Cambridge; and Rivingtons, London. 5s. 1809.

WE have more than once had occasion to state what we think can be accomplished by public lectures in Theology and in some other sciences, which admit not of rigid demonstration; and to point out the means by which the object of such lectures may be most readily and successfully attained. If on these topics we have the misfortune to differ in opinion from some far-famed professors in the universities of Scotland, it affords us great satisfaction to find that we have a professor of our own, so deservedly-famed as Dr. Marsh, on our side. He pretends not, to use the favourite simile of a late learned author, to pour theological knowledge into the minds of youth "as water is poured into a cistern." He aims at nothing more than to direct them to the genuine fountains of this knowledge, and to teach them how, with the least possible labour, they may dig and draw for themselves; and we do not hesitate to say, that the lecturer who attempts more than this, will in fact perform much less,—will make his pupils either indolent and superficial sciolists or

absurd bigots, or unite the character of sciolist and bigot in the same individual.

Dr. Marsh commences his first lecture with an apology to the university for giving his course in English rather than in Latin, and in the university-church rather than in the schools. For these deviations from former practice, we are not sure that any apology was necessary. It may indeed be said, that, as in a systematic course of theology various discordant opinions must be stated, it might have been prudent either to read the lectures in Latin, which is not intelligible to such weak minds as may have their peace disturbed by such statements, or in some place whence the illiterate could have been completely excluded; but this objection is rather plausible than solid. Dr. Marsh can hardly have occasion to state any opinion, which is not held in some one or other of the various sects into which the dissenters from the established church are subdivided; and such is the zeal of sectarists of every denomination, that their opinions are obtruded on the public in the pamphlets, magazines, and other journals which issue daily from the British press. By lecturing in English therefore he can do no harm; and he may do much good, by counteracting the influence of these pernicious publications, without entering into formal controversy with their authors.

We wish, however, that he had expressed his opinion of the practice of his predecessors, who read their lectures in Latin, in somewhat different terms; for, though we hope that such was not his intention, his language seems to us calculated to impress on the public mind the conviction, that the former lectures were read in Latin, for the purpose of converting into a sinecure, the most valuable professorship in the gift of the university to which he belongs. In an age when our venerable Church and every establishment connected with her, are surrounded with enemies without, and disturbed by false brethren within her pale, every expression which can be construed into such a meaning as this, ought surely to be avoided, in lectures delivered whether from a professorial chair, or from a university pulpit. We have occasionally met with other objectionable things of this kind, but we must repeat that the general plan and main object of the course of Lectures appear to us excellent. It is proper, however, that our readers have an opportunity of judging for themselves; and therefore we shall state this object and that plan in the words of the learned professor.

“ The lectures, which I propose to deliver,” says Dr. Marsh, “ will relate to every branch of theology. Such is their connexion, that without some knowledge of the whole it is hardly possible to form a due estimate of any part. Indeed, whatever be the business of our study, we should previously ask what are the objects of inquiry; for till this question has been answered, we know not its real meaning. In the first place therefore the several parts of Theology must be described.

“ In the next place, they must be properly arranged. A Course of Lectures may contain all the divisions and subdivisions, into which theology is capable of being resolved; but unless it contains them in a luminous order, it can never produce conviction; it can never lead to that which is the ultimate object of all theological study, the establishment of the great truths of Christianity. To effect this purpose, the several parts must be so arranged, that the one may be deduced from the other in regular succession. P. 4.

“ Nor is it sufficient merely to describe and to arrange the several parts of theology. The *grounds* of arrangement, the *mode* of connection, must also be distinctly stated. For hence only can be deduced those general principles, without which the student in Divinity will never be able to judge of the proofs, which are laid before him.

“ When we have proceeded thus far, our next object must be to learn *where* we may obtain information on the manifold subjects, which will gradually come under discussion; that is, we must obtain a knowledge of the best authors, who have written on these subjects. But for this purpose it is not sufficient to have a mere catalogue of theological books, arranged alphabetically, or even arranged under heads, unless the heads themselves are reduced to a proper system. Nor is it sufficient to inform the hearer of the titles only of those books which it may be proper for him to read: he should be informed, at least to a certain degree, of their contents: he should be informed also of the different modes, in which the same subject has been treated by different authors, and of the particular objects, which each of them had in view. —

“ Lastly, with [to] this knowledge of authors, if it be properly disposed, may be added a knowledge equally instructive and entertaining, a knowledge of the advancement or decline of theological learning, a knowledge of how much or how little has been performed in the different ages of Christianity.” P. 6.

Adverting to the length of time which a course of lectures so comprehensive may be supposed to occupy, the learned professor observes, that

“ It would be foreign to the very plan of these lectures [we add
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of any lectures calculated to be useful] to deliver copious dissertations on single points of Divinity, in which case they might never be brought to a conclusion. They relate indeed to all the branches of Divinity, however minute; they describe as well the fruits which have been gathered, as the storehouses in which the fruits are preserved; but they do not contain the fruits themselves; or they may be compared with a map and a book of directions, from which the traveller may learn the road which he must take, the stages which he must go, and the places where he must stop, in order to arrive with the greatest ease and safety at his journey's end. Descriptions of this kind are no less useful in travelling through the paths of knowledge, than in travelling over distant lands. And it is a description of this kind which will be attempted in these lectures." P. 8.

A course of lectures formed on a more judicious or useful plan has never fallen under our review; nor would it be easy, we think, to conceive a course better calculated to teach the young student how to become his own instructor by the proper exercise of his own faculties. But, continues the professor,

"Here it may be asked, *What* is the end of the journey, to which these Lectures are intended to lead? Is it the object of elements, thus general and comprehensive, to generalize Christianity itself, to represent it in the form of a general theorem, from which individual creeds are to be deduced as so many corollaries? Or is it their object to maintain one particular creed to the exclusion of all others? The latter may appear to be less liberal than the former, but it is so only in appearance; while the advantages ascribed to the former, are as imaginary, as those possessed by the latter are substantial. It is difficult to conceive any thing more painful or more injurious to the student in Divinity, than to be left in a state of uncertainty, what he is at last to believe or disbelieve. Where no particular system of faith is inculcated, where a variety of objects is represented without discrimination, the minds of the hearers must become so unsettled, they must become so bewildered in regard to the choice of their creed, as to be in danger of choosing none at all. The attempt to generalize Christianity, in order to embrace a variety of creeds, will ultimately lead to the *exclusion* of all creeds; it will have a similar effect with Spinoza's doctrine of Pantheism; it will produce the very opposite to that, which the name itself imports. And as Pantheism, though nominally the reverse, is in reality but another term for Atheism, so Christianity, when generalized, is no Christianity at all. The very essentials of Christianity must be omitted, before we can obtain a form so general, as not to militate against any of the numerous systems, which,

which, in various ages, have been denominated Christian. Some particular system therefore must be adopted, as the object and end of our theological study. What particular system must be the object and end of our theological study, cannot be a question in this place: it cannot be a question with men who are studying with the very view, of filling conspicuous stations in the Church of England. That system then, which was established at the reformation, and is contained in our liturgy, our articles, and our homilies, is that system, to which all our labours must be ultimately directed." P. 8.

These are the reflections of a man thoroughly acquainted with human nature; but they are such as cannot fail to give offence to the bigotted advocates for *modern liberality*, as well as to the sour and intolerant Calvinist. Yet if these men would reflect coolly, they might soon discover, that it is impossible to lecture on a subject so highly important as theology, without a prepossession in favour of some particular system, or parts of a system. Even those who declaim most vehemently against all established systems of faith, and all particular forms of ecclesiastical polity, are as much under the influence of prepossession as the most zealous advocates for the national faith or the national establishment. Of this we had lately before us a remarkable instance, in Dr. Mitchell's Presbyterian Letters; and something of the same spirit appeared in the lectures of his Master; though we have reason to believe that Dr. Campbell introduced his course by exhorting his youthful audience to divest themselves of partiality to every system. He who is not partial to some system, is necessarily partial to his own private opinions; and there is surely as little danger of young men being misled by him who treats with respect the accumulated wisdom of ages, as by him who thinks so highly of his own perspicacity and judgment, as to exalt them with confidence above the wisdom of ages, with the vain ambition of becoming the founder of a new sect, whether of Dogmatists or of Sceptics. The utmost that can be expected from the impartiality of a professor in either of the Universities, is, that he first collect with care and state with candour the doctrine of scripture respecting every article of faith; then show the agreement of the doctrine of our own church with that statement; and then compare the doctrines of other churches with both. This Dr. Marsh promises to do, and the manly freedom, with which he writes on every subject that has engaged his attention, furnishes the best pledge for the fulfilment of his promise. It appears, however, that by such upright conduct he

he has given offence both to the sons of latitude and to the rigid Calvinists; though he is the advocate for that toleration, which, neither of those sects, if we may infer from their language what spirit they are of, would grant to the Church, were she deprived of her legal establishment, and either of them incorporated with the state. Hence he says, in his preface,

“ Though I am myself convinced, that the doctrines of the Church are agreeable to Scripture; though I am likewise convinced—that there is nothing in the *discipline* of our church, which is inconsistent with scripture, I should be very sorry that any man, who quietly and conscientiously dissented (dissents) from either, should be interrupted in the exercise of his own *worship*, or his own *opinions*. But if a professor of Divinity in an English University, standing in the University pulpit, and addressing himself immediately to the members of that University, *all* of whom are educated in the Church, and most of them as *ministers* of the Church, cannot declare, that the doctrines of the Church are agreeable to Scripture, and consequently, that there is no real cause to dissent from them, if under such circumstances, and before such an audience, he cannot make this declaration, without giving *offence* to those, who are of a different persuasion, the persons so offended must expect something more than the free exercise of their *own* opinions; they must be unwilling to grant to the Establishment the same toleration of religious sentiment, which they claim and enjoy themselves.” P. x.

In proof of this inference he quotes a passage from an anonymous letter which he received before the publication of the Lectures, and which therefore must have been written by some dissenter or man of *liberality*, who had found his way into the University church. Among other strange things the letter writer says, with manifest reference to the Church of England, that “ *Antichrist must fall: the late events on the Continent prove, that the blood of the saints must be avenged!*” The same writer extols the present state of religious toleration in France, “ which,” says Dr. Marsh with great propriety, “ I am sure no English Dissenter, who has read the *Articles Organiques des Cultes Protestans* in the late French Concordat, would wish to see adopted in this country;” and he affirms, that every person who has *read*, knows that the authors of the thirty-nine articles were Calvinists! The learned professor hopes that there are not many, who with the same sentiments, unite equal zeal with his nameless correspondent; but had he had the same experience with reviewers, he could hardly have cherished such a hope. It

is long since Johnson said that "the loudest yelps for liberty were heard among the drivers of Negroes;" and it is long since we have experienced that the loudest yelps for freedom of enquiry are heard among those, who treat with the utmost opprobrium all who presume to controvert the truth of their daring novelties, or to advance a single argument in defence of our civil or ecclesiastical constitution.

Although we have already quoted so liberally from the first Lecture as to leave but little room for quotations from the other five, yet the following extract expresses so exactly sentiments for which we have often contended, that we cannot deny ourselves the pleasure of laying it before our readers. After showing the necessity of theological learning to a Clergyman of the Church of England, the author truly observes, that

"There is no ground for that distinction" so often made by parties "between science and religion, that the one is an object of reason, the other an object of faith. Religion is an object of both: it is this very circumstance, which distinguishes the unlearned from the learned in Divinity; while the former has faith only, the latter has the same faith accompanied with reason. The former believes the miracles and doctrines of Christianity, as being recorded in the New Testament; the latter also believes the miracles and doctrines recorded in the New Testament, and he believes them, because by the help of his reason he knows, what the other does not, that the record is true.

"But is not religion, it may be said, a matter of general importance? Does it not concern all men; the unlearned, as well as the learned? Can it be true then, that such a literary apparatus is necessary for the purpose of religion? And would not at least nine-tenths of mankind be in that case excluded from its benefits? Certainly not from its *practical* benefits, which alone are wanted, as they are alone attainable by the generality of mankind. Men whose education and habits have not prepared them for profound inquiry, whose attention is wholly directed to the procuring of the necessities of life, depend, and must depend, for the truth of the doctrines which are taught to them, on the authority of their teachers and preachers, of whom it is taken for granted, that they have investigated, and really know the truth. But is this any reason why men, who are set apart for the ministry, should likewise be satisfied with taking things upon trust?" — — — "Ought we not rather to conclude, that in proportion to the inability of the hearers to investigate for themselves, in proportion therefore to the confidence which they must place in their instructor, their instructor should endeavour to convince

vince *himself* of the truth of his doctrines? And how is this conviction, this real knowledge of the truth to be attained without learning?" P. 13.

That men may reap all the practical benefits even of human sciences, without understanding the first principles of those sciences, is daily exemplified in the arts of life. We build, we navigate, we till and sow and reap with success; while not one in a hundred of the practical builders, mariners, or agriculturists, knows any thing of the first principles of their respective arts, which can be investigated only by Mathematicians, mechanical Philosophers, and Chemists; but because the actual operators in these arts must place implicit confidence in rules, of which they know not the foundation, does it therefore follow that the improved state of our agriculture, navigation, house and ship building, is in no respect indebted to the labours of the philosopher and mathematician? Or because mere practical artists are incapable of investigating the first principles of their respective arts, ought scientific artists to neglect such investigations likewise, as if first principles were of no importance?

The object of Dr. Marsh, in his second lecture, is to ascertain the parts or branches of theological science, and to arrange them in the order in which they ought to be studied. He sets out by censuring, in not very proper terms, the divisions in theology, and the arrangement of those divisions, which were sometime ago proposed by a learned prelate of the University of Oxford. We could wish, on many accounts, either that this censure had been altogether omitted, or that it had been otherwise expressed. The prelate alluded to, we believe, to be not inferior in theological learning even to Dr. Marsh himself; and his station in the church surely entitles him to respect from every son of the Church, whatever may be thought of his arrangement of the several branches of theological science—an arrangement, which it appears not to us that his Lordship proposed as philosophically accurate. But there is another reason which should have induced Dr. Marsh, for his own sake, to censure the arrangement proposed by that prelate with peculiar delicacy. His Lordship is very generally supposed, we know not on what grounds, to be the author of certain *Remarks on Michaelis's Introduction to the New Testament, Vols. 3d and 4th, translated by the Rev. Herbert Marsh*, which Remarks, in the opinion of many competent judges, completely demolished Dr. Marsh's hypothesis concerning the origin and composition of the three first canonical gospels; and certainly excited, in no

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common

common degree, the anger of the author of that hypothesis. The terms in which the Margaret Professor of Divinity expresses his disapprobation of the divisions in theology and arrangement of those divisions, proposed by a learned prelate in the sister University, will not demolish the Remarks on Michaelis, though they may excite, in the breasts of the readers of these Lectures a suspicion, that Dr. Marsh even yet harbours a resentment for which no adequate provocation was ever given; and when an author is suspected to suffer personal resentment to influence his judgment, to that judgment little deference is paid.

We beg leave, however, to assure the public, that the arrangement proposed in the present Lecture is calculated to facilitate the study of theology, by exhibiting the several branches of that study according to their connections and dependencies, and as regularly following each other. After developing the principles on which such an arrangement must be formed, and making some judicious observations on the *criticism* and *interpretation* of the Bible, for which we must refer to the Lecture itself, the learned professor states the several parts of theology in the following order:

- “ 1. The first branch relates to the criticism of the Bible.
- “ 2. The second to the interpretation of the Bible.
- “ 3. The third to the authenticity and credibility of the Bible.
- “ 4. The fourth to the divine authority of the Bible, or the evidences for the divine origin of the religions recorded in it.
- “ 5. The fifth branch relates to the inspiration of the Bible.
- “ 6. The sixth to the doctrines of the Bible, which branch is subdivided into
 - “ (a) Doctrines deduced by the Church of England.
 - “ (b) Doctrines deduced by other Churches.
- “ 7. The seventh and last branch relates to Ecclesiastical History.”

If there be any thing in these divisions which may not be intelligible to all our readers, we think it can only be the distinction which is made between the *criticism* and the *interpretation* of the Bible; but by the *criticism* of the Bible the learned professor means the methods to be employed for procuring the most correct text of the Bible; and the means to be taken for procuring a correct text are obviously different from the qualifications necessary for *interpreting* the text so procured. That this order of studying theology is excellent, no man acquainted with the principles of arrangement will deny; but that it would suffer any thing by substituting the second branch for the first, and the first for the second, we are not convinced;

nor

nor can we be convinced that such a transposition would be improper until it be proved, that the received text is so corrupt that from it cannot be collected the general objects of the various revelations recorded in holy scripture. This has never, we believe, been insinuated; and Dr. Marsh himself, with the candour which generally accompanies real learning, declares (p. 112) that though

“ To the theologian who undertakes to establish the authority of the Greek Testament it is of consequence to ascertain its very words—its very syllables; yet for the common purposes of religious instruction the text in daily use is amply sufficient.”

But though we think that this arrangement is susceptible of the trifling alteration that we have mentioned, and believe that the sciences purely mathematical are alone those which admit of but *one* arrangement in the course of study, we readily admit that the author's arrangement is unexceptionable, and we agree with him, that

“ In order to obtain both a firm conviction and a clear perception of the Christian doctrines, we must be content to travel through the paths of theology, without departing from the road which lies before us. We must not imagine that any particular branch may be selected at pleasure, as it may happen to excite in us a greater degree of interest or of curiosity; for if this were allowable, where would be the utility of theological *order*? We must study the criticism of the Bible before we can be qualified, at least before we can be *well* qualified, to study the interpretation of the Bible; and we must obtain a knowledge of the Bible before we can even judge of the arguments which are alledged for its authenticity and credibility. But till these points have been established we have established nothing in a religious view, and consequently if we undertake the latter branches of theology before we have gone through the former, we shall not only build (build, not only) the doctrines of Christianity, but Christianity itself, on a foundation of sand.” P. 39.

It is thus that Dr. Marsh commences his third Lecture, which he continues by giving an account of the objects of the most valuable of those works known by the name of *Introductions to the Bible*, and concludes with some interesting observations on the labours of Origen, which were directed to the emendation of the Septuagint version of the Old Testament. On that learned and ingenious father he bestows very appropriate praise, and justly considers him as the first writer who paid attention to the criticism of the Bible; but this part of the Lecture admits not of abridgment, and any extract that could be taken from it would be useless, if not unintelligible.

In the fourth Lecture the history of the criticism of the Old Testament is carried down to the beginning of the sixteenth century, and in the detail many of our readers will find much that is probably new to them. The short account that is given of the *Masora* appears to be very judicious; and we were instructed as well as interested by the luminous account which the learned lecturer gives of the critical labours of Jerom, as well as of their fate. But we have not room for an extract of any part of this Lecture of sufficient length to be useful, and like the former it admits not of abridgment.

In the fifth and sixth Lectures the professor details the critical history of the Greek Testament, but not minutely, down to the year 1624, when the *textus receptus* was published by Elzevir. The objects of this detail are to show the necessity of procuring a correct copy of the New Testament; to point out the means by which this may be done; and to appreciate the value of the editions in use, or that have been in use since the invention of printing. With a view to evince the importance of these objects, and to determine the mode of analysis by which alone some of them can be attained, Dr. Marsh supposes a person of a serious disposition, whose religious opinions for want of proper instruction were hitherto unsettled, applying to a Christian teacher for evidence of the authenticity and authority of the epistles of St. Paul, and details very fairly the conversation likely to take place between two such persons on such a subject. From that conversation he justly infers, that

“ The first operation in respect to the Greek Testament which must be performed by a theologian, who intends to build his faith on a firm foundation, is to ascertain what copy of the epistles ascribed to St. Paul, what copy of an epistle ascribed to any other Apostle, what copy of a gospel ascribed to this or that Evangelist, has the strongest claim to be received by us as a true copy of the author's own manuscript, whoever the author or authors may really have been, which must be left to *future inquiry*, or we shall take for granted the thing to be proved. Now the investigation of this previous question is a work of immense labour. The Greek manuscripts of St. Paul's epistles amount, as far as *we* know them, to more than an hundred and fifty; and the Greek manuscripts of the gospels, with which we are acquainted, amount to more than three hundred and fifty. But among all these manuscripts there is none which is so far entitled to precedence as to be received for the *true* copy, of which we are in search. In fact, the truth lies *scattered* among them all; and in order to obtain the truth we must *gather* from them all. Nor

is an examination of these manuscripts, numerous as they are, alone sufficient for the object which we have in view. The quotations from the Greek Testament in the voluminous writings of the Greek fathers must likewise be examined, that we may know what *they* found in *their* Greek manuscripts. The ancient versions must also be consulted, in order to learn what the writers of those versions found in their copies of the Greek Testament. When all these collections from manuscripts, fathers, and versions have been formed, and reduced into proper order, we have *then* to determine in every single instance, which among the various readings is probably the genuine reading. And that we may know *how* to determine, we must establish laws of criticism, calculated to counteract the causes which produced the variations, and by these means to restore the true copy of which we are in search.

“ Nor it cannot be supposed that labours for which, when taken collectively, no single life is sufficient, would be recommended even by a zealot in his profession, as forming a regular part of theological study. Those labours are unnecessary for *us*; they have been already undertaken, and executed with success. But if the industry of our predecessors has removed the burden from *our* shoulders, we must not therefore become indifferent *spectators*, unconcerned whether the burden be *well* or *ill* supported. We must at least inform ourselves of the nature and extent of those labours, or we shall never know whether the object has been obtained for which they were undertaken. We must make ourselves acquainted with the causes, which produced the variations in question, or we shall never know whether the laws of criticism, which profess to remedy the evil, are founded in truth or falsehood.” P. 86.

The author then details the causes which produced the various readings found in the Greek manuscripts, in the ancient versions, and in the voluminous writings of the Greek fathers; gives a critical history of the editions of *Complutum* now *Alcala*, of *Erasmus*, of *Stephens*, of *Beza*, and of the *textus receptus*; shows that not one of these editions was printed from a collection of *many* manuscripts, or from one entire manuscript of *great antiquity*; but solemnly assures his readers of what Dr. White indeed has proved*, that

“ Whatever difference in other respects may exist between the received text and the Greek manuscripts, or whatever difference may exist among the manuscripts themselves, they all agree in the important articles of Christian faith; they all declare, with one accord, the doctrine of the Trinity, and the doctrine of the atonement by Jesus Christ.” P. 113.

* See his *Novum Testamentum Græce*. Oxon. 1808, 1809.

We have been so much pleased and instructed by this first part of Dr. Marsh's course of Lectures, that we shall wait with some impatience for the appearance of the second; and if the whole course be conducted with the ability with which it has been commenced, and of this we have no reason to entertain a doubt, it will furnish a better guide to Students in Theology than any one work, with which we are yet acquainted.

ART. VIII. *An Elementary Treatise on Geology, determining fundamental Points in that Science, and containing an Examination of some modern Geological Systems, and particularly of the Huttonian Theory of the Earth. By I. A. De Luc, F. R. S. Translated from the French Manuscript by the Rev. Henry De La Fite, M. A. of Trinity College, Oxford. 8vo. p. 415. 12s. Rivingtons. 1809.*

IT would be a great satisfaction to us, if we might hope, in a review of this book, to be able to do justice to the meritorious zeal, and extraordinary exertions, of the venerable and very celebrated author, in the best of causes. Mr. De Luc's Geological Researches, have long had an higher object in view, than the mere advancement of natural knowledge; the bent of his studies latterly has been, to collect facts in confutation of those systems which have been particularly supposed to weaken the authority of the Bible; and it is fit that this should be generally known; that divines as well as naturalists may be brought to study his works. His great talents as a naturalist were established and acknowledged throughout Europe, long before he felt so decisively called upon to direct his attention to the theological questions, connected with the natural history of the Earth. But being particularly in the way to observe and trace the beginning and progress of that deplorable system of infidelity, which pervaded Germany and France in the outset of that Revolution, which has overwhelmed the whole continent of Europe, he perceived with an aching heart, that those who ought to be most watchful for the support and maintenance of religion, were most ready to give up and abandon the first principles and strongest holds, leaving the door open for the introduction of much false philosophy, immediately directed against the book of God. It is scarcely possible to calculate the evils likely to ensue from the efforts that have been made of late years, to break the bond of connection which ought for

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ever to unite the Religion of Christ with the Jewish and Patriarchal Revelations recorded in the Old Testament. Sundry means have been devised for doing this, which, put in motion by enemies, have been encouraged and even patronized, in a manner, by the weakness and supineness or extreme dulness of pretended friends. Our Saviour himself, and his holy Apostle St. Paul, unquestionably regarded the Book of Genesis as an inspired document of the first beginning of things, and as the very foundation of Christianity. In that light it was received and regarded by Christians of all denominations, till within these few years. When infidels began to deride, and thoughtless Christians to concede, what neither sufficiently understood; false systems of the world were fabricated by one party, with a supercilious contempt of the Mosaic Cosmogony; while systems altogether as false, for want of sufficient knowledge, were advanced in opposition to the others by some few supporters of the sacred records; while a third sect stood idle between both. These feeling hurt by the scoffs of infidels, and ashamed of the feeble support of injudicious defenders, were induced to abandon the very point in dispute, by admitting the Genesis of Moses to be a mere mythologue, unconnected alike with real history or true philosophy.

The extraordinary efforts personally made by Mr. De Luc, in all parts of Europe, to stem this torrent of irreligion and infidelity, we are prevented by the nature of our work from describing at length. Suffice it to say that while he engaged in a correspondence with most of the academies and universities on the Continent, he had personal communications with certain crowned heads, and some of the most conspicuous persons in church and state. He published numerous works of great labour and celebrity; and visited almost every part of Europe to enlarge his knowledge and increase his collection of *faits*, by personal observation of Geological Phænomena. Long has he been persuaded of one great feature in his system, and in which he had the consent of those consummate naturalists Messrs. de Saussure and Dolomieu, namely, that our present Continents are not of great antiquity, and that many regular chronometers are discoverable which carry us back to the very æra of the Mosaic Deluge. These chronometers depend on the action of existing causes, capable of measurement; very distinct from those causes which probably produced our mineral strata, and to which we are to refer the present forms and characters of our Continents, which causes now no longer operate. If this be so, what an important point is gained; because the deluge undoubtedly establishes,

establishes, not the origin indeed, but the renewal of the species, and becomes an incontrovertible fact in corroboration of the Mosaic writings, and the (sacred) history of man! For it is extraordinary, but most true, that if we suffer not ourselves to be misled by the extravagant systems of those who would confidently assert that geological observations tend to overthrow the Mosaic history, all other facts tend to confirm it; as the origin, course, and progress of arts and sciences, and the failure of more ancient records. But Mr. De Luc carries his researches much further back: not indeed to what has been termed *the first origin of things*; but to the most probable commencement of geological operations*; and complains of those who would restrain such enquiries by pronouncing them to be impracticable or premature. And though in doing this he may certainly be said to write in defence of our holy records, yet he by no means takes *them* as the basis of his enquiries, but closely consults facts and reasons from the known principles, and most recent discoveries of natural philosophy. He finds these turn out to be wonderfully in agreement with the Mosaic records, even from the first commencement of things, and eminently conducive to the confirmation and establishment of their high authority.

Now it should be remembered that since Mr. De Luc builds upon *facts*, and known physical processes, and has taken more pains probably than any other observer on the face of the earth, not only to verify his facts by personal examination of the several phenomena, but to make known and define all the principles he adopts, all the places he has visited, and all the remarks he made upon the several spots, *his opinions* are not to be set aside, by the counter-systems of other Geologists, unless they put themselves to the pains of examining for themselves the precise facts and phenomena alledged; and can positively, but philosophically contradict and refute his propositions and arguments. It is here then that we would wish to excite our divines to a study of Mr. De Luc's works. He richly merits to be heard. Should he ever be wrong, (which in some of the most important points it seems scarcely possible that he should be) they may yet derive this advantage from his very curious remarks; that they will certainly be better able to comprehend the futility and bad philosophy of several celebrated systems, to which the world has appeared disposed to give undue credit. Naturalists will not consent to be checked in their career by any theological stumbling-

* See p. 14.

blocks, but the friends of Revelation ought to be ashamed of being seduced into concessions, to which they are so far from being compelled by any advancement of human knowledge, that philosophy itself, if we may believe this great and zealous friend of mankind, stands ready to aid their resistance and support their faith. If Mr. De Luc is not to be believed on this subject, let him be confuted, which we are bold to say, has not yet happened. The fundamental points in Geology, which he seeks to establish, deserve much more consideration than they have yet obtained; he has put questions both to naturalists and divines, nay to academies and universities, here and on the continent, which have not yet been answered: which have indeed in too many instances been very suspiciously evaded. Herein it is, however, that we have occasion to lament our inability to do full justice to his labours and exertions; because his works are so many, and have been published in such different parts of the world, and on such various occasions, that they require to be collected and examined together; as they very particularly tend to confirm and corroborate each other. The work now before us refers back to many of the author's former writings, and former details of facts, and is still dependent further on a work yet to come, and for the publication of which we have therefore waited some time. In that work we are to be supplied with the result of some late travels and observations, made at considerable expence and trouble, but upon the only equitable and fair principle, of examining the phænomena alledged by others, each upon the proper spot; this is a piece of justice which Mr. De Luc has always been forward to observe with respect to his opponents, but they have very grossly neglected with regard to him.

While however we speak of this work as so connected with his other performances, as to preclude us from going so largely into the subject as we should feel inclined to do, in justice to the author, yet we are very anxious to recommend the book, as admirably adapted to explain, to those whom it most concerns, namely, the friends of revealed religion, the peculiar importance of these studies in the present state of things; and the dangers they incur of being misled by a superficial knowledge only of such matters. In the Review also of the Huttonian Theory they will be enabled to discover, how much more essential it is to be acquainted with facts, than to build upon conjecture, and how easy it is, and how prone men are, to draw inferences, without a sufficient supply of *data*. To say that this work is so strictly *elementary* as to contain the first principles of Geology, for the instruc-

tion of ignorant and unphilosophical persons, would be to deceive the public ; yet we have felt highly pleased by the introduction, as admirably calculated to set forth the true nature and importance of such studies and pursuits, and to excite in the breasts of those, who have hitherto paid no regard to the subject, a strong desire to engage in such researches, not only for their pleasure but their security. To use the author's own words :

“ This is not merely one of those subjects of natural history or natural philosophy, in regard to which it would be of little consequence to mankind whether erroneous theories were formed or adopted : a most important moral object is combined with it, by the indissoluble connection which subsists between the history of the human race, and that of the earth ; an object, which ought to be always kept in view, as well by those, who not pursuing the road which alone can lead to truth, may betray mankind into fatal error, as by those, who, not having qualified themselves by previous study to judge of those systems, embrace hypotheses from mere appearances. I more particularly request the latter to suspend their judgment in regard to Geology, until they shall have bestowed upon it sufficient time to enable themselves to become at least acquainted with its extent. And I earnestly entreat those who have formed or adopted systems which I shall hereafter combat, to follow me with caution in the path which I shall tread, while I establish some fundamental points in Geology ; to do which will henceforth be my only object.”
P. 6.

In opposing Dr. Hutton and the learned advocate of his Theory, Professor Playfair, it is due to Mr. De Luc to observe, that he pays every proper respect to their eminence and character in the learned world. In regard to Professor Playfair's “ Illustrations ;” he selects that work, he tells us himself, “ as one of the latest and most methodical works on Geology ; written by a man possessed of considerable talents, who sets out from general *data*, no less true than important ; who appears invariably to proceed with the most guarded caution, and knows how to diffuse a peculiar interest upon the discussion of scientific subjects.” It may easily be supposed that in the discussion of such a theory, and statement of facts and local observations, in opposition to it, much geological knowledge of the highest importance must be brought before the reader. Mr. De Luc acknowledges that he could not have made choice of any theory that would furnish more essential discussions in Geology ; and as he justly observes, “ discussions on controverted points afford the most efficacious means of fixing the attention upon the objects themselves.” The work therefore cannot but be considered as of

the highest interest and importance. Nobody can wish to be misled, or to embrace error if it can be avoided; those therefore who have been inclined to place a confidence in the reasonings and deductions of the two great Scotch Philosophers, are obviously called upon to *examine* the objections of this Veteran in the science. We will venture to say, that such readers will find some objections started, that are insurmountable; and some facts adduced, which, though not admitted in the Huttonian Theory, are placed beyond a doubt, by the observations of naturalists of the first credit and eminence. We shall mention one instance, in the stratification of Granite.

There are some books which we think it our business to refute; some of which we think it proper to give extracts, that the reader may judge for himself, whether he will be at the expence and pains of making himself more acquainted with the work at large; but there are other works, which we have neither the materials to refute if wrong; of which, partial and detached extracts would convey a very imperfect, if not a false impression, and which from their very nature we are almost bound to recommend to the perusal of the public, as of prime importance to the settlement of great and weighty questions. The present publication is certainly of the description last given. Wanting local knowledge of the facts and phænomena described, and much more disposed to give full credit to the representations of the worthy author, than to question or dispute any of his facts, without the same opportunities of personal examination, we can only generally assert, that the impression made upon us, is, not only that the Huttonian Theory in particular is exceedingly false, but that no system has yet been discovered or invented, that at all over-sets Mr. De Luc's Theory, or invalidates his arguments. The small antiquity of our continents, the origin of our mineral strata, the nature of the Diluvian catastrophe, and even the first introduction of that marvellous fluid, capable of beginning the process of chemical precipitations, strike us with more force, the more we consider them; and we will venture to assert, deserve the deepest attention from all who feel their minds interested in the subject. We must add, that we fear there are but too many who feel no interest of the kind; though in the present situation of things they ought to feel it, and probably would, if they could but be brought to apply their minds to the important matters, insisted upon in the introductory part of this curious volume. We heartily recommend it therefore to their notice. If they should be such novices in the science of Geology as not to understand the latter part of the book, yet let them carefully attend to the

the former part, and seek help hereafter from the other publications of Mr. De Luc, which are cursorily mentioned in the work before us; but of which we could have wished to have given a complete and regular catalogue.

As this book may certainly, even from our recommendation of it, fall into the hands of many readers, not so versed in the science as to be duly prepared to apprehend at the first glance the drift and purport of Mr. De Luc's arguments, we shall subjoin a brief summary of some of those important points which he judges it to be possible to ascertain, in opposition to most other geological systems, but especially such as assign an immense and unfathomable antiquity to our continents.

First then, Mr. De Luc concludes from actual observation as well as from Genesis vi. 13, that at the period of the Mosaic Deluge, the ancient continents by an extraordinary catastrophe subsided, and the sea retiring from the present continents which had previously been formed under the sea, were left dry, and delivered over to the dominion and residence of Noah's posterity. This circumstance has immediately one remarkable testimony in its favour, namely, the absence of human reliquiæ in the strata of the present continents.

Secondly, as the present continents were thus delivered over to man at a given period, and from that moment subjected to the operation of natural causes acting on them, certain effects of such causes he conceives to be strictly measurable, and capable therefore of being appealed to as actual chronometers (or measures of time,) indicative of the *small* antiquity of the continents themselves. We need not stop to enumerate these chronometers as we would rather wish to excite an attention to the works in which they are discussed. They are besides in fact to be found in some former volumes of our Review; see the six Geological Letters, addressed to Professor Blumenbach, in our Volumes ii. 231. 351. iii. 180. 226. 467. 589. iv. 212. 328. 447. 569. v. 197. 316.

Thirdly, the dislocated and confused condition of the strata, as they have been discovered to us in sundry parts of the globe, are attributed to the catastrophes taking place under the sea, previously of course to the present continents becoming dry land, hence mountains and vallies, lakes, &c. Still however every thing serves to prove that originally the strata were all formed horizontally, and this by chemical precipitation from a liquid; the only process capable of accounting for the succession of strata of separated and distinct substances and contents.

Of the actual beginning of such precipitations, Mr. De Luc concludes he has discovered the strongest demonstration in the now known necessity of light, as the producing cause of fire or heat, in itself the indispensable cause of that condition of things, which is essential to chemical precipitations. M. de Saussure's discovery of the stratification of Granite tends to the establishment of this system. The process therefore according to Mr. De Luc, is this: the primeval or original state of the Globe was such that every ingredient of every known substance was promiscuously blended in one mass; that elementary substance, which combined with light, occasions liquidity, being among the number; as long therefore as *light* was wanting things remained stationary; but upon the introduction of that elementary fluid, liquidity took place, and chemical precipitations became possible: among the bodies successively distributed at the bottom of the fluid, Granite takes the lead. All the strata now discoverable in the mass of our continent, however dislocated at present, were first formed horizontally, then shaken and displaced by catastrophes. By one of these at last the sea changed its bed, and our present continents became dry land; subject from that precise period to the action of natural causes, as rain, &c. The reader will easily see how directly this carries us back to the Mosaic records, but here it must be noticed, that this is not any presumptuous attempt to explain or describe the *first origin of things*, strictly so called, for as to light itself, Mr. De Luc does not undertake philosophically to assign its source. By tracing things back in the regular course, as far as the most modern discoveries can carry us, he happens to arrive at this commencement of operations, which appears to him peculiarly adapted to explain all that has passed; that is, the original stratification of the Globe. That the latter has since been subjected to catastrophes none deny, but as to the nature and effect of such catastrophes they differ, and none more than Dr. Hutton and Mr. De Luc. The former thinks that the high parts of our continents have been elevated; the latter that the low parts have subsided; but our limits will not admit of our going minutely into any detail of the differences subsisting between these philosophers. We can only say that we have endeavoured as much as possible to divest ourselves of every bias arising from the interest we may naturally be disposed to take in the main object of Mr. De Luc's researches, and to consider dispassionately the result of his observations and remarks, and we cannot scruple to declare, that independent of every other consideration, the Huttonian theory seems to us to abound with insuperable difficulties,

difficulties, and to be contradicted not only by the geological facts and phænomena alledged against it in this book, but by the most obvious conclusions of common sense, as Mr. De Luc also has shown. It is almost unnecessary to add, that Mr. De la Fite has admirably performed his task as the translator of this curious work; for the correctness of which we have the further pledge of the author's constant superintendence.

ART. IX. *All the Odes of Pindar, translated from the original Greek. By the Rev. J. I. Girdlestone, A. M. Master of the Classical School of Beccles, in Suffolk.* 4to. 11. 5s. Norwich, Bacon; Baldwins, London. 1810.

A TRANSLATION of the Odes of Pindar is indeed an arduous task, requiring a combination of qualities and accomplishments hardly to be expected from a single individual. The attempt, therefore, has never before been made, except partially. What has been done in this respect by West deservedly retains the highest reputation, not only for the merit of the work itself, considered as a translation, but for the various and profound learning displayed in the notes and illustrations by which it is accompanied. The first attempt, if we are not mistaken, was made by Cowley, who translated, or rather paraphrased, the second Olympic, and first Nemean Ode. The fourteenth Olympic of Pindar to Asopichus, of Orchomenus, appears in the works of Hughes, edited by Duncombe, 12mo. 1739. Walter Harte paraphrased the first Pythian Ode, and Ambrose Philips gave to the public the first and second Olympics, or, as he termed them, Olympioniques. West's two volumes succeeded next in 1749; they were republished in 1753, and a third time in 1766. This publication was pre-eminently superior to all of the kind which preceded. A small volume, or rather pamphlet, was printed at Oxford in 1751, containing translations of Pope's Messiah, and the Splendid Shilling of Philips, into Latin, with the eighth Isthmian Ode of Pindar into English. The celebrated and unfortunate Dr. Dodd translated and published four Odes of Pindar in 1767. The six Olympic Odes omitted by Mr. West were successfully translated by Mr. Pye, the Poet Laureat, and printed first by White, in 1775, and afterwards, with his Poems, by Stockdale, in 1787. In 1778, Edward Burnaby Greene translated all that were omitted by Mr. West and Mr. Pye, and with no inconsiderable portion of vigour. The Rev. William Tasker,

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of Exeter, translated and printed select Odes of Pindar in 1790. In 1791, the Rev. J. Banister published a translation of all the Pythian, Nemean, and Isthmian Odes of Pindar, except the fourth and fifth Pythian Odes, and those Odes which were translated by Mr. West. From that period to the present, we can specify only some partial efforts of the kind. Having thus placed before the reader all the competitors for fame in this most difficult region, if such an expression may be allowed, he will have an opportunity, if he wishes it, of judging for himself on the relative merits of the candidates.

The present work indicates considerable powers of every kind, and may be considered as a valuable accession to the body of English translations. We subjoin, as a specimen, the Eighth Pythian Ode.—P. 191.

“ TO ARISTOMENES, OF ÆGINA, VICTOR IN WRESTLING.

S. I.

“ Sweet Peace, soft-bosom'd child
Of Justice, ever mild,
Exalter of great states, whose lovely hand
Unlocks the secret breast
Of Council, in deep rest 5
Grim War composes with enchanted band ;
The Pythian Conqueror receive,
And for his brow thy choicest laurels weave.
While blooms the season fair, well knows thy heart
All blessings to enjoy, all blessings to impart. 10

A. I.

“ When Rage tempests the soul,
And boist'rous billows roll,
Thy pow'rful beams break forth upon the foe,
No more the sails of Pride
Swell o'er the calmed tide, 15
Mad Insolence beneath the flood sinks low :
But ne'er Porphyryion's savage breast,
Whose law was force, thy gentle pow'r confess.
Yet soon he saw, his mad attempts how vain ;
The voluntary gift is far superior gain : 20

“ Ægina being well regulated with regard to laws, and blest with peace, the poet begins this Ode with a beautiful address to Peace.”

“ V. 20. *The Voluntary.*] This alludes to something I have never seen satisfactorily explained. The instance seems abruptly introduced, but Pindar's meaning I conceive to be, ‘ that Peace and Justice will in time prevail over lawless Force ; that the sons of Force the gods destroy, but the hero of the ode, a son of Peace, Apollo leads to glory.’ ”

“ Time

E. 1.

" Time and avenging Pow'r confound
 Pride and her lawless sons ;
 The vast Typhoeus falls to ground,
 Jove's vollied thunder stuns
 His hundred giant-heads ; Apollo's dart
 Pierces the tyrant-monster to the heart.
 That god with fav'ring hand
 Our hero o'er the Delphic land
 To Glory leads, his brows with laurel crown'd,
 While loud the Dorian songs of victory resound.

25

30

S. 2.

" This ever-favour'd Isle
 Still shares the eternal smile
 Of each celestial Grace ; here ever dwells
 Justice, whose steady hand
 Protects her much-lov'd land,
 Which in each ancient virtue still excels.
 That glory, which in earlier days
 Rose o'er the helm of Æacus, still plays
 With beams unquench'd on all the martial line,
 And Victory's brightest wreaths on many a hero shine.

35

40

A. 2.

" Their ever-honour'd name
 The golden trump of Fame
 Speaks loud to men. Time bids my Muse respire,
 Nor to their various praise
 Unceasing pour her lays ;
 Her voice would fail to charm th' exhausted lyre ;
 Attention o'er the wearied string
 Sated would nod. But Glory's new-fledg'd wing,
 Champion ! thy fresh blown laurels bears on high,
 And as she soars she sings thy triumphs to the sky,

45

50

E. 2.

" Th' athletic contests with bright crown
 Thy kindred heroes grace.
 Thy steps pursue the high renown
 Which beams on all the race.
 They with strong limbs the garland grasping held
 High o'er th' Olympian and the Isthmian field.

55

" V. 26. *Pierces the tyrant.*] Porphyrius, Alcýonêus, or Ephialtes : it seems uncertain which was meant."

" V. 52. *Thy kindred.*] Theognêtus and Clytomachus."

Such

Such praise, as gave the seer
 When he foresaw full many a spear
 Flash o'er the walls of Thebes, and o'er her plains
 Grim War his horrors roll, such praise thy valour gains; 60

S. 3.

"The far-off-rising host
 Who for their fathers lost
 Refused the sword of vengeance, he address:
 'The spirit of the fire
 Revives with recent fire 65
 To warm his genuine offspring's martial breast,
 Lo, where I see Alcmanes wield
 Blazon'd with impress dire, his glitt'ring shield,
 A various-colour'd dragon; at the gate
 Of Thebes in front he stands, and vengeance hurls and fate. 70

A. 3.

"'Adraustus, now no more
 The hapless lot deplore
 Which fell destructive o'er thy former host;
 Fill thou the lonely urn
 With thy son's dust; return 75
 With strange reverse of fortune, for the lost

"V. 57. *Such praise, as*] The praise given by Amphiaras long before, Pindar now applies to his hero, i. e. 'that he was illustrious above others in renewing the glory of his race.' This manner of comparison often occasions an obscurity not to be avoided in the translation, which, in the present instance, is still increased by the poet's digression. If the sentence had ended sooner, it would have been more intelligible. There seems to have been a chapel or some monument sacred to the memory of Alcmanes, near Pindar's residence: hence he catches at the opportunity of preparing a garland to adorn it. Alcmanes seems purposely mentioned at first for the sake of introducing, soon after, a poetical fiction, that as Pindar was going to Delphi he heard a prophecy from this Alcmanes, whose shade was endowed with the art of his father Amphiaras."

"V. 71. *Adraustus, now*] Pindar is not content with the praise given to Alcmanes, but goes on with what befel Adraustus. That chief had before escaped himself with the loss of his troops, but now he gains the victory with the loss of his son. See Index on Adraustus. Heyne often calls out 'such a passage requires a diviner, not an interpreter,' where the obscurity arises perhaps only from a bold image. But it is the difficulty of tracing and exhibiting the train of thought through all these dark histories and fables, that has given the translator the most trouble. To show the connection here and in other places, it has been deemed no improper liberty to express more fully what the original seems to imply only."

Mourning

Mourning in victory. From heav'n
 (Whence mid the universal wreck was giv'n
 Safety to thee alone) now glorying comes
 A bird of happier wing, and to their native homes 80

E. 3.

" 'The troops in jovial triumph send.'
 Thus spake the reverend seer;
 Hence my triumphal song attends
 Alcmanes; glad I bear
 Fresh garlands breathing sweets his fane around, 85
 Which neighb'ring stands and ever guards my ground.
 Lo, while the central shrine,
 Whence flows the Pythian voice divine,
 I fought, he glided from his tomb; forth brake
 Strange sounds, his father's art in him reviving spake. 90

S. 4.

" Sweet the prophetic voice
 Which bade our souls rejoice
 With brilliant hopes, but Phœbus gave success,
 Whose ever-holy ground
 Invites the nations round; 95
 With awe they hear, with wonder they confess
 His oracles divine. Thy hand
 Apollo late within his native land,
 While loud thy praises swell'd the festal strain,
 To glorious triumph led this champion of the plain. 100

A. 4.

" And may thy rays divine
 With equal favour shine
 On ev'ry chord that strings my well-tun'd lyre!
 For as the sweet notes play
 'Tis Justice pours the lay, 105
 Truth stands beside, and lights a purer fire.
 Heav'n, for our hero hear our pray'r,
 And for his fire: to each extend thy care,
 To thee that care belongs; when mortals rise
 To wealth unearned by toil, the vulgar deem them wise, 110

" V. 90. *Strange sounds,*] The original expresses Alcmanes as a neighbour to Pindar, and actually meeting him with the prophetic art of his father. I despaired of making this intelligible in a literal translation."

" V. 91. *Sweet the*] What it was we are left to conjecture. I conceive it was success to the hero, and translate accordingly."

" V. 97. *Thy hand*] He was victor in games sacred to Apollo, in Ægina, therefore the poet describes Apollo as giving him success."

" By

E. 4.

" By pow'r their own they seem to stand;
 But 'tis the will of heav'n
 Which guards us; to no human hand
 That sacred shield is giv'n.
 The gods their various lot mete out to all, 115
 At their high nod these rise and others fall.
 Hero, thy native land
 Beheld thee crown'd by Juno's hand;
 And Megara and deep-val'd Marathon 119
 Twined their triumphal wreaths which o'er thy temples shone.

S. 5.

" On thy late glorious day
 Thy heroes vanquish'd lay,
 Their shatter'd limbs confess'd thy mightier pow'r:
 O'er thee bright chaplets glow,
 They with dejected brow 125
 Their joyless sentence hear, and rue the hour
 Which looks upon their shame, which sends
 Four humbled champions to their sorrowing friends;
 No mother's smile sweetens their sad return, 129
 From foes they trembling skulk, wounded with shame they burn.

A. 5.

" But precious above gold
 The flying wreaths unfold,
 Which Strength and Valour round their hero fling.
 His new-born glories rise
 Resplendent to the skies 135
 Beyond hope; Joy triumphant lends her wing.
 Yet transient is the smiling hour
 When man's prosperity puts forth her flow'r,
 With rip'ning blush of fruit to-day she's crown'd,
 Dash'd by to-morrow's blast those honours strew the ground. 140

E. 5.

" What's man! Poor reptile of a day,
 Dream of a fleeting shade,
 Mere nothing: is he aught? away,
 If aught, he soon shall fade.
 But when Jove smiles, cheer'd by the vernal rays 145
 Sweet breathes his life, serenely glide his days.
 Lov'd isle! thy people rear
 Beneath thine own maternal care
 And Freedom's wing. Ye guardian fires, from Jove
 To great Achilles, shield the race with never-failing love!" 150

" W. 117. *Hero, thy native land*] In games sacred to Juno."

The notes which accompany the volume are not numerous, but they are useful and satisfactory : they do not aim at any ostentatious display of critical or profound learning, but they evince an intimate knowledge of the author of the sacred games, and of the history and customs of Greece. There is also subjoined an Index, which will be found a very convenient accompaniment. The work is introduced by a very sensible Preface, which with great modesty points out the difficulties and objections to the undertaking, and the means taken to soften and overcome them. We do not pretend to have examined the whole with minute and critical attention, but all that we have read, we have read with great satisfaction. It ought by no means to be omitted, that after the preface, the reader will find an Ode to the Memory of Lord Nelson, in imitation of Pindar, written with the enthusiasm of a sincere poet, and the genuine patriotisin of a Briton. We heartily wish success to this volume, and have little doubt that the work will go on to several editions.

ART. X. *Sermons principally designed to illustrate and enforce Christian Morality. By the Rev. Thomas Gisborne, M.A.*
8vo. 415 pp. 8s. Cadell and Davies. 1809.

NO person can be better qualified or entitled to write on Christian Morality than Mr. Gisborne, whose former works have so fully evinced his clear and comprehensive views of it, both doctrinal and practical. Yet we cannot but think that he speaks with too much palliation and tenderness of those who avoid moral topics in their Sermons, in the following passage of his short preface.

“ Of late years it has been loudly asserted that, among clergymen who have shewed themselves very earnest in doctrinal points, adequate regard has not been evinced to moral instruction. The charge has perhaps been urged with the greatest vehemence by persons who have employed little trouble in examining into its truth. In many cases it has been groundless; in many, exaggerated. In some instances there has been reason, I fear, for a degree of complaint; and in more, a colourable pretext for the imputation. I believe that some preachers, shocked on beholding examples, real or supposed, of congregations starving on mere morality substituted for the bread of life; eager to lay broad and deep the foundations of the gospel; and ultimately apprehensive lest their own hearers should suspect them of reverting towards legality; have not given to morals as fruits of faith, the station and amplitude to which they have a scriptural claim. Anxious
8 left

lest others should mistake, or lest they should themselves be deemed to mistake, the branch for the root: not satisfied with proclaiming to the branch, as they were bound habitually to proclaim, *Thou bearest not the root, but the root thee*: they have shrunk from the needful office of tracing the ramifications. They have not left morality out of their discourses. But they have kept it too much in the background. They have noticed it shortly, generally, incidentally: in a manner which, while perhaps they were eminent as private patterns of moral duties, might not sufficiently guard an unwary hearer against a reduced estimate of practical holiness, nor exempt themselves from the suspicion of undervaluing moral obedience." P. vii.

The truth is, that some of the teachers here alluded to have not only omitted moral precepts, but have also permitted themselves to declaim against good works and moral obedience (as was fully proved by the author of the *HINTS*, &c.) in a way which could not but lead the incautious and ignorant to suppose that they were rather hindrances to our salvation than conditions of it. We believe also that the instances, on the other hand, of congregations "starving on mere morality" were always very few; and that generally the true ground of acceptance from the mercy of God and the merits of Christ was either implied, as taught in prior discourses, or actually alluded to at the time. But both parties have probably exaggerated, at times, with respect to each other.

The foundations of Christian Morality laid down by Mr. Gisborne in his first discourse are so distinctly and well expressed, that we cannot do better than lay the chief part of what he there says before our readers.

"The moral law of God, is that law under which the human race, as subject to his moral government, is placed. It includes not only faith and love, and all other holy dispositions and actions, of which God is the *immediate* object; but those duties also, which for his sake are to be performed towards men, and are usually comprised under the name of morality. Being in its nature necessarily correspondent to his own inherent perfections of holiness, justice, and benevolence; it is, like them, in its substance unchangeable. To different persons, however, at the same time, or to the same persons at different periods, it may be made known, according to his good pleasure, in different degrees. To the Jews, and through them to many other nations, it has been largely disclosed by the hand of Moses, and of the other inspired writers of the Old Testament. Among the Gentiles God never has left it *without* witness. They *which have not the law*, do, by the light of nature, more or less of the things contained in the law; and *show the work of the law written in their hearts,*
their

their conscience also bearing witness *. But it is by Him who came into the world to be the light of the world, that new and complete lustre was poured upon the moral law. That which was originally permitted to be less distinct in it, he made clear. That which had been corrupted by traditions and commandments of men, he purified. By explanations, by comparisons, by parables, he illustrated the bearing and operation of moral rules on the daily proceedings of common life; and by shewing the application of the precepts to a variety of cases, pointed out the method of applying them to all. Having come upon earth, *that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works*: knowing that in himself dwelt all the fulness of the Godhead bodily; that in himself were hid all the treasures of wisdom and knowledge; that, as the final messenger of his heavenly Father, he was to establish a dispensation which should endure to the end of time; he did not leave the execution of his purpose incomplete. He fully instructed men in every particular of their duty. Pressing upon them the inseparable connection between faith and obedience, between reverence of God, and right conduct towards man: he taught them *to love the Lord their God with all their heart, and their neighbour as themselves; to live soberly, righteously, and godly in this present world; to cleanse themselves from all filthiness of flesh and spirit, and to perfect holiness in the fear of God*.

“Secondly, Christ is the propitiation for breaches of morality.

“For the violation of any moral duty the curse of God is denounced. *Curse be he that setteth light by his father or mother. Curse be he that removeth his neighbour's landmark. Curse be he that maketh the blind to wander out of the way. Curse be he that perverteth the judgment of the stranger, the fatherless, and the widow. Curse be he that smiteth his neighbour secretly. Curse be every one that continueth not in all things, and consequently in all moral duties, no less than in all other things, which are written in the book of the law to do them* †. The neglect and the transgression of the duties of morality have formed, in every age, a large portion of the mass of human guilt. When Christ, therefore, came to *redeem us from the curse of the law, by being himself made a curse for us* ‡; it was in part to deliver us from the penal consequences which we had brought upon ourselves by disobedience in points of moral duty. It was in part to atone for our breaches of moral duty that he laid aside the form of God, and took upon him *the form of a servant, and was made in the likeness of man, and became obedient unto death, even the death of the cross*. In every

* Rom. ii. 14, 15.

† Deut. xxvii. 16, &c. Gal. iii. 10.

‡ Gal. iii. 13.

stage of his humiliation, in every pang of his suffering, our breach of moral duty had its share. What a lesson has he thus delivered to us of the importance of moral obedience! What a sanction has he added to the obligation of moral duty! Behold in his humiliation and death for the immoral actions of men, a new testimony that he is the corner-stone of morality!" P. 4.

In addition to this, Mr. G. afterwards expatiates upon the following points. First, that "it is conformably to the example of Christ that obedience to the precepts of morality is in every point to be rendered to God;" 2dly, that "scriptural obedience to moral precepts can only be attained through the grace which Christ supplies;" 3dly, "that it is only through the Lord Jesus, through the efficacy of his prevailing merits, that our moral conduct can be acceptable in the sight of God;" lastly, that "it is to please him, or in other equivalent words, to please God through him, that our views in the discharge of moral duties are always to be directed."

Nothing can be more sound and true than these positions, after inculcating which, the author, in the second discourse, very ably explains the evils resulting from false principles of morality; among which he properly mentions expediency, which he has more fully combated in another work. The remaining discourses are on the following topics.

"3. On the Changes produced by the Coming of Christ, in the Situation of Men as to the divine Law. 4. Justification not attainable by Acts of Morality. 5. On living after the Flesh, or after the Spirit. 6. The Love of God with the whole Heart an Inducement to strict morality. 7. On Brotherly Love. 8. On the Love of Money. 9. On the Sacrifice of worldly Interest to Duty. 10. On Christian Bounty. 11. On Discontent. 12. On Worldly Anxiety. 13. On Christian Obedience to Civil Rulers. 14, 15. Christian Patriotism illustrated by the Character of Nehemiah. 16. On quiet Diligence in our proper Concerns. 17. On Partiality. 18. On Suspicion. 19. On doing Evil to produce Good. 20. On the Superiority of Moral Conduct required in Christians." P. xi.

Every true friend to religion will rejoice at the appearance of such a volume from such a pen; and we are willing to hope, that it will conduce to diminish the contentions between those who either too much or too little insist on mere morality, and bring them all to a feeling of the truth as revealed to us in scripture.

BRITISH CATALOGUE.

POETRY.

ART. II. *Poems; by Mary Russell Milford.* Foolscap 8vo.
160 pp. 7s. Longman and Co. 1810.

Elegance of taste, and liveliness of fancy distinguish these effusions of a very young poetess. In the first poem, which is a tale entitled Sybille she has imitated, but with spirit and success, the style of Mr. Walter Scott; and the story appears to be taken from the legends of her own family. The smaller poems which follow are on pleasing subjects, and such as naturally present themselves to the mind of so young a writer: but the poem "on the uncertain fate of Mungo Park," rises to a higher strain, and exhibits marks of vigour which might do credit to a much more practised pen. After stating the benevolent objects of Park's second expedition, she says,

" For this the wand'rer went. And how he fell
Another Park, in future years may tell;
But fall howe'er he might, whether he died
Swept by the fierce Tornado's furious tide;
Or whether in the desert met his fate,
With famish'd eye, alone and desolate;
Or, still more wretched, destin'd to endure
The ling'ring tortures of the barbarous Moor;
Howe'er he fell, yet glorious was his end,
Of truth, of nature, and of Man the friend!" P. 56.

We pause here, though the poetess does not, because we think the four concluding lines rather inferior; but the whole is a composition of great merit. The following regular sonnet also deserves to be distinguished.

" ON BEING REQUESTED TO WRITE ON SCOTTISH
SCENERY.

" Fair art thou, Scotia! the swift mountain stream
Gushes with deaf'ning war, and whitening spray
From thy brown hills; where eagles seek their prey,
Or soar, undazzled, in the solar beam.

But dearer far to me, be thou my theme,
My native Hampshire! thy sweet vallies gay
Trees, spires, and cots, that in the brilliant ray
Confusedly glitter, like a morning dream.

And thou, fair Forest! lovely are thy shades
 Thy oaks majestic, o'er the billows pale
 High spreading their green arms: or the deep glades,
 Where the dark holly, arm'd in prickly mail,
 Shelters the yellow fern, and tufted blades,
 That wave responsive to the nightringale." P. 72.

We should not certainly have selected the political subjects of two or three of the poems, but they are all creditable to the writer in point of style, and form together a very pleasing volume.

ART. 12. *The Plants, a Poem; Cantos the First and Second; with Notes, and occasional Poems.* By William Tighe, Esq. 8vo. 160 pp. 8s. Carpenter. 1808.

The plan of this poem is fanciful. The author has selected four kinds of plants, each of which he considers in an emblematical view, and these he makes the subjects of his four books. The rose he takes as the emblem of love, the Oak of Liberty, the Vine of friendship, and the Palm of religion. The Rose and the Oak are here published, and the author proposes to proceed with the other two, probably according to the success of these. The evident disadvantages of his plan are, that the basis is not solid; and that a degree of sameness is produced by confining each book to one plant, which all his ingenuity, and he exhibits no small share of it, is not able to counteract. No inconsiderable quantity of various and elegant reading, and even of good learning, is displayed in the poem and notes, and we shall sincerely regret if any deficiency in popular attraction should prevent the completion of such a composition. The following passage, in celebration of a new species of rose, a native of the author's own country, may afford a very pleasing specimen of the poem.

" ————— On hills
 Remote, nor frequent, the *Hibernian* plant *
 Courts the rough gales that sweep a northern sky;
 And imitates the dame retired, who loves
 Her scant and modest home; the rising grove
 Her own hand planted, and the plots secure,
 Where Daphne, or the gay Azalea, rears
 Its blushing coronet: no dreams by day,
 No weary watch by night, disturb the course
 Traced by her downy hours, from envy far,
 And all the allurements of a fyren world.
 And such are blessed; to whom the distant roar

" * *Rosa Hibernica*, a new species, lately discovered in the north of Ireland by Mr. Templeton, figured and described in the Transactions of the Dublin Society. It has pear-shaped seed-vessels."

And

And conflict of the earth, no more resounds
 Than do the lashings of the angry main
 To anchorites, whose solitary cells
 Peep o'er the precipice and pathless rocks
 Of Montserrat. Oh happy ! who can lead
 The docile twigs, and teach the clustering buds
 To adorn the summer seat, where solitude
 And peace can fearless catch the morning breeze,
 And listen to the murmuring stream beneath !
 Oh more than happy ! whom domestic love
 Calls from the restless crowd, for whom he strews
 A thornless bed, and shelters from the world." P. 14.

A few smaller poems subjoined are pleasing, but not particularly distinguished.

ART. 13. *The English Musical Repertory, a choice Selection of esteemed English Songs, adapted for the Violin, and German Flute.* 12mo. 288 pp. 8s. 6d. Crosby. 1809.

No man can fail to find his favourite, among modern English Songs, in this little collection, and if he should not recollect the tune, here it is in musical notes, neatly printed for him.

ART. 14. *The Remains of Hesiod the Ascraean, translated from the Greek into English Verse; with a preliminary Dissertation and Notes.* By Charles Abraham Elton. 12mo. 390 pp. 12s. Longman. 1809.

It is not from want of respect, but want of room that we class this book among our minor articles ; it deserves every kind of recommendation. We had not before any complete translation of the Remains of Hesiod, the Shield of Hercules not having been rendered even by Cooke, nor any very good translation of the other parts. The present version of the whole is written with vigour, spirit and correctness ; the preliminary dissertation is learned, and in general satisfactory. For the adoption of Mr. Bryant's system reasons are given, which at least are sensible and manly. The Theogony is rendered in blank verse, as is also the Shield of Hercules ; the Weeks and Days are given in couplet verse for which difference sufficient reasons are assigned. The following specimen, from the battle with the Titans, will abundantly prove the vigour and skill of the translator's blank verse.

" Nor longer then did Jove
 Curb his full power ; but instant in his soul
 There grew dilated strength, and it was filled
 With his omnipotence. At once he loos'd
 His whole of might, and put forth all the God.
 The vaulted sky, the mount Olympian, flath'd

With his continual presence, for he pass'd
 Incessant forth, and scatter'd fires on fires,
 Hurl'd from his hardy grasp the lightnings flew
 Reiterated swift; the whirling flash
 Cast sacred splendour, and the thunderbolt
 Fell: roar'd aloud the nurture-yielding earth
 In conflagration, far on ev'ry side
 Th' immensity of forests crackling blaz'd;
 Yea, the broad earth burn'd red, the streams that mix
 With ocean, and the deserts of the sea.
 Round and around the Titan brood of earth
 Roll'd the hot vapour on its fiery surge;
 The liquid heat air's pure expanse divine
 Suffus'd: the radiance keen of quiv'ring flame
 That shot from writhen lightnings, each dim orb,
 Strong though they were, intolerable smote,
 And seorch'd their blasted vision. Through the void
 Of Erebus, the preternatural glare
 Spread, mingling fire with darkness. But to see
 With human eye, and hear with ear of man,
 Had been, as if midway the spacious Heaven
 Hurling with earth, shock'd—e'en as neither earth
 Crash'd from the centre, and the wreck of Heaven
 Fell ruining on high. So vast the din,
 When, Gods encountering Gods, the clang of arms
 Commingled, and the tumult roar'd from Heaven." P. 112.

Every reader will be struck with the resemblance between some parts of this passage and Milton's *War in Heaven*, which is properly illustrated in Mr. Elton's notes. But it should be observed with what judgment the English poet raises the character of Messiah, by describing him as not putting forth all his strength, but checking "his thunder in mid volley," whereas the Grecian Jupiter does just the contrary. The notes in general are learned and judicious, and the opinions given respecting the authenticity of the poems, well considered, and in some respects original. We regret that we cannot also introduce a specimen of the couplet verse; but it is the less necessary, because we can say of the whole that it is written with classical skill. With the aid of such a translation, we cannot despair that Hesiod will find many English readers.

Some interesting specimens are given, in an Appendix, from Chapman's translation of the *Work and Days* (the same Chapman who translated Homer) which is so scarce, that we had not even heard of it till now.

ART. 15. *A Translation of the Georgics of Publius Virgilius Maro, with the Original Text, and Notes Critical and Illustrative of ancient and modern Husbandry. By William. Stowell, A. M. Reitor*

Reſtor of Kilmaloda, in the Dioceſe of Cork. Crown 8vo. 487 pp. 12s. Longman and Co. 1808.

Mr. Stawell ſpeaks ſo juſtly on the ſubject of the tranſlation of his almoſt immediate predeceſſor Mr. Sotheby, that we muſt clearly acquit him of any ambition to ſuperſede ſo maſterly a work.

“ With the errors of former tranſlators,” he ſays, “ I have been no further engaged, than by an endeavour to avoid them; would that I could emulate their beauties! for elegance and accuracy combined, Mr. Sotheby’s tranſlation, published in 1800, is not perhaps ſurpaſſed in the range of Britiſh literature; the art with which he has connected thoſe precepts, which in the original are ſomewhat independent of each other, can never be praized too much. If notes had accompanied his verſion, mine certainly ſhould never have ſeen the light.” P. x.

His own, he tells us, was begun as long ago as the year 1785. It is well and purely written, and ſuch as may ſatisfy, if it do not often delight the reader. As the author is generally correct, we are ſurpriſed to ſee a palpable error in the name of Cyllarus, p. 147. The notes and illuſtrations are profeſſedly the principal object, and theſe though numerous are not prolix. The annotator refers frequently to modern agricultural works, a ſpecies of illuſtration which will be pleaſing to many readers; and when he differs from Martyn, either on botanical ſubjects or with reſpect to the names of implements, he carefully aſſigns his reaſons. There ſeems no reaſon to doubt that the work will be favourably received; and that if it cannot claim the palm for poetry, yet it will encounter no diſgrace; and may ſtand diſtinguiſhed for the humbler merit of extenſive utility.

ART. 16. *The Sailor Boy, a Poem. In Four Cantos. Illuſtrative of the Navy of Great Britain.* By H. C. Eſq. Author of *the Fiſher Boy*. 12mo. 208 pp. 5s. Vernor and Hood. 1809.

The *Fiſher Boy*, by the ſame author we noticed, as a pleaſing though not poliſhed poem, in our 33d volume, p. 185. The ſame is the character of the preſent performance. The higher elegancies and claſſical correctneſs of ſtyle the writer has not attained, but the art of telling a ſimple ſtory in ſimple language he poſſeſſes in a certain degree. The following deſcription of a boxing match between two ſailor boys will ſufficiently exemplify the author’s ſtyle:

“ Like lightning, to the deck they darted down,
Two game-cocks eager for the victor’s crown,
Their jackets and check-shirts were thrown away,
While each his ſecond had to ſee fair play;
And though no Hector and Achilles fought,
With equal fire their little ſouls were fraught;

True was the stroke, each aim right sure and slow,
 And from clench'd fists, like lightning dealt the blow ;
 Thrice on the deck had measur'd Dick his length,
 And thrice his foe o'ercome by Richard's strength ;
 They stood like heroes, who disdain to yield,
 And, though exhausted, *spurn* to quit the field ;
 That pois'd in air the balance doubtful hung,
 When Richard's heart, by vigour newly strung,
 Darted like thunderbolt upon his foe,
 And claimed the laurel by one desperate blow." P. 62.

The author gives sometimes whole catalogues of sea terms versified, but they are duly explained in the notes ; and so far he has the example of Falconer to plead, though not his vigour to sustain him. The writer is evidently a good seaman and an honest man ; and the tendency of his tale is excellent. If we could give it higher praise we would.

ART. 17. *The Hospital ; a Poem.* 4to. 2s. 6d. Longman-
 1810.

An animated and interesting poem in blank verse, very creditable to the author's feelings and talents. The subject is indeed novel in poetical composition, but it abounds in matter of contemplation and instruction. This author first introduces the candidates for admission at the Hospital ; a proper compliment to medical attendants ; and then expatiates on the different melancholy cases which present themselves ; beginning with blindness, &c. The following is a specimen :

" Led by a friend the blind advances first,
 But soon retires with eyes suffus'd with tears ;
 No pleasing news can he enraptur'd tell
 His loved afflicted spouse.—For ah no more
 The orient sun shall light his languid eye ;
 No more with energy the nerve be strung.
 Homeward he turns while his full heart denies
 The power of speech : by imperceptible
 Degrees the violence of grief subsides,
 And leaves the oracle of thought in calm .
 Composure, to unfold the news to her
 Who feels with sympathetic tenderness
 Of soul the agony of mutual care."

The above will prove the poem to be from no common pen, many other pathetic passages occur, and the narrative of the Old Soldier in particular is very spirited. The author promises to pursue the theme if this effort shall be encouraged. As far as our cheering may lead to the accomplishment of this promise, we have no scruple in declaring our opinion that the author is well entitled to it,

ART.

ART. 18. *The Council of Fæwlee, or Saint Stephen's Muster-Roll; a Satirical Poem.* By *Erinaceus*; Author of "*the Popish Divan*," &c. 8vo. 56 pp. 3s. 6d. Chapple. 1810.

The twelve personages satirized (we had almost said libelled) by this severe writer, are Mr. Ponsonby, Lord H. Petty, (now Earl of Landsdowne,) Mr. Sheridan, Mr. Grattan, Mr. Curwen, Sir F. Burdett, Mr. Wardle, Mr. Tierney, Mr. Windham, Mr. Whitbread, Lord Grenville, and Earl Grey. It is obvious that two of the persons included in this list differ widely from the others in their political character and views, and therefore should have been distinctly characterized. On the mischievous conduct of two of them, it is (in our opinion) scarcely possible to be too severe. Respecting the others, though many of their political measures appear to us reprehensible, we cannot approve of the coarse and opprobrious epithets applied to them by the present author; whose extreme and undistinguished violence tends to defeat the object of his satire. The following description of the party in opposition, we should hope, is exaggerated; but it is not wanting in spirit:

"Such is the phalanx of the mighty great,
That fain would guide the rudder of the state!
Such are the men who watch the nation's weal,
And *feel* themselves whate'er the people feel.
Who, while the tempest wears an awful form,
Delight to mark the progress of the storm;
Whose subtle souls, engag'd in faction's train,
Intrigue, and plot, and circumvent in vain:
Who, to one darling purpose ever true,
Still keep the dazzling meed of power in view;
And bravely set at naught contempt and shame.
To gain the glory of a pompous name." P. 53.

Near the conclusion of the poem is the following prophetic vision; which we should be happy to see realized:

"The reign of tyranny at length is o'er,
Ambition's despot racks the world no more;
From east to west the welcome message spreads,
And fetter'd nations raise their drooping heads;
E'en Scandinavia's joyless region smiles
And bliss erects her standard in the isles;
Peace o'er the world her olive wand shall wave,
And commerce rise triumphant from the grave;
Interest in mutual bonds the world shall bind;
And dove-ey'd amity connect mankind;
Joy's heav'nly strains shall sound from every tongue,
And Britain's praises multiply the song." P. 55.

NOVEL.

ART. 19. *The Prison of Montauban, or Times of Terror; a reflective Tale.* By the Editor of Letters from the Swedish Court. 12mo. 6s. Craddock and Joy. 1810.

We have no objection to this little tale, but its title which is somewhat affected. Indeed it is interesting and well told, and in every particular has a good moral tendency. It has its foundation in the melancholy history of Robespierre's atrocities, and not improbably had its origin in fact. At least many similar scenes must have taken place at that horrible period, which needed no emblazonment of the imagination.

BOTANY.

ART. 20. *Elements of the Science of Botany, as established by Linnæus; with Examples to illustrate the Classes and Orders of his System.* 2 Vols. 12mo. Many Plates. 16s. Murray. 1809.

The elegance of these little volumes cannot be too highly praised; nor are they less remarkable for distinctness of illustration, and judicious selection. The elementary knowledge of Botany cannot perhaps be acquired with more ease and satisfaction than from such a manual. The plates, which are very numerous, are engraved in little more than outline, from unusually neat and correct designs. The slight degree of shading, which is added is not sufficient to destroy the effect of colour, if the student should be inclined, by way of exercise, to tint them from nature. The few plates, which explain the system are remarkable for distinctness, each part being pointed out by dotted lines and the name written opposite to it. The rest of the plates are examples, in which the plan of the author has been to give specimens of all the Linnæan classes and orders; taking them according to the arrangement of Linnæus and giving one example of every order in each class. Every plant thus introduced is further characterized in a brief description, which generally contains something curious or interesting. The author does not confine himself to English plants for his illustrations, but takes the whole range of nature.

Probably with a view to facilitate the study of Botany to those who are unacquainted with learned Languages, the author, has entirely omitted the Linnæan Greek names of the classes and orders, and has substituted for them English definitions. Thus *Diadelphia* is, "Class 17. The filaments of the stamina united, making two sets." *Polyadelphia*, "Class 18.

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The filaments of the stamina united, making more than two parcels." It is rather remarkable that neither the work nor the plates exhibit any names of author, designer, or engraver.

ART. 21. *Introduction to the Linnæan Classification of Plants, illustrated with Engravings; to which is added, a Glossary, and the Latin Terms of Linnæus, with the corresponding English Words.* By Henry Wyburd. Crown 8vo. pp. 94. 5s. Darton and Harvey. 1810.

If neatness of printing and of plates were a sufficient recommendation of a scientific manual, we could not speak too highly of the present publication; but, besides that its object is to do what has been done a thousand times, and in a thousand forms, we do not, in every instance, see the correctness which should distinguish such an introduction. The example given to *Diadelphia*, for instance, presents us with three sets of stamina; while that subjoined to *Polyadelphia* is the well known form of *Diadelphia decandria*, which characterizes the flowers of the pea-tribe. The Glossary explains many terms which in fact require no explanation, being used in the plain and common signification of the English words; and the explanation of the Latin terms of Linnæus abounds with faults, both in the terms themselves, and in the rendering of them in English. The adjective terms are given in various genders, without any ostensible reason, and many are totally erroneous. We cannot hesitate, from these circumstances, to pronounce, that the author is very imperfectly qualified to compile such a Linnæan grammar, and ought rather to continue his own studies than undertake to instruct others.

MEDICAL.

ART. 22. *A complete Treatise on Farriery, comprising the Transactions or Modern Practice of the Veterinary Art; exhibiting the true Characters, Causes, Symptoms, Prognostics, and improved Methods of treating the Diseases of Domestic Animals, including those of Horses, Cows, Sheep, Pigs, Dogs, &c. &c. intended as a Compendium to the young Veterinary Surgeon, Farrier, Groom, Farmer, Grazier, &c. forming a new and practical Nosology of all the Diseases of Domestic Animals.* By J. Fern, Veterinary Surgeon, 12th Light Dragoons. pp. 496. Stockdale. 1810.

The plan of this volume meets with our approbation; and indeed the motives which appear to have induced the author to publish it appear equally good; but having said thus much, we have exhausted almost the whole of the praise which it is in our power to bestow upon it. Although the book is not more ponderous than the variety of subject which it professes to embrace demands, yet it is so oppressively heavy in its composition, that we earnestly wish it were possible, by some operation analagous to what

what the author terms *physicing*, to purge it of at least two-thirds of its contents. If Mr. Feron be a tolerable practical veterinary surgeon, we earnestly recommend him to confine himself to that practice, and not to be ambitious of the honours of authorship; for in fact he can neither write reasonably, nor spell his nonsense. It is difficult for us to convey to our readers an adequate idea of the style of this author; we therefore present the following extract as one which will speak for itself:—

“ Having thus considered the several *involutera* of this animal (the cow) in a fœtal state, we shall now observe the *specialities* in its internal structure, peculiar to a fœtus. The umbilical vein joins the vena portarum in the *capsulæ Glissoniana*, without sending off any branches, as it does in the human subject. We may next observe the duct, called *canalis venosus*, going straight from the *capsula Glissoniana* to the vena cava.”

As a specimen likewise of the physiology of the author, we cannot withhold the following passage, which occurs after a brief account of the anatomy of the uterus:—

“ This short abstract of the anatomy of the uterus will be sufficient to *perceive*, that at the earliest period, the embryo, as secreted from the blood of the male, consists of living filaments, which possess certain capabilities, or irritability, sensation, and association, and also some acquired habits or propensities peculiar to the male or female.

“ The form, solidity, and colour, of the particles of nutriment, laid up for the reception of the first living filament, as well as their particular kind of stimulus, may contribute to produce a difference in the form and solidity of the fœtus, so as to resemble the mother as it advances in life. So these nutritive particles are supposed to be similar to those which are formed for her own nutrition.

“ Upon these principles in breeding, it is *evident* that the *first* attention of the breeder is to choose a *mare*, in size, frame, bone, strength, and free from any internal or external defects; but *above all*, the choice of a *stallion* must become the object of our attention!”

ART. 23. *Facts establishing the Efficacy of the Opiate Friction in Spasmodic and febrile Diseases. Also Outlines of an Attempt to investigate the Nature, Causes, and Method of Cure, of Hydrophobia, and Tetanus. Republished from the London Medical and Physical, and the Edinburgh Medical and Surgical Journals. To which are added Cases and Remarks not before published. By Michael Ward, late Surgeon to the Manchester Infirmary, Dispensary, &c. &c. 8vo. pp. 208. Bickerstaff. 1809.*

Although the chief contents of this volume have been for some time before the public, through the medium of the Medical Journals, they are of sufficient importance to merit collecting into a separate

a separate work. The additional matter is also interesting; we therefore regret that Mr. Ward has adopted the plan of republishing his facts in the desultory form of extracts. He has collected a considerable body of evidence in favour of the plan which he suggests, and it would have been much more valuable and interesting, if it had been made the subject of a regular history, or treatise, which would have prevented many repetitions. Opium may be introduced into the system by friction; either by mixing a portion of it finely powdered, with lard, or in the form of tincture, (laudanum,) combined with æther, or any spirituous, or oily fluid, at the option or discretion of the practitioner. It has proved decidedly beneficial in Typhus fever, in Epilepsy, Tetanus, Hysteria, and maniacal delirium; and Mr. Ward thinks that it may be administered with success in Hydrophobia. His remarks on that fatal disease are sensible, and merit attention from the profession. He animadverts with laudable severity on the folly of giving liquid medicines in a complaint, the fury of which is so manifestly augmented by the sight of fluids, and the attempt to swallow. We think his plan of opiate friction and cold affusion, deserving of trial; though we are not sanguine in our hope that they will prove successful in a disease, which has hitherto baffled every method of cure.

ART. 24. *Observations on the Management of the Insane, and particularly on the Agency and Importance of humane and kind Treatment in effecting their Cure.* By Thomas Arnold, M. D. Fellow of the Royal College of Physicians, and of the Royal Medical Society of Edinburgh; senior Physician to the Leicester Infirmary, and sole Physician to the Leicester Lunatic Asylum. 8vo. pp. 61. 3s. R. Philips. 1809.

Dr. Arnold writes with great fervour in behalf of the insane; and with him we rejoice, that in this age all unnecessary coercion and harsh treatment, of the unfortunate victims of mental derangement, are abandoned by the respectable part of the profession. We do not discover indeed much of novelty in his observations, but they are sensible and benevolent, and deserve the attention of those persons who are interested in the cure of the insane. Having pronounced thus favourably of the author's performance, we may be allowed to express some doubts respecting the success which he informs us has attended his practice. He may not have been less successful than those of his brethren, who have devoted their attention exclusively to this particular branch of the profession but we find nothing in his pamphlet to give probability to the assertion, that *two-thirds* of the insane patients committed to his care, in his own private institution, "have been sent home to their friends, perfectly restored to soundness of mind and understanding." P. 54. The deaths also are stated to be "very rare, not being more than in the proportion of *one to thirteen and a half* in the Lunatic Asylum,"

and "*much fewer*" in his own institution. Now this is to us wholly unaccountable, because in the great Lunatic Asylums of London and of Paris, where the most humane attention and scientific practice are exercised, the proportion of cures is only about *one-third* of the number admitted, and the deaths about *one in seven*. As the doctor has not given us any particulars of the cases by which we might form our own conclusions, we must unavoidably suppose, that he has been in the habit of receiving many patients into his private institution, who had no sufficient pretensions to be ranked amongst insane persons.

ART. 25. *A Treatise explaining the Impossibility of the Disease termed Hydrophobia; being caused by the Bite of any Rabid Animal. By W. Maryan, Surgeon, Rotherhithe Wall. 8vo. pp. 60. Cox. 1810.*

The perusal of this pamphlet has forcibly convinced us that the age of writing absurdly on medical subjects has not yet passed away. The author, however, differs from us most essentially in opinion respecting his observations, informing us that he is "firmly convinced of their very great importance and utility." We shall therefore very briefly state his pretensions to this high claim. He thinks that witchcraft "may be considered coeval with Hydrophobia;" and that this latter disease when investigated and understood, will be found as unreal as witchcraft. To illustrate his assertions, he adduces several instances of recovery, when no other means were used, than simply convincing the patient that his disease was imaginary. He also very satisfactorily proves what no one could possibly doubt, "that there can be no possible resemblance between the cow-pox and the bite of a mad dog;" and thence most unaccountably determines the impossibility of a man becoming affected by any disease of a dog. It is in vain to reason with a man who would think of drawing such inferences; who denies the power of rabid animals to affect a human being, because he is not usually affected with the diseases of an animal; and we should not have noticed this very trifling performance, did we not fear that some persons might be deluded by it into false security. It is true, as the author states, that many dogs supposed to be mad, are not so, and that many persons who are bitten and who suppose themselves to labour under the symptoms of Hydrophobia, and even submit to severe treatment, are not in the least affected with the disease; but the sweeping conclusion that no such complaint ever existed is as false as the reasoning which attempts to support it is absurd. It is contradicted by frequent experience, and lamentable facts; and the author's truly unfounded assertions, sufficiently manifest that he indeed has never seen the complaint of which he so vaguely treats.

POLITICS.

ART. 26. *England and France, or the Contrast, taken from an American Publication lately printed at Philadelphia.* 12mo. 6d. Booker. 1810.

This little work has been extracted, by a truly patriotic friend, from the tract lately published at Philadelphia, entitled, "A Letter on the Genius and Disposition of the French Government, &c. which we have reviewed in the first article of our present number. The author spent two years in France, and nearly as much in England, with the view of informing himself as to the actual state of the two countries. This little extract contains the most important and striking parts of the original work, and the result is in every particular highly honourable to this country. Surely they who read this well-authenticated representation of the actual state of France, its taxation, and the condition of its different inhabitants, can never more presume to hold the language of discontent with respect to our own, or of envy as to the situation of our neighbours. As it must be satisfactory to the reader to see a comparison between the produce of our means of resisting foreign invasion and tyranny, as existing in 1783 and 1808, we willingly subjoin it, as taken from Mr. Rose's Observations respecting the Public Expenditure, and the Influence of the Crown.

In 1783.		In 1808.	
Excise	- 5,322,000	—	22,784,000
Taxes	- 516,000	—	16,747,000
Customs	- 3,375,000	—	8,797,000
Stamps	- 726,000	—	4,512,000
Post-office	- 148,000	—	1,076,000
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	9,887,000	—	53,916,000
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ART. 27. *Examination and complete Refutation of the Observations contained in Colonel Wardle's Letter to Lord Ellenborough. By Erinaccus, Author of "the Popish Divan."* 8vo. pp. 36. Chapple. 1809.

Two verdicts of British juries, sanctioned by the opinion of the Lord Chief Justice of England, (who presided at both trials), must, we imagine, have fully satisfied all rational and impartial minds on the nature of the transaction to which this pamphlet relates. The ephemeral patriot, against whom these verdicts were found, was, to the eyes of all unprejudiced persons, stripped of his borrowed attire; his practices, and, by just inference, his motives,

motives *, were exposed to open day. We do not recollect having seen the "Letter to Lord Ellenborough," to which the work before us refers; but if the citations here inserted are just, nothing could be more futile than the arguments contained in it. They appear to us to be sensibly and ably refuted in this work, which merits the attention of all who may have read the Letter in question, and are inclined to give Mr. W.'s objections to the verdicts against him any degree of weight.

LAW.

ART. 28. *Argument upon the Jurisdiction of the House of Commons to commit in Cases of Breach of Privilege.* By Charles Watkins Williams Wynn, Esq. M. P. 8vo. pp. 65. 2s. 6d. Budd. 1810.

After the luminous speeches delivered in Parliament upon this great constitutional question, it may appear difficult for any individual to throw new light upon the authority or merits of the case. In this, however, Mr. C. Williams Wynn has completely succeeded; having produced an argument which, we think, no candid mind can possibly resist. The question, as this able writer observes, "can only be considered in two lights: *what actually is the law* upon the subject, and *what ought to be*, according to the general principles of our constitution." In both these points of view, Mr. W. W. fully confirms the right of the House of Commons to commit to prison for breaches of their privileges. He shows, against the vague assertion of Sir Francis Burdett, that in matters which concern the unwritten or common law of the land, (of which the law of Parliament is a part) precedent of the proceedings of the same court is the complete and only evidence of what the law is; and that the instances in which the House of Commons has directed the commitment, imprisonment, or custody of delinquents, beginning only from the year 1547, to the present time, amount to little less than a thousand.

From this vast mass of evidence, Mr. W. W. selects a few of the cases most in point, and illustrates them with apposite and important remarks; and he accounts for the want even of more instances, with respect to printed libels, by the observation, that for

* We were much amused by the defence of these practices said to have been made by a noted city demagogue, namely, that "it was perfectly innocent, nay, praiseworthy, to bribe a witness for the good of the country." This reminds us of the celebrated George Faulkener being made (by a humorous writer) to say of himself, "He was sent to Newgate for *prevaricating* in the cause of liberty;" as if any *good* cause could require the support of prevarication or bribery.

a considerable period, at the beginning of the 17th century, and before that, "the order for excluding strangers was rigorously enforced, and the votes of the House were not made public, so that none but Members *could* remark upon what passed." The right to commit breakers of privilege appears even to be distinctly recognized by statute, 1 Jac. 1. cap. 13. § 3. Some of the cases here cited are so closely and strongly in point, that it is impossible to imagine what can be said against them; but for these we must refer to the tract itself, which, though powerful, is short, and easily perused. Mr. W. W. concludes his testimonies by the concurring opinions of Mr. Fox and Mr. Pitt, one or other of which will probably be venerated by every individual in the kingdom.

In arguing upon the principle itself, and against what he calls "the trite argument drawn from the possibility of abuse," Mr. W. W. is concise, but very strong; and he concludes with these observations, the reference of which to actual circumstances will readily be observed.

"The House may, on the other hand, be lowered for a time in public estimation; perhaps by errors in its own conduct; perhaps *by a course of systematic libels, vilifying all its proceedings, and misrepresenting the character and motives of all who take part in its deliberations.* To what protection, in this unhappy situation of public affairs, shall it look, against premeditated insult, outrage, and even the excess of personal violence, if it have not the means of enforcing its own decisions, and causing its own authority to be respected? How shall it assert the laws, maintain the stability of regular government, and perform functions, which, in periods of public discontent, can only be expected from a representative and popular assembly? If in such times the House of Commons should itself be too weak to assert its own independence, what support can it hope to receive from the crown, on what assistance can it rely from the inferior tribunals of the country?" P. 63.

The case seems now almost too plain to require discussion; but the argument of Mr. W. W. will always be referred to as one of the clearest demonstrations of the truth, and will establish his character as a sound and constitutional lawyer, and a highly qualified legislator.

ART. 29. *An Answer to the Argument of Sir Francis Burdett, Bart. relative to the Power of the House of Commons to commit Persons not Members.* By Andrew Fleckie, Esq. 8vo. 30 pp. 2s. Chapple. 1810.

As the question discussed by this Writer must soon be settled (we trust finally) by the judicial authorities of the kingdom, it would be superfluous to enter at large into the arguments produced. Not anticipating indeed the events which have since oc-

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curred, we paid, at the time, little attention to that declamatory and insolent letter of Sir Francis Burdett, which is answered in the work before us. To the common place argument from Magna Charta, this writer replies that Magna Charta, however important at the time, has been since, in many instances, set aside by subsequent alterations and improvements in the laws and customs of the realm. The truth, however, is, that this revered, though now almost obsolete statute, applies not in the least to the present question; since the celebrated clause of *Nullus liber homo capiatur*, &c. expressly admits the two exceptions of the judgment of Peers, and *the law of the land*; and this latter description has always been held to comprehend *the law of Parliament*. On this point the legal and judicial authorities are so decisive from early ages to the decision on the commitment of Crosby and Oliver, as, one should have thought, to preclude all doubt or controversy. The real question is, whether the House of Commons have, in the commitment of Gale Jones, transgressed the Law of Parliament, which undoubtedly forms part of the Law of the Land.

To prove that the Commons have not exceeded their legal powers, the Author cites a very striking passage from Sir Edward Coke's fourth Institute, laying down expressly that "*the Commons, in their house, have power of judicature*;" and several instances are given in which Persons, *not Members of the House*, have been fined and imprisoned by virtue of this power; which, indeed, in cases of *Contempt*, is incident to every Court of Justice. The Author proceeds to show that the opinion of Lord Chief Justice Holt in the Aylesbury Case does not apply to that of John Gale Jones.

Several other instances of commitments by the House of Commons, not cited by Lord Coke, are detailed by the Author, and as all these are antecedent to the time of the Long Parliament, they completely negative the assertion so unblushingly made by Sir Francis Burdett, that the House never presumed to "overleap the Constitution," (as he terms it) till that period.

Having shown the early existence and constant assertion of this right, the Author proceeds to demonstrate its expediency, and to show that no parliamentary enquiry could otherwise be effectually pursued.

The above is the outline of an able, and, in our opinion, a just argument in behalf of the Commons of England, against the turbulent democratic faction of the present day, though not equal to that of Mr. W. Wynn, above-noticed. The Author, having once shown that the claim of the Commons did not originate with the Long Parliament, might, we think, have further strengthened his argument by the uniform and (*generally speaking*) unquestioned practice of the House of Commons, subsequent to the Revolution, when the Constitution was finally settled, and since which period it has been best understood. We are old enough to recollect the clamour raised on this very subject by the
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partizans of Wilkes; who (though himself an impostor, as he afterwards humorously avowed) had many enthusiasts in his train. On that occasion the right of the Commons was acknowledged, if we mistake not, by all the Courts in Westminster Hall. We doubt not the present contest will have a similar conclusion, and that the flame which has been lighted by artifice and kept alive by ignorance and passion, will gradually and completely die away.

DIVINITY.

ART. 30. *Loyal Effusions; a Sermon preached in the Parish Church of Cheshunt, in the County of Herts, by the Rev. W. A. Armstrong, A. B. F. S. A. Curate, October 25, 1809, the 50th Anniversary of the Accession of our good King to the Throne of these Realms.* 8vo. Hatchard. 1809.

The text of this sensible and well-adapted discourse is **1 Sam. c. x. v. 24.** "And all the people shouted and said, God save the King." In contradiction to the flippant language of the demagogues of the day, this preacher, from an impartial survey of the other kingdoms of modern Europe, contends, and we think with much force of argument, that the reign of our excellent Sovereign cannot, in justice, be considered as relatively unprosperous. The sermon concludes with an animated address to the Giver of all good things, imploring his continuance of that life so essentially important to our country.

ART. 31. *A Sermon upon Deuteronomy xiii. 9.—"Ye are not yet come to the Rest and to the Inheritance which the Lord your God giveth you."—Preached in the old Parish Church of St. John's, Halifax, Yorkshire, on Sunday, November 13, 1808. By the Rev. G. Nicholson, late Curate to the Rev. Dr. Coulthurst, Vicar of Halifax, but now Curate of the Parish of Taxall, Cheshire; and Author of Evangelical Discourses, Essays on Theological Subjects, Letters to Dr. Priestley, Discourse on Luke xxiv. 32, Answer to Stone's remarkable Visitation Sermon at Danbury, Dictionary to the Word of God, Address to the Inhabitants of Hull, Vindication of Scripture against Deism, new Improvements in Grecian Education, &c. &c. &c.* 8vo. pp. 16. Wardle. Manchester. 1810.

We do not wonder that the vicar of Halifax, having heard, did repeatedly applaud this sermon, which abounds with pious instruction, conveyed in a very impressive manner. A few lines, from the conclusion, may recommend it to our readers:—"The doctrine of the text meets us on every occasion, and in every state—'Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you.' Let us therefore, in our several

and respective capacities and situations, make a good use of it ; so that we may form a proper estimation of all things here below ; admire the glory, grace, and wisdom of the Lord ; live up to the dignity of our immortal souls, and to the glory of his holy name. Let us be continually seeking after solid, permanent, and heavenly peace, so that it may not forsake us at the hour of death, but follow us into the eternal world. Let us be patient, contented, and resigned, under every dispensation of Providence ; seek the happiness of others, and lay up a good foundation for the time to come, for our own in the heavens : for be assured, that heaven must even *here* be formed within us, in a certain measure and degree. We must receive heavenly qualities, dispositions, and accomplishments from the Lord ; that, when our Christian education is finished, we may shine forth, in our respective departments and functions, amongst the society of angels."

ART. 32. *Theological Philosophy, or Man the peculiar Object of Divine Care. A Sermon preached at Hull, Yorkshire, November 19, 1797, on Joel i. 12.—" All the Trees of the Field are withered, because Joy is withered away from the Sons of Men."* By the Rev. G. Nicholson. Printed at the particular Request of the Rev. John Mossop, Vicar of Langtoft and Baston, Lincolnshire. 8vo. pp. 19. Wilton, Macclesfield. 1810.

The same pious temper pervades this as the foregoing sermon, but it is joined with some indications of a too lively fancy. We have reason to respect highly the author's friend, who requested the printing of it, but we cannot suppose that he preferred it to that above noticed. We should have *reversed* the first words in the title-page, and have written *Philosophical Theology*.

ART. 33. *A Sermon, preached on the Day of the General Fast, Feb. 17, 1808. By the Rev. John Still, LL.B. Rector of Font-hill, Gifford, and Chicklade, Wilts.* 8vo. 22 pp. 1s. Bath, Cruttwell ; London, Wilkie and Co. 1808.

Though accident has deferred our notice of this sensible discourse, it has not in the mean time become either unseasonable or unedifying. It is still true that human misery has increased in other places, while we are marvellously protected by the mercy of Providence.

" We appear before God," says the preacher," not only as a sinful but a favoured people. No bounds, therefore, should be prescribed, either to our humility or to our gratitude. Without these, all other oblations were vain : they are the test of our sincerity. But if we rise from our devotions with a consciousness of integrity towards Heaven, we shall again return to our conflicts in the world with invigorated hope, and with renewed confidence in the God of our Salvation." P. 7.

Speaking

Speaking of the example of France, the author says, with elegance of language as well as truth of sentiment :

“ A few years only are passed away, since we beheld the subversion of the ancient Monarchy of France. By many that great event was hailed as the dawn of better days to come. They, however, who were sensible that public virtue is the only secure basis of national felicity, too clearly discovered, in the universal depravity of manners, the tremendous consequences which must necessarily flow from so impure a source. No liberty, no peace, no happiness were in store for a licentious people, whose rulers dared even to disown allegiance to the Sovereign of the universe. What though, at this hour, the inhabitants of that ill-fated country be dazzled with the splendor of conquest, and blind to the vile purposes to which it is subservient, does the subjection of other nations bring freedom to their own ? No—freedom is the fruit of virtue and of religion ; it is the gift of God.” P. 10.

Conformable to these specimens is the tenor of this discourse, which therefore may be justly recommended.

ART. 34. *The Crown of Pure Gold, and Protestantism our surest Bulwark ; being the Substance of Two Discourses delivered in the Parish Church of All Saints, Maidstone ; the first on Sunday, October 22, the second on Sunday, November 5, 1809. By the Rev. R. Finch, A. M. of Baliol College, Oxford. 8vo. pp. 33. Maidstone, Blake ; London, Hatchard. 1810.*

These discourses possess considerable animation and energy, though sometimes there appears too great an affectation of rhetoric. The first, from Psalm xxi. 3, “ Thou settest a crown of pure gold on his head,” was preached on the Sunday previous to the celebration of the Jubilee, and points out the various motives of thankfulness to God for that great event. The second, from Numbers xxiv. 5, 6, 7, 8, 9, was preached on Sunday, November 5, 1809, being the day of commemorating our deliverance from the Popish treason. In this sermon the preacher, after an historical sketch of past dangers, inculcates the necessity of continued vigilance against the subtle artifices of that church. In both he gives proofs of a talent for lively and forcible declamation. Take for an instance the following passage from Discourse II. p. 31 :—“ Still it is our imperious duty to exert our vigilance. Know you that, although the *temporal* power of the church of Rome has crumbled under the gripe of infidel oppression, its spiritual pride is not abated ; know you that it may be still an instrument in the hands of a most dangerous and implacable enemy ; know you that in these kingdoms Romish bigotry and Romish ambition are not inactive ; Romish persecution and Romish cruelty have not sheathed their daggers, or quenched their fires.” He goes on with equal energy, but still, as was remarked above, with too much display of art. Though he declaims with force, he

does not much possess the talent of reasoning with clearness. Witness his short account of the divine original of kingly power, p. 5:—"God is the fountain of all law, and therefore of all power to carry those laws into execution, because every law of God is a *perfect* law; and to that law obedience must be paid, as it is in the natural world, which is subject to him alone." There is a *curious obscurity* in this sentence, which few in a mixed congregation would have sagacity to penetrate:—"There are some principal moral laws, which exact necessarily; and from these branch out the divisions of positive law, or those laws which are enacted by man." The word *positive* is ill chosen to express the distinction between human laws and the divine, as the same has been long employed by able divines to distinguish those laws of God, which are of a temporary nature, from those which are of eternal obligation. The subjects, however, which the author handles, require but little elucidation; and he deserves our thanks for advocating, with zeal and energy, those principles which we have invariably maintained, loyalty to the king, and attachment to that church, which is the firmest pillar of his throne,

MISCELLANIES.

ART. 35. *Practical English Prosody and Versification; or, Descriptions of the different Species of English Verse, with Exercises of Scanning and Versification, gradually accommodated to the various Capacities of Youth at different Ages, and calculated to produce Correctness of Ear and Taste in reading and writing Poetry: the whole interspersed with occasional Remarks on Etymology, Syntax, and Pronunciation.* By John Carey, LL. D. Author of "*Latin Prosody*," and various other Publications. 12mo. 220 pp. Gillet. 1809.

ART. 36. *A Key to Practical English Prosody and Versification.* By J. Carey, LL. D. Private Teacher. 12mo. 159 pp. Gillet. 1809.

These two books are inseparably connected, like the Tutor's Guide and its Key, &c. The Author, whose laudable diligence on the subject of Latin Prosody has been so justly applauded and encouraged, has here applied the same attention to the subject of English verse; we cannot say with equal prospect of beneficial effect. He applies the long and short syllable to the construction of English measure, which, in our opinion, depends wholly upon accent. But whatever may be thought of the principles of his rules, his collection of examples is truly curious, and may be instructive as well as amusing. The former volume contains a prodigious quantity of passages from the best English poets, in which the measure is destroyed by the change or transposition of
some

some words. These, of course, the learner is expected to set right, by his knowledge of the rule. But lest he should fail, and should either have no teacher, or one not competent to set him right, the Key offers all these passages restored to the true form. There are no less than 851 extracts, and some of them rather long.

What may be the advantage of teaching English versification methodically we are not inclined to discuss. We often meet with poets who incline us to wish that they had better learned the rules of English verse; but more frequently with those of whom we wish that they had never heard of an English verse in their lives.

ART. 37. *An Essay on Sepulchres; or a Proposal for erecting some Memorial of the illustrious Dead in all Ages, on the Spot where their Remains have been interred.* By William Godwin. 12mo. 116 pp. 4s. Miller. 1809.

There is nothing in this little Essay that is not pleasing and benevolent, though the plan, like too many of the same kind, appears to be rather impracticable. The author seems, indeed, to have indulged some delightful reveries of the imagination, till he gave to them more importance than could in truth belong to them. The tract, however, may well amuse a leisure half hour. The ideas are often eloquently developed; and we are happy to praise the whole, as of a very different character from some earlier productions of the same pen.

ART. 38. *Advice to Young Ladies on the Improvement of the Mind, and the Conduct of Life.* By Thomas Broadhurst. 8vo. 137 pp. 4s. 6d. Longman and Co.

Before the appearance of Mrs. Chapone's valuable letters "On the Improvement of the Mind," little attention seems to have been paid to that important branch of female education. To be good house-wives and expert sempstresses was the chief ambition of our mothers: to rival in the agility of the feet, in the delicacy of the pencil, or the melody of voice, the profest dancers, the eminent painters, and the admired songstresses of the age, has been too frequently the principal study of their daughters: nor have the more systematic treatises of a Gisborne, a More, and a Hamilton, wholly extinguished this dangerous passion; though, undoubtedly, their endeavours have narrowed its extent, and abated its fervency. It cannot, therefore, be too often repeated, that, next to those religious and moral principles, which should form the ground-work of all education, the acquisition of such general knowledge as may enlarge the understanding, correct the judgment, and polish the taste, is essential to the truly accomplished female character. On these grounds we see reason to approve the brief work before us; in which the author very af-

fectionately and sensibly addresses the female pupils of himself and his wife, recapitulating the studies which they had pursued, advertng to the different branches of knowledge through which they had been conducted, and earnestly recommending perseverance in those studies, and a due cultivation in their maturer age, of those mental acquirements which they had imbibed in early youth.

The work before us consists of three distinct addresses, or (as they may be termed) lectures; in the first of which, the author sensibly and justly points out the propriety, and even necessity of mental improvement to form the female character, and presses it strongly on the notice of his pupils, as essential to their respectability as members of society, to their happiness in the married state, and to the proper discharge of their duties in the education of a rising family. In the second address, the course of reading which has been pursued is passed in review before them; the importance of an accurate acquaintance with grammar is inculcated; that science which teaches the use of our reasoning faculties is explained, and its importance duly estimated; the study of composition is recommended; the necessity of an accurate knowledge of geography, chronology, and history is shown; and there are many just observations on polite literature, the reading of novels (which is generally and justly condemned) natural philosophy and chemistry. In addition to these branches of knowledge, the author reminds his pupils, that the useful and interesting science of morals has not been neglected, and that he has carefully imparted to them the evidences (and we conclude also the doctrines) of the Christian revelation.

As a relaxation from severer studies, the author's pupils have, he informs us, been made acquainted with the principles of architecture, and have gone through a course of natural history, or the science which includes the mineral, vegetable, and animal creation. Some useful observations on the retention and due application of these acquirements conclude this part of the work. The third address is on subjects of a more general, though still more interesting nature, but to which justice cannot be done by any abridgement or extract. It contains directions to the pupils (then about to quit the place of instruction) for their conduct in life. Their tutor earnestly exhorts them to persevere in the cultivation and improvement of their minds, in order to enjoy and increase the knowledge they have attained; the use and advantages of which, in their future lives, are well pointed out. The utility of observing some order and arrangement in their reading is also enforced by just reasoning, and proper directions are given for the choice of books. From the cultivation of the intellectual faculties the author passes to "the care of the heart," and here he cautions his scholars against the dangerous indulgence of vanity, and that fondness for admiration, so injurious to the female character.

rafter. He also warns them against those extravagant expectations of happiness too often entertained by young persons on their first entrance into life. Nor is the important consideration of marriage neglected. On that, and on the propriety of attention to general demeanor, on the formation of friendship, and epistolary correspondence, and, above all, on the infinite importance of leading an uniformly religious life, the author suggests considerations, and inculcates principles which claim our approbation, and indeed deserve our applause.

Such are the impressions which we have received from a work, which, though small in extent, is, in the subject matter, truly important, and contains an outline of female studies and duties, not new indeed, but recommended by its judicious and comprehensive brevity; and forming a useful manual for those who, by natural or professional duty, are called to the education of the softer sex; who have to inform their youthful minds with knowledge, or guide their inexperienced steps in the difficult path of life.

ART. 39. *The Danger of travelling in Stage-Coaches, and a Remedy proposed to the Consideration of the Public.* By the Rev. William Milton, A. M. Vicar of Heckfield, Hants, formerly Fellow of New College, Oxford. 8vo. pp. 125. 3s. Rivingtons, 1810.

The author of this tract calls the attention of the public to a matter of more general concern than some persons will be ready to allow. In the present state of things, there are in fact very few individuals, except those of quite the highest class, who do not occasionally travel in stage-coaches; and the means of rendering those vehicles almost absolutely safe, instead of, what they have long been, notoriously and formidably unsafe, are certainly a very humane and patriotic object of enquiry. Mr. Milton, whose knowledge of mechanics is not only sound in itself, but combined with much ingenuity, has contrived a mode of constructing coaches, and other carriages, by which all possibility of injury from the loss of a wheel is absolutely precluded: and the chance of overturn, from inequality of road, or accidental obstacles, is diminished in a most satisfactory degree. A temporary advantage from this beneficial contrivance is secured to the inventor by patent; and the present publication offers a detail of facts, by which the great superiority of the patent coach is fully ascertained, with some observations which tend to answer unfair, but specious, objections.

The author might have alarmed the public by an account of the *Martyrs to stage-coaches*, under their present imperfect construction; of whom even a very defective list, comprehending only a limited space of time, would appear extremely tremendous; but he has contented himself with stating the advantages, and explaining the reasons,

sons, of the superiority which his construction so clearly possesses. It has now been tried, through a severe winter, on one of the most public roads in the kingdom, that from Reading to London, and has been found completely to answer, both to the proprietor and the passengers. It appears that the subject of stage-coaches is still before a Committee of the House of Commons.

ART. 40. *Collectanea Oratoria; or the Academic Orator: consisting of a Diversity of Oratorical Selections, appertaining to every Class of public Orations, appositely arranged and calculated for the Use of Schools and Academies. To which is prefixed a Dissertation on Oratorical Pronunciation or Action, mostly abstracted from Professor Ward's System of Oratory. By J. H. Rice. 12mo. 491 pp. 4s. 6d. Longman, &c. 1808.*

This is a collection of the same kind as Enfield's Speaker; prose and verse are mingled indiscriminately together; and as the print is small and close, without any ornamental spaces, the quantity altogether is extremely considerable. We cannot say that we should always have selected the same passages which Mr. R. has brought forward; but in such a matter, a compiler can only follow his own taste; the result of which will be, that he will sometimes please and sometimes displease; but, on the whole, he will find purchasers enough for his book. We grant also that the majority of his specimens are well chosen.

A remarkable part of the publication is the Morning and Evening Service of the Church of England, printed with typographical distinctions of the emphatic words. It will be of advantage to young readers at least to consider this part. They must in many instances still decide for themselves.

ART. 41. *A Guide to Elocution, divided into six Parts, Grammar, Composition, Synonymy, Language, Orations, and Poems. 12mo. 295 pp. 4s. Longman. 1807.*

This has been overlooked, but it is one of those compilations which have their convenience, and it is cheap. Under the head of composition, the Author gives sentences that are inelegant, with an improved construction of them in a parallel column. This is new, and, if judiciously executed, may be very useful to the student. The improvements here offered are sometimes very slight. On Language there are good remarks.

MONTHLY LIST OF PUBLICATIONS.**DIVINITY.**

A Letter to the Conductor of the Critical Review, on the Subject of Religious Toleration; with occasional Remarks on the Doctrine of the Trinity and the Atonement. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. 1s. 6d.

A Letter on the Subject of the British and Foreign Bible Society. Addressed to the Rev. Dr. Gaskin. By a Friend of the Society for promoting Christian Knowledge. In which particular Reference is made to the Authority and Example of the late Rev. Bishop of London, and a just Eulogium on his amiable Character. 2s.

A View of the Brahminical Religion, in its Confirmation of the Truth of Sacred History, and its Influence on the Moral Character; in a Series of Discourses preached before the University of Oxford, in the Year 1809, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By the Rev. J. B. S. Carwithers, M. A. 8vo. 10s. 6d.

Lectures preparatory to Confirmation; to which is added, a Sermon on the Character of Hazael. Addressed to young Persons. 12mo. 2s.

A Letter addressed to the Rev. Dr. Wordsworth, in Reply to his "Reasons" for declining to become a Subscriber to the British and Foreign Bible Society. By William Dealtry, M. A. Fellow of Trinity College, Cambridge. 1s. 6d.

A Letter to the Society for promoting Christian Knowledge, and particularly to the Rev. Charles Daubeny, LL. B. Archdeacon of Sarum, occasioned by the Attack on Mr. Lancaster's System of Education, contained in his Sermon preached before them on the 11th of June, 1809. By a Barrister at Law. 1s.

On the Authority of the Church and of the Holy Scriptures; an Address to the Roman Catholics of England; occasioned by a Sermon of the Right Rev. Dr. Milner's, lately preached at the Blessing of the Church of St. Chad's, in Birmingham. By the Rev. Thomas Le Mesurier, M. A. Rector of Newton Longville, in the County of Bucks. 3s.

A Sermon preached at the Chapel of the Foundling Hospital, on Sunday, April 8, 1810, by Bowyer Edward, Lord Bishop of Chester. 1s. 6d.

Letters respecting the Restrictions laid upon Dissenting Teachers, the Qualifications required of them, and the Privileges granted to them, written and sent to the Right Honourable Lord A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. By the Rev. W. Hett, Prebendary of Lincoln.

Peculiar Privileges of the Christian Ministry; considered in a Charge delivered to the Clergy of the Diocese of St. David's, at the Primary Visitation of that Diocese in the Year 1804, by Thomas, Lord Bishop of St. David's. The second Edition. To which is added, an Appendix on Mr. Sharpe's Rule for the Interpretation of certain Passages of the New Testament relative to the Divinity of Christ, and on right Principles of Interpretation. 2s.

Letters illustrative of the Gospel History, by N. Nisbett, A.M. Rector of Tunstall. 3s.

Letters on the Truth and Certainty of Natural and Revealed Religion; addressed to a Student at the University, and intended as an Introduction to Bishop Butler's Analogy of Religion, natural and revealed, to the Constitution and Course of Nature. By the Rev. Joseph Wilson, A. B. 4s. 6d.

LAW.

Ta Tfung Leu Lee; being the fundamental Laws, and a Selection from the Supplementary Statutes, of the Penal Code of China, originally published and printed in Pekin, in various successive Editions, under the Sanction, and by the Authority, of the several Emperors of the Ta Tfung, or present Dynasty. Translated from the Chinese, and accompanied with an Appendix, consisting of authentic Documents, and a few occasional Notes, illustrative of the Subject of the Work. By Sir George Staunton, Bart. F.R.S. 3l. 3s.

A short Narrative of the Circumstances attending the late Trials in the Supreme Court of Judicature at Madras, for Forgery and Perjury, &c. with some Comments on the unjustifiable Allusions made to them in a late official Shape in Defence of the Madras Government.

TRAVELS.

A Narrative of a three Years Residence in France, principally in the Southern Departments, from the Year 1802 to 1805, including some authentic Particulars respecting the early Life of the French Emperor, and a general Inquiry into his Character. By Anne Plumptre. 3 Vols. 1l. 11s. 6d.

BIOGRAPHY.

The Life of Fenelon, Archbishop of Cambray, compiled from original Manuscripts. By M. L. F. Bauffet, formerly Bishop of Alais, &c. Translated from the French, by William Mudford. 2 Vols. 8vo. 18s.

The Life of Fenelon, Archbishop of Cambray, Author of *Telemachus*, &c. 7s.

Illustrations of the Lives and Writings of Gower and Chaucer, collected from authentic Documents. By the Rev. H. J. Todd, M.A. F.S.A. 8vo. 15s. 4to. 2l. 2s.

A Practical

MEDICAL.

A Practical Essay on Cancer, being the Substance of Observations, to which the Annual Prize for 1808 was adjudged by the Royal College of Surgeons, London. By Christopher Turner Johnson, of Exeter. 5s. 6d.

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Observations on the Diseases of the Army in Camp and in Garrison. By Sir John Pringle, Bart. A new Edition, in one vol. 8vo. 12s.

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An Introduction to the Linnæan Classification of Plants, illustrated by Engravings; to which is added, a Glossary, and the Latin Terms of Linnæus, with the corresponding English Words. By Henry Wyburd. 12mo. 5s.

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POLITICS.

Naval Considerations upon the Letters of Lord Melville and Mr. Rose, relative to the Construction of a Naval Arsenal at Northfleet. By an Officer of the Navy. 2s.

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The State of the Established Church, in a Series of Ten Letters to the Right Honourable Spencer Perceval; with an Appendix of Official Returns. One vol. 8vo. 5s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are much obliged to a friend who sent us a critique, with his name subscribed, which, under these circumstances; we should willingly have adopted, had not the work been pre-occupied, as he will see in the present number.

We are obliged to *Crito* for his intimation. If he knew how many things of the same sort are constantly offering themselves to our notice, he would not wonder at the casual delay or even omission of one. We trust, however, that we shall recollect his hint.

LITERARY INTELLIGENCE.

The account of *Alexander the Great*, which *Sir William Ouseley* had been for some time preparing, will not now be completed till after his return from Persia, when it will doubtless be enriched by many original documents from the East.

His intended work on the *Geography of Persia* will experience the same delay, but probably a still greater accession of value and importance.

Mr. Collinson's Analysis of Hooker's Ecclesiastical Polity will be published in a few days.

Archdeacon Nares's two volumes of *Essays*, and other occasional compositions, chiefly reprinted, will also appear in a few days.

A new edition of *Ben Jonson's Works*, with additional Notes and Illustrations, by *Mr. William Gifford*, is in the Press.

ERRATUM.

P. 453, read the note thus: "The Rev. John, in a dissertation prefixed to King on the Origin of Evil." The middle words seem to have been dropped out at the press.

THE BRITISH CRITIC,

For JUNE, 1810.

Ἐμοὶ δοκεῖ ἀεὶ χρῆναι ἐν γέ τι μαρλάνειν—καὶ νεώτερον οὐτα καὶ
πρεσβύτερον· ἵνα ὡς πλεῖστα ἐν τῷ βίῳ μάθῃ. PLATO in ΕΡΑΣΜΟΥ.

My opinion is, that young and old should always be learning something, that the sum of their acquirements throughout life may be as great as possible.

ART. I. *Paganism and Christianity compared. In a Course of Lectures to the King's Scholars at Westminster, in the Years 1806—7—8. By John Ireland, D.D. late of Oriel College, Oxford, Prebendary and Sub-Dean of Westminster. 8vo. 426 pp. 10s. 6d. Murray. 1809.*

IT has been objected, without any found reason to our public schools, that they teach too much of Pagan and too little of Christian theology. This calumny, which was vigorously repelled by the Dean of Westminster, in his celebrated tract in defence of Public Education *, is here further counteracted by the appearance of an able and learned work, written expressly for the instruction of the Scholars on the Royal Foundation at Westminster. Its object is to illustrate the Christian and expose the Pagan theology; to show that Christianity has in truth, according to St. Paul, "the promise of the life that now is, and of that which is to come;" and that the pretences of the Pagan teachers to the one or the other were perfectly vain and futile.

This work was composed for a Lecture appointed by the

* See Brit. Crit. vol. xviii. p. 657.

N n

Statutes

BRIT. CRIT. VOL. XXXV. JUNE, 1810.

Statutes of the Church at Westminster, which has before produced two estimable works, Dr. Heylin's *Lectures on select parts of St. Matthew*, published in 1749, and Dr. John Blair's *Lectures on the Canon of the Scriptures*, published in 1785. The Lectures appear by the Statute to have been designed to be open; but, for many years past, have been attended only by the King's Scholars of Westminster, who are regularly conducted to them at the stated times. Dr. Ireland having laid down the substance of his Lectures in his Preface, with more precision than any other person can give it for him, we shall state it in his own words.

"The subject is chiefly historical, and divides itself into two parts. The event which serves as the foundation of the whole, is the capture of Rome by Alarick, in the beginning of the fifth century. Out of this arises, in the first part, a defence of the Character of the Church against the slanders of Paganism. The true causes of the decay of the Empire are contrasted with the false; the impotence of the Heathen deities, to whom the prosperity of Rome had been attributed, is exposed in the arguments employed by the ancient apologists of the Faith; and the beneficial tendency of the Gospel is asserted, in its connection with the condition of man in the present life. This part may therefore be called a Vindication of the civil Character of Christianity in the Roman empire, during the first four centuries.

"The second part is employed in discussing the opinions of the Pagans concerning the worship of a Deity, and the pursuit of happiness, as it was prescribed by the philosophical sects. It may be termed a view of mythological and moral notions, as they are opposed to the everlasting promises of the Gospel; and it contains an examination of some of the more eminent systems of theology, and the *summum bonum*, which prevailed in the Heathen world." P. vi.

But this, as the author observes, is not the whole of what the subject demands, and we see with pleasure, that the part which remains will form the topic of another course of Lectures, which is thus promised.

"However, lest it should be objected, that only half my task is accomplished, and that the refutation of Paganism is not the proof of Revelation;—*nè quisquam nos aliena tantum redarguisse, non autem nostra asseruisse reprehendat* *; a determination has been already taken to begin another course of Lectures, which shall look to this as their principal object; describe, in a regular manner, the scheme of Revelation; and impress more fully on the young hearers its doctrines and its duties." P. viii.

* "August. Retract. lib. ii. c. 43."

The only objection likely to be made to the part of this plan now executed, is, that it is employed in proving that which at the present day does not require any proof, the superiority of the Christian Revelation to the superstitions of the Pagan religion. But as Dr. Ireland has managed his plan, it leads first to a view of the history of Christianity in the earliest ages of the church, the objections and calumnies of the heathens, and the triumphant answers and refutation of them by the Christian apologists. It leads next to a view of the best attempts towards rational theology which were made by the ancients; to a detail of the system of Varro, the great authority of the Romans, in all its parts; to a view of the theology of Plato; his reasonings concerning the immortality of the soul; the notions of antiquity on the subject of creation; and the speculations of the philosophers respecting the Chief Good of Man. All these must be acknowledged to be topics highly instructive, and likely to be in general interesting to young men engaged in a course of classical study; and when we add that the lecturer in every instance clearly states the true doctrine of Christianity, on the points which heathen sagacity was perfectly unable to elucidate, it must be confessed, that the objection falls to the ground; and appears to be, if not futile in itself, at least sufficiently obviated by the care and conduct of the author. The objection was not indeed overlooked by him, and he has stated it, with his general answer, in the following terms:

“ The argument that the deities of Pagan Rome were the bestowers of temporal happiness, and that the calamities which befel the empire in its later age, were occasioned by the civil establishment of Christianity, has been refuted by an appeal to history. The veil which covered from the eyes of the people the earlier disasters of the state, was removed by the advocates of the Gospel. From their diligence and zeal, therefore, came the description of the vices and growing miseries of Rome, while yet idolatrous; while, as Augustin remarks, her superstitions were in their fullest maintenance; while her priesthood was publicly honoured, and the mingled odours of garlands and Sabea frankincense ascended from the altars of her gods *. This perhaps might be deemed sufficient for the vindication of the Gospel. But, not content with this, the Christian writers laboured to ex-

“ * Quando illa mala fiebant, calebant aræ numinum Sabæorum feretisque recentibus halabant; clarebant sacerdotia, sana remidebant; sacrificabatur, lud. batur, furebatur in templis. Civ. Dei. lib. iii. c. 31.”

pose the general inefficacy of the Heathen worship. They ascended to the origin of the Roman deities, and proved them to have been equally helpless in Asia and in Italy: they described the miseries which ambition had inflicted on the world amid the acknowledgement of so corrupt a mythology, and concluded, that the dominion of Rome had been derived from other causes, and conferred for other purposes. Of this part of the literary warfare with idolatry, some specimens shall therefore be given.

“ The criticism of our own days may indeed deem such contention unimportant, and the statement of it superfluous. But our researches into the transactions of other ages, must be regulated by the circumstances of the times to which they belong. We do not want to be convinced of the folly of polytheism. But, in a contest between two great parties of Christians and Pagans, the question was justly regarded as of great moment. To suppress it, therefore, would be to mutilate historic truth, and to cast away one great feature from the portrait of the age which we delineate.” P. 116.

It is one important circumstance in the value of this work, that it is calculated to introduce the young hearer and reader to the knowledge of several ancient authors, of whom probably they might not otherwise have heard any thing for many years. Among these almost the first introduced are Orosius and St. Augustin. The history of the former, and the great work of the latter, “ *De Civitate Dei*,” are both distinctly characterized. The history written at the injunction, and according to the views of Augustin, and the treatise composed as a complete answer to all the calumnies of the Heathens, who attributed the misfortunes of the empire to the prevalence of Christianity. The account of both may with advantage be placed before our readers.

“ In public refutation, therefore, of the false and blasphemous accusations promoted, by these and other causes, against the Gospel, the zeal of Augustin planned the memorable treatise ‘ *Of the City of God* ;’ one of the most valuable works which the piety and literature of the early Christian writers have transmitted to us. He had now published the first ten books, when, judging the Presbyter Orosius a fit assistant in his purpose, he enjoined him to form his collection of History against the Pagans. The object of this work was to compile from all former histories and annals, whatever calamities, common or extraordinary, natural or civil, were recorded in the experience of mankind. Nor was this undertaken through the melancholy love of contemplating a mass of human evils; but for the sake of convincing the Roman people, that the disasters, of which they complained, as unexampled in their nature, or brought upon their own age or na-

tion by the malignant influence of Christianity, were long since familiar, not only to the rest of the world, but to themselves.

“ One circumstance attending this work must have struck the Pagans with novelty and surprise. The Gentile writers had commonly begun their histories from Ninus, as if the earlier state of man were unknown to them, or were utterly unworthy of research or record; as if the human race had no discoverable origin, or had hitherto lived on an equality with the brutes of the field, and had not attained civilization sufficient for notice, till Ninus presented to the world the first specimen of orderly and rational government.

“ Orosius detects the fallacy of these opinions, points out the comparatively recent establishment of the too celebrated Assyrian empire, the long lapse of time previous to it, and the nature of the more ancient governments. He carries the minds of his Pagan readers to the Divine creation of man, and endeavours to impress upon them the fall of Adam, as the point from which began to flow the miseries of the world; the first chastisements of sin. Hence he infers the continual superintendence of a Providence which acts by judgments as well as mercies, and executes its everlasting purposes on the sons of men, under all the circumstances of life. Finally, he turns their attention to Christ, the Saviour of the world, and exhorts them to look by faith towards him, in whom alone the sin of Adam could find its remedy; and to repent of the evils which the impious persecution of his church upon earth had brought upon the Roman empire, through the righteous vengeance of Heaven.

“ Augustin is a writer of an higher order. While he reverts to the former history of Rome, and of the world at large, he encounters the Pagans with an animated and interesting discussion of the radical meanness and viciousness of polytheism; the equal folly of the popular mythology, and the philosophic religion of the Romans. This he accomplishes, with perfect success, in the first ten books. In the twelve which follow, he proceeds to raise his Christian superstructure on the ruins of Paganism. Beginning, therefore, from the situation of man in Paradise, he traces the progress of Revelation through the succeeding ages, its continued existence, notwithstanding occasional restrictions of its extent, till the appearance of Christ, in whom the world was to believe.

“ From the accomplishment of the purposes of God upon earth, he passes to the final judgment of mankind at the last day; describes the condemnation and punishment of the enemies of God, and expatiates on the everlasting happiness of the blessed; when Christ shall have given up the kingdom of his mediatorship to the Father, and God shall be ‘all in all.’

“ But it is only the first part of the work which applies to the subject before us. And, without entering into any of those opinions which narrow or degrade the Christian system of Au-

gustin, in no writer can we find a more copious, or more interesting account of the state of Paganism in the age in which he lived.

“ This account is the more curious, as it shows us the opinions and practices of polytheism after the civil establishment of Christianity in Rome; and holds up to our eyes a picture of idolatry, when now declining, and indeed fast verging to its extinction.” P. 73.

From the copious stores of this elaborate work of Augustin, Dr. Ireland draws with freedom in the present volume, nor can he with justice be censured for so doing. The matter thus collected would not otherwise have been sought or known by his hearers; and his own extensive and accurate reading is thus turned to excellent account, by being digested and prepared for the use of those who are not yet qualified to follow him through the works themselves. It must indeed be confessed, that after all the care of the lecturer, the views of the Platonic theology, and of the doctrines of the ancient sects respecting the Chief Good, are unavoidably abstruse; but if they are less so than they would be found, either in the original works from which they are drawn, or in other representations of them, the chief object of his endeavour may be considered as attained. He will have opened to young students a track, which they may afterwards successfully pursue. The manner in which the contemplation of ancient opinions is here applied to present use, may be exemplified by the conclusion of the fifth chapter, in which the author had examined the theology of Varro, with the aid of his admirable guide, Augustin.

“ From the subject thus represented, a few general inferences may be instructively drawn.

“ 1. In its religious institutions, Paganism looked to no object beyond political convenience. On this ground alone, Varro supported the civil theology of his country; and, in the division of his work, professedly treated of Rome before its gods, the latter having derived all their worship from the will of the former*. Revelation is independent of the establishments of men. Through

“ * Varronis igitur contentis idè se priùs de rebus humanis scripisse, postea de divinis, quia divinæ istæ ab hominibus institutæ sunt, hæc ratio est:—sic ut prior est, inquit, pictor, quàm tabula picta; prior faber, quàm ædificium; ita priores sunt civitates, quàm ea quæ à civitatibus sunt instituta. Civ. Dei, lib. vi. c. 4. He says indeed, that if he were to write of the entire nature of the gods, he would place the gods first. But we

Through the Divine blessing, indeed, it is eminently applicable to the civil condition of the world; and those nations are the happiest which admit most of its influence into the direction of their policy. Our own country exhibits a glorious example of true religion allied with the state, and of the benefits resulting to both; the state hallowed by religion, religion defended by the state. But whatever be the views of human governments, whether they admit or refuse a civil connection with it, the Gospel maintains its own character. The everlasting word of God is not altered by any authority of man; and 'Jesus Christ is the same yesterday, to-day, and for ever *.'

“ 2. The only theology to which Varro gave a genuine approbation, he confined to the philosophical part of his countrymen. Hence it is evident, that he had discovered in it nothing which tended to the common benefit of the world, nothing which ultimately affected the soul of man. It might amuse curiosity, but did not lead to happiness. How different the religion of Christ! ‘ Go ye into all the world, and preach the Gospel to every creature†.’ The common interest is proved by the necessity of a common knowledge. Every soul is the object of God’s gracious call; and it is the characteristic of Christianity, not that it addresses only ‘ the wise man after the flesh;’ not that it is confined to the ‘ mighty,’ or the ‘ noble ‡;’ but that ‘ the poor have the Gospel preached to them §.’

“3. From the manner in which Varro treats his subject, it is evident that he regarded the gods with no vulgar eye. He did not worship them, as others did, for the sake of the temporal benefits which they were popularly supposed to confer. Yet it is observable, that neither does he look forward to future blessings from their hands. In his whole discussion, mention is nowhere made of eternal life ||! What may we infer from this? That those Romans who professed the hope of future happiness from their gods, spoke from no settled conviction, but from the obvious disappointment of present expectations. Varro, the great master of Roman theology, had held out no promise to the soul, had made no discovery of eternity; nor can he be supposed to have entertained a hope, of which he gives ‘no sign.’ Here then is the great triumph of the Gospel. Its characteristic is

we have seen enough of his sentiments to be persuaded, that this was only a convenient shelter from the imputation of disrespect to the gods, or a secret preference of his own natural theology to the civil."

* Hebrews, xiii. 8. † St. Mark, xvi. 15."

“† 1 Cor. i. 26. § St. Matthew, xi. 5.”

“ || In hac totâ serie pulcherrimæ ac subtilissimæ distributi-
onis, et distinctionis, vitam æternam frustra quæri et sperari, fa-
cillimè apparet. Civ. Dei, lib. v. c. 3.”

the promise of the life 'which is to come,' of eternal happiness through faith in Christ, and obedience to his commands. 'I go to prepare a place for you, that where I am, ye may be also *.' And He who gave this promise to the world, shall appear once again for the consummation of it. 'The Son of Man shall come in his glory, and all the holy angels with him. He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate the one from the other. The wicked shall go away into everlasting punishment, but the righteous into life eternal †.' P. 206.

A work so learned and instructive, compiled for such a purpose, reflects the highest honour on the disposition as well as the qualifications of the author; and we give him full credit for the sincerity of the expressions with which he concludes his preface, expressions which we repeat not only with pleasure, but with similar feelings and wishes. "Such as the work is, I offer it to the School, with a zealous attachment to its welfare, a sincere admiration of its literature and discipline, and a fervent prayer that it may always preserve the union of Religion and Learning."

ART. II. *Essays on the Sources of the Pleasures received from literary Compositions.* 8vo. 378 pp. 8s. Johnson. 1809.

THE author of these Essays informs us, that it is his object to examine certain principles of taste in literary composition, which either have not been, so far as he knows, sufficiently explained, or which still appear to be subjects of controversy. He is modest enough to be apprehensive, that his investigations may not be deemed instructive by the adept in criticism; but is not without hopes that they may prove acceptable to those who are but imperfectly initiated into enquiries of this nature; that they may assist in forming the taste of such persons; and introduce them to studies "which are not only amusing and elegant, but also highly favourable, when properly directed, for cherishing the sentiments of religion and virtue."

The departments of criticism to which this author has directed his investigations, are among those which have been found most perplexing to the philosophical enquirer; and which have given rise to a greater diversity of sentiment, than was to have been expected on subjects where it might be

* St. John, xiv. 2, 3.

† St. Matthew, xxv. 46."

supposed

supposed a direct reference was to be had to the prevailing feelings of every man's own mind. They are as follows: "On the Improvement of Taste.—On the Imagination, and on the Association of Ideas.—On the Sublime.—On Terror.—On Pity.—On Melancholy.—On the tender Affections.—On Beauty.—On the Ludicrous."

It is indeed sufficiently remarkable, that it should be found a matter of so much difficulty to ascertain by what principles we are guided, when we approve or disapprove of certain literary performances, or specimens of the fine arts. That such a diversity of opinions should have been formed concerning the causes of the emotions of sublimity, terror, or pity; concerning those qualities in objects which render them ludicrous, those which render them beautiful, and those which render them deformed. It might be supposed that, in all these cases, we have nothing more to do than to turn our eyes inwards, and examine with a little attention the workings of our own minds, on those occasions when we approve, or disapprove; are delighted, terrified, or affected. This mental examination, however, of all tasks is one of the most difficult; and can only be accomplished, with any tolerable success, by a chosen few: for, as was happily observed by Locke, a most competent judge on such a subject, the mind is much in the situation of the eye, which, while it can accurately discern every thing around it, is invisible to itself.

In addition to the difficulty which, in all cases, attends the deliberate exercise of consciousness, or an attentive reflection upon the various thoughts and feelings of our own minds, there is another obstacle to an accurate discrimination of the causes of an approbation and disapprobation in matters of taste, namely, that the sentiments on which they depend are formed and familiarized to the mind at so early a period of life, that it is very difficult afterwards to analyze them. They are among those mental perceptions which, though they come into the mind at first single, yet become so compounded and mingled with other perceptions, that it is difficult to know what they once were, or to trace them back to their source, and resolve them into their original elements. A striking example of the difficulty of analyzing these complicated trains of thought, which are familiarized to the mind in earliest life, appears in the case of the judgment we form concerning the distance of objects of sight. A peasant will tell you without hesitation, that he sees distance by the eye just as directly and intuitively as he sees colour or figure: and philosophers were for a long time of the same opinion;

opinion; and were, as well as the peasant, completely ignorant of an ingenious train of reasoning, which passes through their own minds, every time they estimate the distance of a visible object. The celebrated Bishop Berkeley was among the first to detect this latent train of thought, which had so long eluded the investigation of those through whose minds it so frequently passes; and to show, that every time we judge of the distance of objects by the eye, we run over in our minds the comparative distinctness or obscurity of those objects—the brightness or faintness of their colours—their apparent magnitude—the change in the angle of inclination of the axis of the two eyes—and the change in the conformation of the eye itself, in order that it may be adapted to distinct vision at different distances. Nothing can be considered as better proved by the investigations of Berkeley, and subsequent writers on the philosophy of vision, than that such a train of mental comparison passes through the mind every time we form an estimate of visible distance; yet such is the rapidity with which this train of thought is formed and dismissed, and so familiar has it become at the very earliest period of life, that the great bulk of mankind are entirely ignorant of its existence, which was not suspected even by philosophers till Berkeley published his *New Theory of Vision*.

This remarkable instance serves sufficiently to prove, that it is no easy task to develop the trains of thinking, by which, in many important cases, our judgments are guided; and it helps to account for the many contradictory opinions that have been entertained concerning the principles by which we are regulated in our decisions in matters of taste (the subject of the present enquiry); and the difficulty with which an investigation into these principles must be attended. If the author of these essays has not perfectly succeeded in developing the grounds of our decisions in such particulars, he has only failed where many eminent men have failed before him; and where to succeed, even partially, is a merit of no ordinary magnitude.

In the first Essay, which treats of “the Improvement of Taste,” we find but little either to praise or blame. The author proves satisfactorily enough that taste is improveable by proper cultivation; but he has adduced nothing original, or peculiarly striking, in support of this position: that the taste will be corrupt, if it be accustomed only to wretched models; or if the mind be unprovided with a train of ideas conducting from the objects of taste which are presented to us to pleasing associations and interesting allusions; or if

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our moral sensibility be depraved or vitiated; are among those truths which require only to be stated in order to be admitted; and have, indeed, been stated over and over again by every writer on this subject. It is, besides, a great defect in this preliminary Essay, that no distinct account is given of the meaning which the author annexes to the term *Taste*, which has occasionally been employed in very different senses; and therefore required a pretty accurate definition. It is merely said cursorily, and in the form of a parenthesis, that by the word *Taste* the author understands, for the present, *our capacity to receive the pleasures of literary composition, and of the fine arts in general*; an explanation of the term which is certainly defective, as it takes no notice of the power of discrimination, and of deciding on the merits and defects of the objects of criticism, which is supposed to be inherent in every man of refined taste.

The second Essay, which treats of "the Imagination and the Association of Ideas," is better written, and more interesting. The author, we think, has been very successful in giving a definite meaning to the term *Imagination*, which is one of those that have been employed with a very objectionable latitude; and he has satisfactorily pointed out its connection with and dependance upon the principle of association among our thoughts.

"Every moment that we are awake," he remarks, "we experience the state of mind which is produced by the impression of external objects; we experience the sensations of colour, odour, sound, and so forth; and also the perception of the objects, as possessing different qualities, and existing independently of our feelings. But farther; on numberless occasions, as when we dream, or when we reflect on any thing which has deeply affected us, we find that, even although the external objects are absent, we are in a state similar to that which is produced by their actual presence. It is true, that while we are awake, and in our senses, the state of our mind when the objects are absent is not so vivid; at least in so far as it resembles sensation and perception it is not so vivid, as when the objects themselves affect our organs of sensation. For this difference, however, there is an obvious reason; namely, that the various surrounding objects distract our attention, and also remind us continually, that what we reflect upon is not really before us. And in dreaming our state of mind seems to be perfectly the same, as if the objects which are represented to us were actually present. Sometimes in dreaming our state of mind is even more vivid, not only because we are removed from the influence of external objects, but frequently also because our thoughts are then confined to a smaller range of objects than when we are awake. But however this
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may be, one thing every person knows, that in reflecting upon any object which he has formerly observed, he is brought into a state of mind similar to that which was produced by the actual presence of the object itself.

“ But there is a great deal more than this. We are able in thought to combine at pleasure the various qualities which we have observed in real objects, and thus to represent to ourselves innumerable objects which we never observed, and even which never existed. We can easily figure the dreams of the ancient astronomers, the crystalline spheres of heaven revolving in harmonious concert. We can easily conceive the material representations which have been given of the spiritual world, and people the ethereal regions with a race of immortal beings in the human form, but far more noble and beautiful,

Sailing with supreme dominion
Through the azure deep of air.—GRAY.

Now when our attention is turned to these combinations, just as in the case where we reflect on absent objects which we have formerly observed, we are conscious of a state of mind *similar* to that which would be produced, if we saw and believed the objects themselves to be present. And we give the name of the imagination to that part of our constitution, which produces a state of mind similar to the sensations and perceptions that would be produced by the presence of any object, whether the object be real or not.

“ But the mind cannot confine itself to any one object. On the contrary, whatever is presented to us, whether by the senses, by the imagination, or by the understanding, instantly suggests some other object to which it is related; this last suggests a third, and so on; and thus, at least while we are awake, we are always conscious of a train of thought going forward, and often with astonishing rapidity. It will proceed even without any exertion upon our part; nor does it appear to be ever interrupted, except when we fall into a state of utter insensibility, as in the case perhaps of a profound sleep; or when conversation, or reading, or some external object, happens to introduce a foreign thought for the commencement of a new series.

“ The association of ideas is the name given to this part of our constitution, which, by a sort of fermentation, as Dr. Reid has well expressed it, is always raising up a train of thoughts in consequence of every object which engages the attention.” P. 17.

It is on the liveliness of the imagination that the gratifications of taste in a very great measure depend; and in many cases the imagination is the only seat of these gratifications.

The third Essay is on the *sublime*, a subject which evinces, in the most striking manner, the difficulty of detecting the latent trains of thought, by which the decisions of taste are regulated;

regulated; and the erroneous opinions which have been entertained on these subjects, even by men of knowledge and sagacity. Thus Lord Kames, a very acute and generally philosophical critic, is satisfied with the clumsy theory, that every thing great in size produces the emotion of grandeur; and every thing elevated in situation produces the emotion of sublimity, which is very analogous to that of grandeur; he adds, that every emotion, from whatever cause it proceeds, which resembles the emotion produced by greatness or elevation, is called by the same name; and thus courage, magnanimity, generosity, are all called grand or sublime, the emotions which they produce resembling what we feel at the sight of great or elevated objects. Dr. Gerard, in his *Essay on Taste*, has adopted this theory of Lord Kames, or rather has limited it so as to make greatness of dimension the sole and essential standard of sublimity. Whatever, he says, possesses "quantity or amplitude, and simplicity in conjunction," is sublime: and he thus endeavours to account for the analogy which he conceives between the emotion produced by such objects, and that which is excited by the intellectual qualities of heroism, generosity, or patriotism. In forming the idea of any passion, he says, we "run over in thought the objects about which it is employed, the things by which it is produced, the effects by which it discovers itself; and as these always enter into our conception of the passion, and are often connected with quantity, they naturally render the passion sublime. What wonder, then," he adds, "that we esteem heroism grand, when, in order to imagine it, we suppose a mighty conqueror, in opposition to the most formidable dangers, acquiring power over multitudes of nations, subjecting to his dominions wide-extended countries, and purchasing renown which reaches to the extremities of the world, and shall continue through all the ages of futurity."

The fallacy of this reasoning is very easily detected, and it does not require much consideration to be convinced, that the Spartan Leonidas, perishing at the head of his handful of soldiers, at the streights of Thermopylæ, in defence of the liberties of his country, is as sublime an object as Alexander the Great spreading the fame of his conquests to the remotest boundaries of the known world. It is not therefore *greatness of size* that enters essentially into the quality of sublimity. The ingenious Mr. Burke took a very different view of the subject from all his predecessors in this department of criticism; and dismissing all explanations of this emotion derived from certain permanent qualities of
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mere matter, he resolves it into the impression which certain objects, of extremely different kinds, are fitted to produce upon the mind, "Whatever," he says, "is fitted in any sort to excite the ideas of pain and danger; that is to say, whatever is in any sort terrible, or is conversant about terrible objects, or operates in any manner analogous to terror, is a source of the sublime." (Essay on the Sublime and Beautiful, Part I. § 7.)

In our review of Gregory's Principles of literary Composition. (vol. xxxiii. p. 397.) we have made some observations upon this theory of the sublime, which appears to us satisfactorily to account for this emotion in many cases, though not in all. In various instances, of which some are there adduced, it appears to us indisputable, that a certain portion of the terrific, or perhaps more properly of the *awful*, is the essential characteristic of sublimity: but in other cases, we can discover nothing but a certain dignity, or elevation of sentiment, in what is called sublime, without the slightest tendency to excite any degree of terror. We have proposed, therefore, to divide sublime objects into two classes; one of which may not improperly be called the *awful*, the other the *grand*. The present writer, however, is not at all satisfied with Mr. Burke's explanation of sublimity, which he is by no means disposed to adopt, even in part. He maintains, that the terrible is a quality in all cases distinct from the sublime, for this reason, that we find various objects, which are terrible in the highest degree, but which yet are destitute of all pretensions to sublimity. Such, for example, are a mortal wound, a coffin, a rack, a gibbet. We are somewhat disposed to question what the author here assumes for his premises; being of opinion, that the rack which is introduced on the stage in the tragedy of Venice Preserved, and the coffin which is displayed in the tragedy of the Fair Penitent, contribute considerably to the awfulness or sublimity of the scenes in which they appear. But it is more material to remark, that the author's reasoning is altogether erroneous in principle; for, in order to prove that the sublime and the terrific are essentially different, he ought to have shown, not "that there are many terrible objects which are destitute of sublimity," but "that there are many sublime objects which are not at all terrific;" a task, which he has not attempted to perform.

This author considers the theory of sublimity which is suggested by Dr. Blair at the conclusion of his lecture on that subject, as the most plausible and satisfactory. The Doctor thinks, that "mighty force or power, whether accompanied

accompanied with terror or not, whether employed in alarming or protecting us, has a better title than any thing that has been mentioned to be the fundamental quality of the sublime." In the opinion of the present author then *power* is the true essence of sublimity, and he endeavours, by various illustrations, to bring over his readers to this doctrine, but we think without success. He is peculiarly unfortunate in dwelling upon the sublime effect of looking down a precipice, instead of looking up to an equal height, as an illustration of his doctrine, which is so direct a proof of the theory that resolves sublimity into terror. He is equally so in endeavouring to resolve the sublimity of colours into their expressiveness of power; for it is not conceivable in what manner a mountain that is covered with a dark and gloomy heath, should indicate more power than one clothed in verdant turf; though every one is aware that it is much more sublime. We conceive then, that power is expressive of sublimity only in those cases, where it is at the same time expressive of awfulness or grandeur, which we consider as the true characteristics of the sublime.

The fourth Essay is on Terror, or the terrific in composition, and is ingenious and amusing. It is not a little problematical, that pleasure should be derived from this source in composition; and still more so that it should result from it in actual life: yet both are undoubtedly true; for not only do we listen with eager curiosity to the most dreadful tales of robberies, murders, and apparitions; but even real scenes of horror, such as an execution, a conflagration, or a shipwreck, would draw numerous spectators from the gayest assembly, without the smallest expectation of affording any relief to the sufferers. The following considerations, suggested by this author, serve in a great measure to account for this seeming paradox:

" This pleasure has been ascribed to a secret comparison of the danger of others with our own security. So Lucretius, in the well-known passage at the beginning of his second book:

' Suave, mari magno, turbantibus æquora ventis,
E terra magnum alterius spectare laborem.
Non quia vexari quemquam est jucunda voluptas,
Sed quibus ipse malis careas quia cernere suave est.
Suave etiam belli certamina magna tueri
Per campos instructa, tua sine parte pericli.'

" Such a comparison is no doubt highly agreeable, and forms a considerable part of the pleasure derived from the view of terrible scenes. But we are farther to observe, that the agitation

of terror itself appears to be delightful, when it does not bear too great a proportion to our strength of mind. The danger of a fox-chase is not its least attraction; and there are persons who languish in ease and luxury, but whose spirits are elevated amidst the alarms of war. Bishop Burnet, who lived long with King William, gives the following account of him: 'His behaviour was solemn and serious, seldom cheerful, and but with a few. He spoke little, and very slowly, and most commonly with a disgusting dryness, which was his character at all times, except in a day of battle; for then he was all fire, though without passion: he was then every where, and looked to every thing *.' Thus we see, that even the presence of real danger serves only to enliven certain minds, not to distress them. And we can easily conceive, that the most timorous may receive a pleasing agitation from the gentler movements, which are excited by descriptions and tales of terror.

"Nor ought it to be considered as an extraordinary fact in our nature, that the same emotion, which is painful and intolerable in its higher degrees, should yet be delightful in its gentler movements. Mr. Burke has well observed, in his *Essay on the Sublime*, that there are analogous instances, in which it will be readily acknowledged, that a given cause produces pleasure or pain according to its intensity. The most delightful fragrance becomes insupportable, when it is much increased. Too great sweetness cloyes and disgusts; while acidity and bitterness refresh, when diluted. Nothing is more enlivening than moderate sunshine, or more insufferable than the full glare of the vertical sun.

"Beside these causes of pleasure which have been mentioned, we are to remember, that the unusual and alarming situation in which the characters are represented, must awaken our curiosity, both with regard to their fate, and with regard to their conduct and appearance, in circumstances where the utmost fortitude, or fortitude more than human, would be requisite for their support. And perhaps it is in the gratification of this curiosity, that the pleasure of many persons chiefly consists.

"If to all this we add, that the imagination may be elevated to the sublimest conceptions; and that the gentler and endearing emotions of pity, with all the charms of composition, may be blended to soften the dreadful: it would appear, that we may account in a satisfactory manner for the pleasure which may be derived from those works, the object of which is to raise our terror." P. 94.

With respect to the rules to be adopted in composition, for exciting terror to that degree which is productive of gratification, they exactly correspond with the precepts recommended for attaining the sublime; namely, to be simple in

* * Conclusion of the reign of King William."

phrazeology;

phrazeology, to be general and somewhat obscure in description, and carefully to avoid every low or trivial allusion: and this may be adduced as a strong corroborative argument of the identity of the sublime and the terrific, in a great variety of cases.

The fifth Essay, which is on Pity or the Pathetic, is somewhat tedious and minute. The author, however, has very successfully enumerated the various sources of gratification which enter into the composition of this complex emotion.

In the Essay on Melancholy, which is the next in order, the author has laboured hard to assign the causes which render this apparently so uncomfortable feeling an occasional source of delight. His success, however, has been but imperfect. There are few persons, he observes, who are not at times disposed to consider life in a melancholy view. But in our despondence it is no small consolation to find, that we are not without companions; that all men are born, as well as ourselves, to suffer; that our fellow-creatures feel as we do, and sympathize with our fears and sorrows. Hence the melancholy descriptions of life, while they indulge, will yet soothe our troubles. We are also, he says, attracted in no small degree by curiosity, to learn the sentiments entertained by others with regard to subjects so interesting as the calamities of life, and the awful event by which it is closed for ever. In the recollection too of joys that are past, which is the kind of melancholy that we are the fondest to indulge, the conception of these joys renews, in some degree, the sensations of our happier days, and relieves with its brighter colouring the gloom of sorrow.

There is nothing in this reasoning that appears to us very satisfactory; and we are inclined to think, that the pleasing effect of melancholy in composition is altogether analogous to the pleasing effects of pity and terror; and may be resolved into similar principles. When a portrait of the evils of life, or its transitory and uncertain happiness, is exhibited to our view, we are moved with a lively compassion for the lot of humanity, or alarmed to a certain degree at the misfortunes which await ourselves: pity or terror thus are excited by this contemplation; but only to that degree which occasions a pleasing agitation of the mind; for if the colouring of the picture be very highly charged, instead of an agreeable emotion, it will excite nothing but horror or disgust.

The seventh Essay, which treats of the "Tender Affections," presents nothing particularly deserving of notice; in

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the propriety of the concluding precept, however, we entirely concur.

“ Since then the tender affections may be exhibited in such various forms, to contribute at once to our improvement and delight, let not men of genius degrade them to win our attachment to worthless characters, or to allure us to a vicious, indolent, or effeminate life. And although it is, indeed, a meritorious employment, to warn the inexperienced against the arts of the profligate, and to represent the errors and crimes into which the most amiable dispositions may betray the unwary, it is also of the highest importance sometimes to exhibit our fellow creatures in a more favourable view, to rouse our emulation, by characters who unite the respectable to the amiable qualities, and to show (what is not unfrequently exemplified in the world) how the tender affections, when properly directed, are productive of the most generous and heroic virtues. Moreover, while pathetic writers exert their utmost abilities to ‘ harrow up the soul,’ with the representation of human nature perishing in despair, under the agonies of its tortured passions, why do they not indulge us oftener with those more beautiful, and not less interesting or less useful forms of the pathetic; where the kind emotions are employed to soothe the sorrows of life, and to brighten its dreary hours? And surely it is a service worthy of their highest powers, to elevate our minds to those sublimer views, where Heaven and Earth are united by the bonds of love; those views which can support us in the world of miseries, when our last hope is blasted, when our last friend has forsaken us.” P. 239.

The eighth Essay is on “ Beauty;” a subject which has occasioned the greatest perplexity to the critics, and which we do not think greatly illustrated by the lucubrations of the present writer. It is well known, that the term is used in an extremely vague manner, and applied to objects of the most different and opposite natures. Thus we speak of a beautiful woman, a beautiful building, a beautiful piece of music, a beautiful poem, a beautiful sentiment in morality, and a beautiful theorem in geometry. Such an use of the term is evidently far from philosophical; and before endeavouring to analyze beauty into its elements or constituent qualities, it is surely necessary to settle with more precision, to what things the term may with propriety be applied, and what things are called beautiful merely from some vague and loosely conceived analogy. The present author, however, has made no attempt of this kind; but taking it for granted, that all these things are equally well entitled to the name of beautiful, he proceeds to enquire what are the common or
similar

similar qualities which should entitle them all to the same appellation.

The result of this analysis is, that every thing which we call beautiful has in it the means of producing in our minds a soothing and delightful serenity, or what Mr. Burke calls "an inward sense of melting and languor." A gentle and constant variation of outline is always considered as beautiful, which this author, after Mr. Burke, ascribes to our fondness for the undulating motions of rocking, swinging, sailing at sea, &c. all of which seem mechanically to excite in us the melting languor above mentioned. Music is beautiful, because it tends to soothe and lull us. Virtue is beautiful, because it is mild and tranquil. A well-demonstrated theorem is beautiful, because it arranges our ideas in a pleasing and soothing order, &c. &c. All of which appears to us no better than solemn trifling, and a puerile search after distant analogies, instead of a philosophical investigation of the true constituent qualities of the beautiful. We were surprised also to find in this Essay a panegyric on the fanciful theory of Hutcheson, which resolves beauty into a certain mathematical compound of variety and uniformity, so precise in degree that it may be accurately brought to an estimate by the square and compass. We were much better pleased with the concluding Essay, which treats of "the ludicrous," and defends Dr. Hutcheson's explanation of the source of this quality; namely, that it consists in "the contrast of dignity and meanness;" in preference to the more modern theory adopted by Gerard, Campbell, and Beattie, that the ludicrous results from "incongruity in general, or from some unsuitableness or want of relation in certain respects among objects which are related in other respects." This question, if not brought to a decision, is well argued and illustrated by the present author; whose book, upon the whole, deserves the consideration of those who are employed in similar speculations, or are delighted by them.

ART. III. *Spanish Heroism: or, the Battle of Roncevalles. A Metrical Romance. By John Balfour, Esq. Author of Music, a Didactic Poem, &c. &c.* 8vo. 276 pp. 10s. 6d. Vernor, Hood, and Co. 1899.

THAT the extraordinary scenes which, for the last two years, have been exhibited upon the great peninsula of Spain, should have excited the attention of any nation that is still alive to the cause of freedom and resistance to foreign oppression.

oppression, affords some consolation to the mind, when it contemplates the gloom of despotism which pervades so large a portion of Europe. It is highly honourable to the character of Great Britain, and will be hereafter recorded to her praise, that though at war with the Spaniards at the commencement of their revolution, it immediately ceased to be their enemy, and generously offered to them all the assistance which its great resources could supply. This conduct of the British government will be contrasted with the dark, insidious policy which led to the disgraceful transactions at Bayonne; and will be remembered when the splendour which unexampled success and uncontrouled authority have thrown upon the name of Buonaparte, shall have vanished before the sober judgment of posterity. Whatever may be the issue of this interesting warfare,—and recent circumstances forbid us to be too sanguine; the people of Spain may claim the merit of having opposed a more stubborn resistance to this universal conqueror than any he has hitherto experienced.

It was to be expected that so fair an opportunity for poetic exertion would not be suffered to pass unnoticed: and that these occurrences in Spain would rouse whatever spirit of Poetry may be left among us. Though the author of the work before us does not expressly acknowledge that it was occasioned by the events now passing in Spain, it may be conjectured that they add a considerable share in hastening, if not in producing his Poem. He may have been tempted too by the frequent comparisons which have been drawn between one of his heroes Charlemagne, and the hero of modern times; a comparison which, in some instances, is certainly a just one. The same scene of action; events nearly similar; the first partial successes of the invaders; and the rigorous resistance of the natives; give to these transactions of ages so widely distant, many points of resemblance that cannot but forcibly strike those who have paid any attention to this subject. But the humane and considerate reader will always draw a strong line of distinction between a Prince who, in a barbarous age, was at once the great warrior, the enlightened Legislator, and the patron of learning; and the man who, raised by the result of extraordinary circumstances to a station of grandeur and power, perhaps superior to that of his predecessor, has signalized his elevation by continued acts of tyranny and oppression; whose cruel policy has hitherto been to subvert rather than to restore, to destroy rather than heal.

From

From these general observations we pass to the consideration of the Poem before us: It is founded on the battle of Roncevalles, an event equally celebrated in the pages of history and romance. In a short advertisement Mr. B. informs us that all the Poems which have appeared on this subject, particularly those of Pulci, and other early Italian poets and romancers, were formed upon no other historical basis than that of the *French* chronicles; but that his own romance, on the contrary, is founded upon the circumstances leading to the same event as related by the *Spanish* historians. These particulars, as they are not extended to any length, we shall give in the words of the author.

“ Charlemagne, Emperor of France, having rendered himself illustrious by his victories, Alphonso the Chaste, King of Leon and the Asturias, being without legitimate issue, and perceiving the greater part of Spain in the possession of the Saracens, sent a messenger to the Gallic Monarch, promising to invest him with the sovereignty of his kingdom in case of his demise, if he would march his forces into the Peninsula, and assist him in the expulsion of the Moors. This Charlemagne readily assented to; and crossing, in person, the Pyrenees with his Peers and a considerable army, marched into Navarre, attacked the Moors, possessed himself of Pampeluna, and drove them completely out of that province.” But the Nobles and Chieftains of Alphonso’s army refused to concur in the views of their Sovereign, and supported by Bernardo (the hero of the Poem) determined to resist his progress, should he attempt to enforce his right to the throne. “ Charles apprised of the change in the sentiments of Alphonso, and incensed at the patriotic ardour of the nobility, who had sworn to preserve their liberties or perish; ordered a prodigious force to march into Spain, and to encamp on the plain of Roncevalles; whither he resolved to move from Pampeluna with the troops already in the country, to penetrate, in person, into Leon, and dethrone the Spanish Prince. In the mean time, Alphonso, aware of his intention, aided by his Nobles, and especially by his kinsman Bernardo del Carpio, called the country to arms; and assembling a numerous army from the several provinces subject to his dominion, assisted by Rodrigo, Count of Castille, and the Saracen Prince Marsilius, King of Aragon, (whom Charlemagne had imperiously called upon to pay tribute) marched against the invader, whom he attacked in the plain of Roncevalles; and, after a most sanguinary conflict, in which, nearly the whole of Charlemagne’s army fell, with his Peers and attendants, obtained a complete victory, and compelled the Gallic Monarch to return to France with his scattered forces, in the utmost precipitation and dismay.” P. vii.

Such are the supposed events upon which this Poem is founded; and such are the exaggerated triumphs in which the historians of Spain have indulged. This splendid account, when stripped of its high colouring, is reduced to the simple fact, that the rear-guard of Charlemagne was defeated in one of the passes of the Pyrenees; and, if we may credit the French statement, which really appears to us by far the most probable, the Spaniards were very little, if at all sharers in the exploit; for this partial defeat was effected by the Gascons, who inhabited those difficult regions, and frequently made incursions into the peaceful provinces which lay on either side of the mountains. Yet the gravest historians of Spain have condescended to adopt the wild fictions of romance. In vain have the best-informed Literati of France, while they willingly admit the partial defeat which we have mentioned, exposed the glaring and absurd errors, chronological and geographical, which disfigure the Spanish accounts. These have no better foundation than what rests upon the chronicles of Turpin, notoriously a fiction of some later age; but which the ignorance and credulity of former times have ascribed to an Archbishop of Rheims, of the same name, who happened to be a contemporary of Charlemagne, and probably was one of his counsellors. Yet the national vanity of the Spaniards has eagerly embraced the accumulated falsehoods upon which their account of the battle of Roncesvalles is founded; and so strong has been the impression through every age, even to a very recent period, that in commemoration of this fatal valley having been the grave of so many illustrious Peers, all the French who have died in the hospital of Roncesvalles have been immemorably buried in or near a chapel, which they pretend was built by Charlemagne himself, and not a single Spaniard has ever been deposited there. It is but justice, however, to the author of the volume we are now reviewing, to add, that the observations we have made, do not, in the slightest degree, affect him. In a note of some length, which occurs at p. 273, he has given an historical account of the battle, founded upon the more credible authority of Eginhart and Gaillard: and has thus enabled his readers to discriminate between the genuine and the romantic traditions which relate to that important event. In the formation of a Poem, which would acquire much greater interest from the lively fictions of romance than from the dry narrations of regular history, he had an undoubted right to avail himself of every incident which he might think proper to select, from those inexhaustible stores of ingenuity and amusement.

From

From this account it is evident that this work adds one more to the many translations of the romance writers, both in prose and verse, which we have recently witnessed. We should strenuously oppose the circulation of such productions, which we cannot but consider as an infallible proof of the decline of literature in this country, if we had not reason to believe that this ephemeral taste for the marvellous has already had its day. In "the Lay of the last Minstrel" of Mr. Walter Scott, who led the way in this new species of composition among us, that author had the advantage of national prejudice in his favour; and the many specimens of genuine poetry, with which it is interspersed, were sufficient to soften the severity of criticism. But the charm of novelty will wear off, and in our opinion this irregular style of writing cannot long be sustained. We do not accuse Mr. B. of having servilely copied the manner of Scott. Though he has adopted the metre of the Caledonian Bard, the design of his poem appears to us to have been rather formed upon the models of Bojardo, Ariosto, and Pulci. But the same irregularity in the construction, the constantly-varying nature of his verse, and the perpetual recurrence of antiquated words, high-sounding names, and all the technical apparatus of romance, compel us to rank him among the partizans of this new school.

We shall now consider what merit he has displayed in the execution of the task he has thus voluntarily imposed upon himself. It is in the nature of a Poem formed upon so eccentric a plan, that it should be unequal; and we cannot wonder that this should be the case with the specimen now before us. The necessity of versifying speeches of considerable length, and the conversations which often pass between the different personages, renders them tedious and uninteresting, from the absence of any thing like poetry to animate and support them. It is in these parts of his Poem, that the author has more particularly failed. For instance, the first nine or ten stanzas of the second canto, which contain the speech of Alphonso, and the grave debate among his nobles upon the subject of Charlemagne's accession to the throne of Leon, upon the demise of the King, in our estimation are little else than prose. The repeated inversions of language which are necessary, in order to give the whole an appearance of poetry, have seldom any other effect but that of rendering the sense obscure. But we acknowledge, that where the author is not fettered by these trammels of his subject, there is much that we can safely commend. There are many pleasing, and some spirited passages, which display considerable

talent and an easy vein of poetry. We have noticed some animated descriptions which we would willingly transcribe if we could so far extend our account. We shall make one or two extracts, which may assist in giving a favourable idea of the work. The following is the first stanza of the Third Canto, which describes the banquet given by Charlemagne to his Peers and their *allies*.

“ While over hill, and dale, and mead,
Bernardo guides his fiery steed ;
The wandering Muse returns to where
Standards and banners mock the air.
As knights and dames, a splendid train,
Following the march of Charlemagne,
To festal halls repair,
Onward they move in bright array,
Inspir'd by music loud and gay ;
While with slow pace the attendant throng,
Heralds, Pursuivants, move along ;
Summoned in Pampeluna's towers,
To pass in mirth day's closing hours.
Enjoined, when Sol's bright rays shall beam anew,
With zeal redoubled, and with splendour due
To grace the martial lists—the tourney to renew.” P. 98.

In the same Canto, the short dialogue between Bernardo and Orlando is highly spirited ; and the calm courage of the Spaniard is judiciously contrasted with the impetuous rage of the Frenchman. The descriptive lines which open the fourth canto are also a favourable specimen of Mr. B.'s powers in the higher species of poetry :

“ Again the sun, bright harbinger of day,
Had cast o'er nature his enlivening ray ;—
O'er mountain rude, and dew-besprinkled heath,
Brisk gales were whispering, with perfumed breath,—
And mingling with the hoarse and solemn sound,
Of foaming streams, from crag and cliff around—
The feathered choir—the sheltering groves among,
Harmonious discord ! poured their matin song :—
While May, encircled by the sprightly hours,
Clothed hill and valley with unnumbered flowers.” P. 141.

Nor can we, in justice to the author, omit the following pleasing ballad, which forms the fourth stanza of the same canto.

“ The beams of morn in ruddy lustre break—
The Lark, ascending from his jocund strain,
The shepherd hinds their lowly cots forsake,
And lead their flocks excursive o'er the plain ;

All hearts to pleasure and to love incline :
While I, in Luna's towers unheeded pine,
And mourn departed joys, that once were mine.

" Born in the lap of ease, of wealth possess'd ;
Honours, renown, and pageantry and state,
Adorned life's opening scene ; with beauty blest,
Great was my rapture, and serene my fate.
But soon the vision fled, where silence reigns,
Condemned to sad captivity and chains,
Keen is my anguish, poignant are my pains.

" Thus 'rest of all I prized——on earth held dear,
Ah! what do sorrows——what do tears avail ?
Deaf to my plaint the love-lorn swains appear,
No wanderer's stay beguiles my woe-fraught tale :
But death, I trust, will soon my eye-lids close,
In kind compassion to a wretch's woes,
And in the grave my tortured frame repose." P. 145.

In the same canto there is a pleasing incident relative to Bernardo and Olympia; and in the fifth (by much the best in the Poem) the last great conflict between the two rival heroes, Bernardo and Orlando, is given with considerable effect. At the end of the volume are some notes, in which is displayed an intimate acquaintance with the early Italian poets.

Upon the whole, any objections which we are inclined to make are directed more against the exercise of this new species of poetry, founded upon the absurd incidents of romance, than upon any defects which we have noticed in the Poem before us. Disposed as we are to consider it as a temporary tribute to the "Spanish Heroism" of our own days, hastily conceived and rapidly executed, it has a claim upon our indulgence. But we cannot close our account of it, without suggesting a wish, that its author, of whose talents we entertain a favourable opinion, may, if he continue to write, adopt a subject and style more likely to give permanence to his reputation, as a Poet, and better entitled to unqualified praise.

ART. IV. *The Life of Apollonius of Tyana, Translated from the Greek of Philostratus. With Notes and Illustrations. By the Rev. Edward Berwick, Vicar of Leixlip in Ireland.* 8vo. 504 pp. 12s. Payne. 1809.

APOLLONIUS of Tyana, whose fabulous life was written by Philostratus, has necessarily provoked the attention of scholars, from the period in which he flourished

to the present. Hierocles, the distinguished ornament of the Platonic school, wrote in the beginning of the fourth century, a book against Christianity, in which he drew an impious parallel between our Saviour and this Apollonius. This necessarily received the chastisement its presumption and profaneness merited, but of course attracted also popular curiosity to the subtle and impudent impostor who gave occasion to it.

On the subject of Apollonius, therefore, as might not unreasonably be expected, we have various publications in our language.

We have a *History of the Life and Memoirs of Apollonius*, added to an impartial View of the Truths of Christianity, by the Rev. John Bradley. London. 8vo. 1699.

The life of Apollonius, translated from the French of Tillemont, by Robert Jenkins. 1702.

The *History of Apollonius Tyanæus*, by Fleetwood, Fellow of Eton College, in his *Essay upon Miracles*. 1702. *Account of Apollonius*, by G. Mackenzie, M.D. in his *Lives of the Scottish Writers*, Vol. II. p. 602. 1711. Again by Leland, in his *View of the Deists*, vol. I. *Dissertations on the Life of Apollonius*, translated from the French of Houteville, 1739. A curious little *Traité de Miraculis quæ Pythagoræ, Apollonio Tyanensi, &c. tribuuntur*. Auctore Phileleuthero Helvetio. Edinburgi. 1755. Again, and lastly, in Lardner, in his *Collection of Jewish and Heathen Testimonies to the truth of Christianity*.

Of the work of Philostratus, we have no entire version but the present; nor is it very clear what service this is likely to render, either to literature or religion. A more foolish, unconnected, unimpressive history of imposture and falsehood, was never put together.

Charles Blount translated the two first books, and added notes upon each chapter. Upon the success which this work had, the reader may, if he pleases, consult Wood's *Athenæ Oxonienses*. Blount had translated the whole, but wisely, as we think, suppressed the remainder. We impute no improper feelings to the present translator, very far from it, but cannot help thinking that he might have exercised his very respectable talents upon a better and more useful subject. We have compared his translation with the original in two or three places, and find it sufficiently faithful. Of its spirit and elegance, the reader may judge for himself from the following specimen.

“ I am not ignorant that the conduct of philosophers under despotic governments, is the truest touchstone of their character,
and

and I like to consider how much one man exceeds another in courage on such occasions, and which to ascertain is the chief object of the following reflections. During the reign of Domitian, Apollonius was assailed on every side with accusations and informations; the causes whence and wherefore they originated, together with the pretexts under which they were concealed, shall be explained hereafter. But as it is necessary to specify the language he used, and the character he personated, under which he escaped guiltless, and at the same time overcame the tyrant, instead of being overcome; so it is equally necessary to notice what I find most remarkable in what has been done by other philosophers against tyrants, and to compare all with what Apollonius himself did, for it is by such comparison we shall come at the truth and a just appreciation of his character.

Zeno * of Elea, who is considered as the inventor of logic, was seized in the very act of planning the destruction of the tyranny of Nearchus † the Mysian. When put to the rack, he, far from discovering his accomplices, named all the tyrant's most intimate friends as guilty, who were all put to death: in this way he liberated Mysia, by ingeniously contriving to supplant tyranny by its own weapons. Plato ‡ declares he entered into the design of restoring liberty to the Syracusans, by acting as an accomplice with Dion, who was at the head of it. Phyton § when forced to quit Rhegium, fled to Dionysius the tyrant of Sicily, by whom he was admitted to a greater share of his confidence than an exile ought, by which he became acquainted with the tyrant's secrets, and having learnt that he designed to make himself master of Rhegium, he gave information of it to the citizens by letters, and was discovered. When taken, the tyrant had him fastened alive to one of his machines, which he ordered to be advanced to the walls, presuming that the Rhegians would not attack it with offensive weapons, out of regard to Phyton. The moment he understood it, he cried out, "Spare me not, for I am the signal of your liberty." Heraclides and Python ||,

* "Zeno of Elea, or Velia, in Italy, the disciple and adopted son of Parmenides, and the supposed inventor of dialectic. He lived 466 years before Christ."

† "Nearchus was a Mysian, and tyrant of the Eleates."

‡ "See life of Plato in Diogenes Laertius."

§ "There is some disagreement between Philostratus and Diogenes, concerning Phyton—the latter says he was general of the people of Rhegium against Dionysius, the tyrant of Sicily, that he was taken by the enemy, and tortured; and his son thrown into the sea.—A. 387, before Christ."

|| "Two brothers who put to death Cotys, in revenge for the death of their father, for which they were invested with the rights of citizenship by the Athenians,"

who

who put to death Cotys the Thracian, where young men of the academic school, both wise, and consequently free*. Who is ignorant of what was done by Calisthenes† the Olynthian, who on the same day, both praised and censured the Macedonians, when at the summit of their greatness, and yet every one knows he was put to death the moment he appeared disagreeable to them. Let us not forget Diogenes of Sinope, and Crates of Thebes‡, the one immediately after the battle of Cheronea, waiting on Philip, rebuked him sharply on account of the Athenians, (of whom Haraclides said, he has destroyed by arms a people too vain of their military glory) and the other, when Alexander told him he would rebuild Thebes, said, he did not want a country, which a more powerful man might again destroy. Many other examples might be adduced in point, but as my object does not admit of prolixity, I shall omit them; for otherwise I should be obliged to speak against actions already noticed, not from their want of merit or general approbation, but from their being inferior to what were performed by Apollonius, though superior to what have been done by others.

“ The actions of Zeno of Elea, and of those who killed Cotys, are not to be compared with what Apollonius did. It is easy to enslave Thracians, Mysians, and Getæ, but it is imprudent to make them free, because they do not love liberty, nor consider, as I think, servitude a disgrace. Plato shewed no great wisdom in determining to meliorate the public affairs of Sicily, in preference to those of Athens: because it appeared that money was his object, and that he who thought to deceive others, was deceived himself; but this I dare not say, from regard to those who do not like to hear it. What Phytion did at Rhegium against Dionysius, was done against him before his power was fully established in Sicily, and if he had not been pierced by the darts of its citizens, must have fallen by the hands of the tyrant. But in all this I find nothing extraordinary, for he only preferred dying, on account of giving liberty to others, to that of living in slavery himself. Calisthenes cannot escape the imputation of depravity, because, by praising and blaming the same persons, he either blamed those whom he thought deserved praise, or praised those whom he thought deserved blame. Hence it follows, that he who insults the good, will never escape being thought envious; and in the same manner, he who praises and flatters the wicked, will be considered as participating in their crimes, because the praise which is lavished on them, only renders them the more wicked. Had Diogenes spoken his mind to

* “ Agreeable to the dogma of the Stoics, which says, “Solus sapiens liber.”

† “ See the life of Alexander.”

‡ “ Crates was a disciple of Diogenes, before Christ 324.” Philip

Philip before the battle of Cheronea, he might have prevented * his making war on the Athenians; but having only done it after the action was over, he rebuked and did not correct. Crates merits blame from all men who love the public good, because he did not confirm Alexander in the design he conceived of rebuilding Thebes. But Apollonius, without having any apprehensions either for his own safety or that of his country, and without even the necessity of humbling himself to make insipid harangues, had to deal, not with Mysians or Getæ, or with a man who was only master of an island or some small territory; but with one whom both sea and land obeyed; against him Apollonius took up arms for the good of his subjects, after having displayed the same courage he had done against Nero.

“Whoever, pleases, I know, may consider all Apollonius did against Nero, as matter of mere ostentation, inasmuch as he did not march out in battle against him; but at the same time it is well known he considerably weakened his power, by the encouragement he gave to Vindex in his revolt, and the reproaches he poured out against Tigellinus†. I know also, that his attacking Nero, let what will be said of it, required no great courage, as he was one who only led the life of a player on the lyre or harp. But supposing it was so, what will they say of Domitian‡, a man of a most robust constitution, an enemy to all the pleasures arising from vocal or instrumental harmony, which tends to soften man’s rugged nature§, a monster, whose luxury of delight was derived from the misfortunes of his fellow-creatures, and whatever gave them pain; who said, that the distrust of the people towards tyrants, and tyrants towards their people, was the phylactery, or charm, that supported power, and to sum up all, that it was during the night an Emperor should cease from all work, except that of death and slaughter. Hence it came to pass that the senate was mutilated|| of its best members; and philosophy so panick-struck, that some¶ of its

* “Prevented Philip: prevented Buonaparte: a cynic speaking out of a tub to prevent Philip making war. “Such men fetch their precepts from the cynic tub.”

† “See b. v. c. 10. B. iv. c. 40.”

‡ “Domitian was of tall stature, of ruddy countenance, and of person comely and graceful. Suetonius.”

§ “Under Domitian, it was our wretched lot to behold the tyrant, and to be seen by him; while he kept a register of our sighs and groans: “cum suspiria nostra subscriberentur.”

TACITUS.”

|| *Ἀρρωτησιάζω*—mutilate, to deprive of some essential part.”

¶ “When Domitian was emperor, the philosophers were, by a decree of the senate, driven out of the city: and banished Italy, at which time the philosopher Epictetus went from Rome to Nicopolis on account of that decree. AVULUS GELIUS.”

professors

professors fled in disguise to the farthest parts of Gaul, others to the deserts of Libya and Scythia, and some there were who embraced the doctrines most suitable to the fashionable vices of the age. At this time Apollonius was what Tiresias says of himself in the *Cedipus* * of Sophocles, "I am Apollo's subject and not thine," he always considered wisdom as his sovereign mistress, and defended liberty under Domitian. The words of Tiresias and Sophocles he applied to himself; he never entertained any fears for his own life, but was deeply affected with what caused the misfortunes of others. This was the true cause of his turning against the tyrant all who were young in the senate, and all in whom he found either wisdom or council. He made journeys into the several provinces, he talked to their governors, said the power of tyrants was not immortal, and was easily subverted by its own fears. He set before their eyes the panathenea of Athens, at which the exploits of Harmodius and Aristogiton were celebrated †; and the deed proceeding from Phyle, which brought on the destruction of the thirty tyrants. He called to their remembrance the patriotic exploits of the Romans, who, when the power of the people prevailed, drove tyranny from their doors." P. 373.

We think it is made satisfactorily to appear, as well by Dr. Lardner as by other learned writers, that Philostratus himself did not write his book with any idea of drawing a parallel between Apollonius and Jesus Christ, he rather wished to exhibit his hero as the counterpart of the philosopher Pythagoras. There certainly is a mixture in the book of descriptions of various countries, manners of remote nations, historical truths, although abominably confounded with foolish falsehoods, that may amuse some readers, yet we repeat our wish that Mr. Berwick had chosen some other theatre for the display of his learning and ability.

ART. V. *The Works of John Dryden, &c. By Walter Scott, Esq. &c.*
(Concluded from p. 474.)

A TRANSLATION of the history of heresies from Varrillas was undertaken, and abandoned apparently in consequence of Burnet's refutation of the author; but Dryden aided the cause of popery by translating the life of Sir Francis

* "Cedipus Tyrannus."

† "For when Thraſybulus fled to Phyle, which is a very strong castle in Attica. (not a hundred stadia distant from Athens) he had no more with him than thirty of his countrymen. "Hoc initium fuit salutis Atticorum, &c." C. NEPOS.

Xavier, and is supposed to have made some other translations of religious tracts. These controversial essays, with a volume of miscellanies, his first ode to St. Cecilia, and the ode to the memory of Mrs. Anne Killigrew, and some hymns, which first appeared in the present edition, occupied his time, until the birth of a prince called for a fresh effort of poetical celebration. This great event, which promised to fix a popish family on the throne of England for ever, was the immediate forerunner of that necessary, glorious, and temperate revolution, which changed the course of succession, and freed these realms, it is to be hoped, for ever, from those fetters which constantly attend popish ascendancy.

With this event ended all the splendours of Dryden's life. Had William been inclined to overlook the poet's attachment to the exiled family, still the conscientious pertinacity of his adherence to the religion he had chosen, prevented any possibility of a provision for him by office at court. Queen Mary, indeed, paid Dryden an ungracious compliment by commanding his Spanish Friar, the only play her father had forbidden to be represented, the first time she went to the play-house after the revolution. Whatever credit this measure may have procured her as a zealous protestant, it seems an unnatural and unjustifiable insult on the misfortunes of her parent; and the very audience, which vehemently applauded the ridicule of the Romish clergy in the person of father Dominic, cast such expressive looks towards the queen, when those passages were recited which relate to deposing the old king, and setting a female usurper on the throne, that her situation in her box became almost insupportable.

As Dryden's enemies had shown no forbearance in the days of their envy, so they showed no mercy in those of their triumph; but their songs of victory were as tuneless and insipid as those which proceeded from their rage and despair. The poet, undismayed by adverse circumstances, only steered with more caution the bark which bore his broken fortunes. Driven again to seek support from the theatre, he produced the tragedy of Don Sebastian.

This tragedy, Mr. Scott observes, was not, as Dryden has informed us, "huddled up in haste." The author knew the circumstances in which he stood, while, as he expresses it, his ungenerous enemies were taking advantage of the times to ruin his reputation; and was conscious, that the full exertion of his genius was necessary to secure a favourable reception from an audience, prepossessed against him and his tenets. Nor did he neglect to smooth the way, by inscribing the piece to the Earl of Leicester, brother of Algernon Sid-

ney, who had borne arms against Charles in the civil war; and yet, whig or republican as he was, had taste and feeling enough to patronize the degraded laureat and proscribed catholic.

Mr. Scott has prefixed to the play a very masterly dissertation on its merits, in which, however, by a negligence too common in these volumes, the "All for Love" of Dryden is, in name at least, confounded with the "Love for Love" of Congreve. This excellent tragedy was brought forward in 1690 with great theatrical pomp. But with all these advantages, the first reception of "Don Sebastian" was but cool; nor was it until several retrenchments and alterations had been made, that it rose to the high pitch in public favour which it maintained for many years, and deserved to maintain for ever.

In the same year, "Amphitryon," in which Dryden displays his comic powers to more advantage than any where, excepting in the "Spanish Friar," was acted with great applause, calling forth the gratulations even of Milbourne, who afterwards made so violent an attack upon the translation of Virgil. This lively comedy will, in all probability, not soon be acted again; but it was always a considerable favourite, and is allowed to be an improvement on the productions of Dryden's great predecessors, Plautus and Moliere.

Encouraged by the revival of his popularity, Dryden now ventured to bring forward the opera of "King Arthur," originally designed as an entertainment to Charles II. The poetry has very great merit, and in an abridged form, the piece has always retained a large share of popularity.

In Dryden's next dramatic production, Cleomènes, (or, as he has thought proper to read it, Cleomènes) he lost sight of some portion of his caution. The times, Mr. Scott says,

"Were something changed since the Revolution. The tories, who had originally contributed greatly to that event, had repented them of abandoning the Stuart family, and, one after another, were returning to their attachment to James; and Dryden now belonged to a broad political faction, which a variety of events was daily increasing. The whole story of the Spartan Cleomenes was capable of being wrested to political and Jacobitic purposes; and there wanted not many to aver, that to such purposes it had been actually applied by Dryden. Neither was the state of our author such at the time as to permit his pleading his own cause. The completion of the piece having been interrupted by indisposition, was devolved upon his friend Southerne, who revised and concluded the last act. The whispers of the author's enemies procured a prohibition, at least a suspension, of the repre-

sentation of 'Cleomenes,' from the Lord Chamberlain, but the exertions of Hyde, Earl of Rochester, who, although a tory, was possessed necessarily of some influence, as maternal uncle to the queen, procured a recall of this award against a play, which was in every respect truly inoffensive."

The play, containing no striking interest, was not very favourably received; yet, in comparison with some modern dramas which have been well received, *Cleomenes* is a strong composition. The exhibition of a court, "where ladies interpose, and slaves debate," is well managed, and the scene where the hero and his family are starving in prison contains many striking and terrible beauties.

Mr. Scott hastens to close the dramatic career of Dryden by omitting the mention of his intermediate pursuits, and noticing "*Love Triumphant*," his last entire play, which, like his first, was, to the great joy of his enemies, unsuccessful. This play, very unworthy of its author, only deserves notice for having, as Mr. Scott observes, furnished, in the character of Sancho, the exact precedent for Mr. Sheridan's little Isaac in the *Duenna*. As this fact of borrowing can hardly be disputed, it might naturally be observed, that the lines of *Victoria* in the second act,

"Let both be satisfied with what we swore,
I dare not give it, lest I give you more,"—

May have furnished the thought with which Mr. Sheridan concludes one of his songs:—

"But soon I chid him thence,
For had his fond pretence
Found favour then,
And he had begg'd again,
I fear'd my treach'rous heart
Might have granted more."

Separated from the playhouse and from politics; restrained from satire, and obliged to be cautious even in praise; advanced in age, without having made any progress toward affluence, or even independence in his fortune; the last years of Dryden threatened gloom and melancholy, if not affliction and disgrace. Yet his position was not devoid of comfortable and even brilliant circumstances. His little patrimony, inadequate as it was to his former views, remained in his hands; several noblemen, who did not countenance his principles, showed their veneration for his talents by munificent contributions; his party in politics was grow-

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ing daily more numerous and powerful, a fact calculated, even in a mind less sanguine, to keep hope alive; his pre-eminence in literature was so undisputed, that they who endeavoured to wound did not, in their utmost audacity, think of deposing him; and, above all, the Muse, so coy to the courtship of his contemporaries, continued, till the end of his days, to lavish on him her most splendid favours. No poetry in the English language excels some of that which Dryden produced in the last five years of his life, when his body was enfeebled by sickness, and his mind might have been expected to be enervated and dissipated by care, anxiety, and regret.

Shortly after the Revolution, Dryden had translated several satires of Juvenal; and calling in the aid of his two sons, of Congreve, Creech, Tate, and others, he was enabled, in 1692, to give a complete version both of that satirist, and of Persius. In this undertaking he himself bore a large share, translating the whole of Persius, with the first, third, sixth, tenth, and sixteenth satires of Juvenal. To this version is prefixed the famous Essay on Satire, inscribed to the Earl of Dorset and Middlesex.

In this part, and indeed throughout the translations, the author is not at all benefited, nor the reader enlightened by the care of the editor. If the translation of Dryden is faulty, no correction is attempted by Mr. Scott. Are his criticisms shallow, obscure, or erroneous? The editor bestows no pains in affording to the reader any thing more profound, luminous, or correct. It might have been expected, that in so large and expensive an edition of Dryden's works, some retrospective statement would have displayed to the reader the merits and genius of those translators who preceded Dryden, and some attempt would have been made to estimate those who, following his steps, have endeavoured to naturalize the same poems, with more correctness, and with equal spirit. This sort of criticism would have become a poet, who undertakes to perpetuate the fame of a poet; but Mr. Scott contents himself with what is more easy, with biographical sketches of the persons whom Dryden flatters in dedication, or reprehends in satire, with long extracts from pamphlets in the Luttrell collection, and short observations on works which deserved and required a greater degree of exertion and attention.

Having briefly noticed some minor poems of his author, particularly the elegy on the Countess of Abingdon, entitled "*Elionora*," and the contributions to Tonson's third miscellany, Mr. Scott comes to the translation of Virgil.

On this subject, he is not to blame for communicating nothing new in the way of anecdote, for, in all probability, nothing new remains to be told, but the objections already made to the want of critical exertion recur, even with increased force. We have in the life an amplification of the specimens given by former biographers of the criticism and rival translation of Milbourne, together with notices of some minor assailants, and prefixed to the work are lists of the persons who subscribed to the engravings, and for the better copies of the translation, but little further. This omission is the more to be regretted, as, in the few notes he has written on the preface to the *Eneid*, Mr. Scott has shown that he could have discussed and illustrated the topics connected with Dryden's translation with great ability and ingenuity.

"While Dryden was engaged with his great translation," Mr. Scott proceeds, "he found two months leisure to execute a prose version of 'Fresnoy's Art of Painting,' to which he added an ingenious preface, the work of twelve mornings, containing a parallel between that art and poetry; of which Mason has said, that though too superficial to stand the test of strict criticism, yet it will always give pleasure to readers of taste, even when it fails to convince their judgment. He also wrote a 'Life of Lucian,' for a translation of his works, by Mr. Walter Moyle, Sir Henry Shere, and other gentlemen of pretension to learning. This version, although it did not appear till after his death, and although he executed no part of the translation, still retains the title of 'Dryden's Lucian.'"

It is hardly worth while to mention the censure which Dryden incurred by omitting to celebrate the death of Queen Mary, unless it be for the sake of correcting an inaccuracy of Mr. Scott, who places that event in December, 1695, instead of 1694.

Virgil was hardly finished, when Dryden distinguished himself by the immortal Ode to St. Cecilia, commonly called "Alexander's Feast." The merits of this poem are so generally known and acknowledged, that Mr. Scott could not hope to disclose new beauties by research, or to enhance those already discovered by amplification. The time which the poet employed in producing this unparalleled ode is variously stated. In a letter of his own, he is reported to have said he was employed almost a fortnight in composing and correcting it; while a well-known anecdote represents him as having written it in one night. On this subject, Mr. Scott has the following judicious observation:—

“ These accounts are not so contradictory as they may at first sight appear. It is possible that Dryden may have completed, at one sitting, the whole ode, and yet have employed a fortnight, or much more, in correction. There is strong internal evidence to shew, that the poem was, speaking with reference to its general structure, wrought off at once. A halt, or pause, even of a day, would perhaps, have injured that continuous flow of poetical language and description, which argues the whole scene to have arisen at once upon the author's imagination. It seems possible, more especially in lyrical poetry, to discover where the author has paused for any length of time; for the union of the parts is rarely so perfect as not to shew a different strain of thought and feeling. There may be something fanciful, however, in this reasoning, which I therefore abandon to the reader's mercy; only begging him to observe, that we have no mode of estimating the exertions of a quality so capricious as a poetic imagination; so that it is very possible, that the Ode to St. Cecilia may have been the work of twenty-four hours, whilst corrections and emendations, perhaps of no very great consequence, occupied the author as many days.”

After occupying nine days in preparing for the press a second edition of *Virgil*, the poet, still obliged to seek for bread, meditated a new literary project, and his efforts were stimulated by the approaching return of his son, who was expected from Rome in ill health. “ If it please God,” he wrote to Tonson, “ that I must die of over study, I cannot spend my life better than in preserving his.” Quoting this passage, Mr. Scott makes the following remark :—

“ It is affecting to read such a passage in the life of such a man; yet the necessities of the poet, like the afflictions of the virtuous, smoothe the road to immortality. While Milton and Dryden were favoured by the rulers of the day, they were involved in the religious and political controversies which raged around them. It is to hours of seclusion, neglect, and even penury, that we owe the *Paradise Lost*, the *Virgil*, and the *Fables*.”

He thought of reviving a tragedy by Sir Robert Howard, called “ the Conquest of China by the Tartars,” and meditated a translation of Homer; but neither of these projects being capable of immediate execution, he engaged, for an immediate supply, in making those imitations of Boccaccio and Chaucer, which have been since called the “ *Fables* ;” and in Spring, 1699, he was in such forwardness, as to put into Tonson's hands “ seven thousand five hundred verses, more or less,” as the contract bears, being a partial delivery on account of ten thousand verses, which by that deed he agreed to furnish, for the sum of two hundred and fifty guineas.

neas, to be made up three hundred pounds upon publication of the second edition. On each of the pieces contained in the collection, Mr. Scott has made remarks, both in the volume where they are printed, and in the life of the author; a task the more necessary to every person interessed in the fame of the poet, as the popular, though inconsiderate and unjust, criticism of Hume had stigmatized these poems as "ill-chosen tales, conveyed in an incorrect, though spirited version."

At the time of this publication, Dryden had to encounter a new host of assailants, who, when he had ceased writing for the stage, began to attack him for the obscenity, immorality, and profaneness of some passages in his dramas. Jeremy Collier and Sir Richard Blackmore were the chiefs of this band; and in the preface to the Fables, the poet, too honest to contend against conviction, and too much reformed to glory in the vices of his earlier days, acknowledges himself justly censured by the former critic, and only blames him for having revelled with too much delight amid the wanton passages which he has taken such pains to select and expose. This good-humoured and not unjust reproof is neatly expressed in the introduction to the tale of Cymon and Iphigenia:—

"The world will think that what we loosely write,
Though now arraigned, he read with some delight;
Because he seems to chew the cud again,
When his broad comment makes the text too plain;
And teaches more in one explaining page,
Than all the double meanings of the stage.
What needs he paraphrase on what we mean?
We were at worst but wanton; he's obscene."

"Although this interpretation is invidious," Mr. Scott observes, "it might have been wished, that Collier, against whom the insinuation is directed, had been less coarse, and somewhat veiled the indecencies which he justly censures."

Blackmore, as he deserved less respect, met less kindness. He had stolen from Dryden hints for what he chose to call an epic poem, abused him in the preface to that poem, and again libelled him in a satire on Wit. On his head the poet let fall his full resentment; and the physician soon discovered that the enemy he had excited was not enfeebled or rendered awkward by age, and that the arms he wielded had lost no portion of their keenness, or their polish. In the preface to the Fables, Blackmore, as a poet, is exposed with satirical contempt; and in the epistle to Mr. Dryden, of Chesterton,

published with the Fables, his character, as a physician, is treated with equal severity under the name of Maurus. The passage is quoted by Mr. Scott, and concludes with these lines:—

“ Would’st thou be soon dispatched, and perish whole,
Trust Maurus with thy life, and Milbourne with thy soul.”

“ The end of Dryden’s labours,” Mr. Scott says, “ was now fast approaching ; and, as his career began upon the stage, it was in some degree doomed to terminate there. It is true, he never recalled his resolution to write no more plays ; but Vanburgh having, about this time, revised and altered for the Drury-lane Theatre, Fletcher’s lively comedy of ‘ The Pilgrim,’ it was agreed that Dryden, or, as one account says, his son Charles, should have the profits of a third night, on condition of adding to the piece a Secular Masque, adapted to the supposed termination of the seventeenth century ; a Dialogue in the Mad-house between two distracted Lovers ; and a Prologue and Epilogue. The Secular Masque contains a beautiful and spirited delineation of the reigns of James I. Charles I. and Charles II. in which the influence of Diana, Mars, and Venus, are supposed to have respectively predominated. Our author did not venture to assign a patron to the last years of the century, though the expulsion of Saturn might have given a hint for it. The Prologue and Epilogue to ‘ The Pilgrim ’ were written within twenty days of Dryden’s death, and their spirit equals that of any of his satirical compositions. They afford us the less pleasing conviction, that even the last fortnight of Dryden’s life was occupied in repelling or retorting the venomous attacks of his literary foes. In the Prologue, he gives Blackmore a drubbing which would have annihilated any author of ordinary modesty ; but the knight was as remarkable for his powers of endurance, as some modern pugilists are said to be for the quality technically called *bottom*. After having been ‘ brayed in a mortar,’ as Solomon expresses it, by every wit of his time, Sir Richard not only survived to commit new offences against ink and paper, but had his faction, his admirers, and his panegyrists, among that numerous and sober class of readers, who think that genius consists in good intention. In the Epilogue, Dryden attacks Collier, but with more courteous weapons : it is rather a palliation than a defence of dramatic immorality, and contains nothing personally offensive to Collier. Thus so dearly was Dryden’s pre-eminent reputation purchased, that even his last hours were embittered with controversy ; and nature, over-watched and worn out, was, like a besieged garrison, forced to obey the call to arms, and defend reputation even with the very last exertion of the vital spirit.”

On the death and funeral of Dryden, Mr. Scott affords nothing beyond what the care of Mr. Malone had already collected ;

collected; and extended as this article already is, our readers will not blame us for saying nothing on those points.

Although an article of such length may seem to have exhausted the subject of consideration, yet so widely extended are the labours of Dryden, and so great his excellence in every style, notwithstanding his occasional faults, that this review does not seem to contain more than sufficient to give a slight notion of his pursuits and powers, and barely enough to enable the reader to form some judgment on the edition prepared by Mr. Scott, omitting altogether many heads, each of which would demand ample observation. Among these are his prose, the most captivating of his time, his separate translations, songs and epistles, and his prologues and epilogues, many of which are of the highest merit and beauty.

In the course of these remarks, censure and praise have been occasionally bestowed on the editor; and in a general summary, the unqualified application of either would be unjust. To Mr. Scott the public is indebted for the first collection of the works of Dryden, but the obligation is diminished by the strong evidence that the undertaking was chiefly planned by the bookseller, and that the publication was to be made as dear as possible to the purchaser, with the least possible labour on the part of the editor. Eighteen thin octavo volumes, unadorned with engravings, (except a head of the author, and an indifferent copy of a caricature) are to be sold at half a guinea each. The twenty-eight plays, without notes, or any of the labours which attend the publication of the earlier dramatists, as Shakspeare, Massinger, and Jonson, occupy seven volumes. There are, it is true, short biographical sketches and slight notes occasionally annexed to the dedications and prefaces, and to each play is prefixed a brief dissertation; but the substance of some of these essays had been given in the life, and the previous publication of Mr. Malone had rendered the residue easy. Perhaps it is no exaggeration to say, that the revision, punctuation, and annotation, of one play of Massinger, must have occasioned more labour to Mr. W. Gifford than all these seven volumes did to Mr. Scott. On the historical poetry of Dryden, the editor has bestowed more illustration, but that too was collected without any great effort. With so complete a collection at hand as that of Mr. Luttrell is described to be, it was easy to afford notes to an almost unlimited extent; but this is not said with a view to depreciate these explanatory additions; they are of the highest value and utility. On the want of criticism upon the translations we have already remarked: the

omission is a flagrant dereliction of the editor's duty, and a strong proof that neither his own fame, nor that of his author, weighed against his haste and love of ease. Of the prose, one volume is filled with the life of Sir Francis Xavier, translated from Father Bohours, which may be worth half a guinea to those who will read it; and some of the other volumes are pieced out with tales from Boccaccio, and poems from Chaucer. Had all these, and some other redundancies, been omitted; had the proper care been bestowed on the translations, and other neglected portions of the work; and had the whole been as well printed, and in volumes of the same size as Mr. Malone's edition of Dryden's prose, twelve volumes, at the price of six guineas, would have exhibited a much better and more satisfactory edition of the poet, than the present eighteen volumes at the enormous price of nine guineas.

ART. VI. *The Exposition of the Creed, by John Pearson, D. D. Bishop of Chester, abridged, for the Use of Young Persons. By the Rev. C. Burney, LL. D. F. R. S.* 12mo. 556 pp. 8s. Cadell and Davies. 1810.

DR. Pearson, one of the most distinguished and most learned of English Bishops, before he was elevated to the See of Chester was for some time Rector of St. Clements East Cheap. In this situation he preached to his parishioners in the form of Sermons the substance of that admirable Exposition of the Creed, so long and so deservedly considered among the best and most useful theological productions of our language. Nevertheless, and with all its excellence, the Right Reverend Author may appear in his arguments too diffuse for the leisure of some readers, and too elaborate for the capacities of others. A judicious Abridgment therefore has before been thought a salutary and expedient undertaking. A brief Exposition of the Creed according to Bishop Pearson, in a new Method of Paraphrase and Annotation, was published by Dr. Kennett in 1705. There was another printed in Ireland, but by whom does not at present occur to us.

This work has been most meritoriously undertaken by Dr. Charles Burney for the express use of Young Persons of both sexes, and it never could have been put forth either at a more proper season, or by skill and talents better qualified for the purpose. We are not only fallen on evil days, but the days, it is much to be feared, are made worse, by the carelessness

ness in some instances, and by omission in others, to impress upon the minds of Youth, the important and essential principles of our holy Religion.

In a Preface, which cannot be perused without emotion, and which does equal honour to the head and heart of the writer, the doctor thus explains his motives and intentions.

“ With regard to the object of this Abridgement, it has been made chiefly with a wish of promoting the religious education of youth in the upper forms of our public schools and classical seminaries. It is recommended to their use, as an exercise book for Saturday evenings; on which the scholar should be directed to translate a portion of it, into Latin or Greek; and should be required to insert, in their proper places, the passages from the original of the New Testament, which are cited, or to which the marginal notes refer. This Abridgement may also be made a book of general perusal in all schools; if, while one of the upper boys reads it aloud, the rest are taught to bring forward the citations, from the Greek, Latin, or English Testament, according to their progress and advancement in those languages. From this plan the younger readers must derive an early facility of reference to the Scriptures; as well as of quotation from their sacred pages. By confining the references also to the New Testament in modern languages, this Abridgement may, in nearly the same manner, be admitted as a Work of sacred instruction into schools, planned for female education; and into private houses, in which the Family circle, on Sunday evenings, may be wisely desirous of cultivating Religious Knowledge.

“ Let me trespass a little further on the patience of the Reader; in order to recommend this Abridgement, with affectionate respect, to my brethren, who are employed in the laudable, but anxious, duty of instructing the rising generation; to which service, between twenty and thirty years of my life have been constantly devoted. During the latter part of this period the difficulties, the toils, and the solicitude of a School Master's occupation have been gradually, and greatly increased: not nearly so much, let me add, by the *evil days*, on which *we have fallen*; as by those extraordinary and destructive indulgences, with which children are now gratified, during the seasons, at which they are under the roof of their Parents

“ As long as the domestick system of Education preserves its present form, it will inevitably produce a distaste for study at School, which the active exertions of a Master must combat; a repugnance to regulations, which he must vigorously correct; and a defiance of authority, which he must incessantly labour to restrain: lest his professional duties should first become insupportable, and then nugatory. If these efforts should fail, the consequences may be readily foreseen: Learning will by degrees decay; and

Society

Society will in vain deplore the loss; while the "settled rules" of our wiser Ancestors, who assigned their proper Places, as well as their proper Duties, to Individuals of all Ages and all Ranks, will speedily lose their influence; and become useless, like repealed Statutes, instead of being cherished as the guides and lights of Society.

"Let not my Brethren, however, though the prospect is gloomy, and their cares are augmented, shrink from the active fulfilment of their arduous task; but let them recollect, amidst watchfulness, which must enfeeble the stoutest frame, and amidst exertions, which must enervate the most vigorous understanding, that no occupation can be more eminently useful, than that in which they are engaged. Let them also feel, with conscious pride, that the real dignity of every Profession rests solely on its utility. Let them train their Pupils to early and steady habits of industry and obedience, and let them inculcate the necessity of thinking with seriousness and reverence on sacred subjects:—let them be especially careful, that the foundation of a virtuous and religious life may be established in their docile minds, by an early introduction to the knowledge of a Christian's duties.

"If they uniformly pursue this course, they may be assured, that the Public will justly and gratefully appreciate their efforts.—Then will they reflect with unalloyed satisfaction, that by such a discharge of their obligations towards those, whose education has been entrusted to their direction, they have contributed essentially to the promotion of Learning, to the interests of Virtue and Religion, and to the prosperity of their Country." P. x.

With respect to the mode in which this Abridgement has been made, and the merit of its execution, we can unequivocally declare that it is entitled to praise of the most exalted kind, to the gratitude of Parents, Teachers, and the heads of families. It is, in the highest degree, luminous, a quality which in abridgments it is exceedingly difficult to sustain with uniformity; nothing essential is omitted, little except single words occasionally added.

The original work it is well known is much occupied by erudite notes, with theological disputations, with argumentative confutation of heretical opinions, &c. these would here have been out of place.

We beg to add the tribute of our thanks for this very excellent and useful publication, and to avow the grateful complacency, with which we see the learned and reverend author occupied in labours at the same time honourable to himself and beneficial to his country.

Hic Defensoribus tempus eget.

ART. VII. *Metaphysical Essays, &c.* By Richard Kirwan, Esq. &c.*(Concluded from page 465.)*

WE have now arrived at Dr. Kirwan's great object in the publication of these *Essays*, the establishment of the theory of Berkeley. Every thing that we have hitherto examined in the volume before us, may be considered as merely preparatory to this end, which the author considers as of so much importance, that he labours not only to convince the understanding, but also to interest the heart in favour of it. We are not sure that this conduct is perfectly fair, though in the present case it is certainly harmless; for, as we have already granted, the theory of Berkeley *may be held* without injury either to morals or religion; and if its abettors would not contend that it is *absolutely demonstrated*, and that the common belief in the existence of a material world is an *absurdity*, they should have no controversy on the subject with us. That our sensations *might* all have been as they are, though no other beings had ever existed but God, ourselves and other animals; nay, that the sensations of every individual might all have been as he is conscious they are and have been, though no other Being had ever existed but God and himself, is certainly *possible*, for any thing that we *know* to the contrary; but every thing that is *possible* is not therefore *real*, or even *probable*. The reader, therefore, must not be deterred from examining the question at issue, by the following attempt to excite his prejudices against the existence of a material world.

“ The supposition, that any other class of beings (God, and created minds excepted) whether known or unknown, possess a power of acting on our minds, is not only gratuitously assumed, when not attested by Divine revelation, *rationaly* interpreted, but has served as a foundation for the superstructure of the grossest and most pernicious errors, which unhappily have, *for forty centuries* at least, overspread the greater part of the globe, and still spread their malignant influence over no inconsiderable portion of it, as polytheism, idolatry, magic, demonism, and the various cruel and abominable practices that spring from them.” P. 255.

It is no good argument against the truth of our doctrine, that the perversity of men has deduced from it pernicious errors: but were the case otherwise, it does not appear to us that polytheism, magic, or demonism depend in any degree on belief in the existence of the material world. If Dr.

Kirwan

Kirwan could convince every individual of the human race that no other being whatever exists but *that individual* and the *Supreme Being*, he would indeed root polytheism, magic, and demonism completely out of the world, and with them, we suspect, all the virtues of humanity; but if he allow the existence of more than one created mind with faculties similar to our's, there will be the same scope, as at present, for polytheism, &c. whatever become of the material world. Away then with such prejudices excited by supposed consequences, and let the question be tried by its own merits.

This the author does; but we cannot say that he has added much to the arguments of Berkeley himself against the existence of a material world. He proceeds on a principle which those whom he calls Hyloists will never grant, and which, by argument, they cannot be compelled to grant; namely, that *extension*, *solidity* and *figure* are mere *sensations*, which therefore can have no existence but in the mind of a *sentient Being*. The falsehood of this principle we have shown elsewhere*, and shall here only add, that an idea of *extension*, which the author admits could not have been acquired through the medium of *sight*, could never be acquired even through the medium of *touch*, by a man who had all his life been completely deprived of the power of local-motion. Such a man might certainly be capable of every *sensation* which is *original* and *natural* to us; but how could the sensation of *extension* be communicated to him? Not by pressure; for if what we call a solid substance were gently applied to his body, though he would *feel* a new *sensation*, that sensation could not be of length, breadth or thickness, because mere *feelings* are of no *dimension*. An external wound may be of great dimensions; but what are the dimensions of internal pain? An author whom Dr. Kirwan quotes with respect, and to whom we shall therefore refer†, has very clearly shown the probable process by which our ideas of extension, figure and solidity are first acquired; and proved, we think completely, that those ideas are of something *external*, and that extension, figure and solidity are neither sensations nor copies of sensations. But, says Dr. K.

“ The usual definition of matter, viz. that it is a solid and extended substance, involves an impossibility; for extension, according to the Hyloists, consists of parts, placed one beyond the other; now I ask whether these parts are themselves extended or

* Brit. Crit. vol. xxvii. p. 158.

† Encyclopædia Britannica, Vol. 11, p. 492, &c. 3d Edition.

not? If not, then according to this definition they are not material, if they are extended, then the same question recurs without end, and thus nothing is explained." P. 257.

Pray why does the same question recur without end? *What is matter?* is a question that can be put only to learn by what matter is distinguished from mind; and that distinction is surely stated by answering that matter is a solid and extended substance, which mind is not. If the person, by whom that question is put, be really ignorant of the meaning of the word *extension*, the way to enlighten him, is not to give him a foolish scholastic definition of *extension*, but to point out to him the process by which the idea of extension is actually gained. The minutest atoms of body called by the ancients *materia prima*, are certainly *solid*, *extended*, and of some *figure*, but their solidity, extension and figure are not *sensations* in our minds, but external powers of resistance to pressure, and as such are easily and distinctly conceived.

"But," continues this author, "in the Hyloistic hypothesis, man consists of an immaterial or spiritual soul, contained in a material organized body, and each of these is said to exercise an influence on the other. Now a spiritual Being occupies no space, and therefore cannot be said to be any where in the Hyloistic sense; and as to the influence which these two substances are said to exercise on each other, it is perfectly inconceivable, as one is supposed to be extended and the other not." P. 263.

Does the author perfectly conceive *how two minds* exercise influence on each other? We suspect not, because we ourselves know not the *how* of any thing. We know that events do in fact influence each other, and therefore conceive them as linked together by the relations which constitute cause and effect; we know that for every event there *must* be a *cause*; and we know that all this is by the will of the Author of nature, who is himself the *only* cause of which it is as *impossible* to doubt the existence, as to doubt the truth of a geometrical axiom; but *how* one event produces another or *how* the Author of nature influences and directs the whole, we have no adequate conception; and therefore Dr. Kirwan's inability to conceive *how* mind and matter influence each other, is no objection to the reality of that influence. But, continues he:

"This mutual influence is said to be grounded on the established laws of their union; and yet those laws are *acknowledged to be unnecessary*, since it is said, that no man can shew, by any good argument, that all our sensations may not have been as they are,

are, though no body or quality of body had ever existed. The admission of matter is therefore contrary to the first of Sir Isaac Newton's rules of philosophizing, that we should admit no more causes of things than are sufficient to explain appearances." P. 264.

We know not by whom the *acknowledgment* here stated has been made. We have ourselves repeatedly said that no man can show, by any good argument, that all our sensations *might not* have been as they are, though no body or quality of body had ever existed; but though no man can *show this*, it *may* however be the *fact* that the existence of body is necessary as an instrument to produce sensations in *such minds as our's*. Dr. Kirwan sometimes appeals to revelation, with no great propriety perhaps, in metaphysical discussions on the existence of matter; but since such appeals cannot be less proper in us than in him, we may observe that the great importance laid, in the New Testament, on the resurrection of the body, seems to indicate that the instrumentality of some kind of corporeal organs is necessary to the most perfect agency of such minds as the human soul; and if so, the cause of their union cannot be unnecessary. Be this however as it may, if matter exist and be indeed in our present state united in the form of the human body to our minds, we may be perfectly certain that the laws of such union, whether absolutely *necessary* or not, are at least *proper*; and in this belief there is nothing inconsistent with Newton's first rule of philosophizing, which is,

"That we should admit no more causes of things than are *real* and sufficient to explain the phænomena."

But, continues the author, matter does not exist and therefore cannot be a real instrument of sensation.

"Extension and solidity being *perceived immediately by sense*, and consequently *mere sensations*, cannot exist in an insentient subject, such as matter is said to be; and consequently matter, which is said to be both extended and solid is something as impossible and repugnant as a square circle, or any other chimera." P. 264.

With all due deference to Dr. Kirwan's rank in the republic of letters, and to his many estimable qualities, it is impossible for us to consider this as any thing better than absolute trifling. Extension and solidity are not themselves sensations, though they are indicated by sensations. If they be, are not such sensations extended and solid? and how can any thing solid and extended exist in an unextended Being?

"But," he continues, "we can have no *notion* of matter by the *senses*; if we could, we might explain what we mean by it, as we can explain what we mean by notions gained by consciousness or reflection; but of matter as generally understood, we can give no intelligible account.—It cannot be called a substance or *substratum*, as it has no known modification whatsoever." P. 268.

The senses themselves have no notion of any thing; but by means of the senses, we acquire just as distinct notions of matter, though certainly not such complete conviction of its *existence*, as we do, by means of consciousness, of mind. If we be asked what is *mind*, we can only say that it is what in men perceives, and reasons and judges and wills, &c.; and cannot we say of matter, that it is extended, solid, figured, moveable and divisible, or, to please Dr. Kirwan, that it excites in us, the notions or ideas of extension, solidity, figure and motion, &c. Of the existence of such a substance we have not indeed such absolute certainty, as we have of the existence of *our own minds*, and of the *Supreme Being*; but we have the very same evidence of its existence as of the existence of other men; for no man can show by any good argument, that the sensations of every individual might not have been exactly as they are, although no other being had ever existed but God and himself. We know that other men exist, only by their impressing on us, or exciting in our minds, such sensations and perceptions as convince us that they are endowed with mental powers similar to our own; and we know that matter exists by its impressing on us or exciting in our minds sensations and perceptions of colour, smell, taste, extension, solidity and figure, &c. But (says the author) all these sensations and perceptions might have been excited by the Supreme Being immediately, without the interposition of matter! For aught we know to the contrary they might; and so likewise might all the sensations, perceptions and reflections, which we believe to be excited by other men. If therefore it be a sufficient argument against the existence of matter, that certain sensations and perceptions, which it is generally believed to excite, might have been excited without it, the existence of all created minds, except the mind of the *individual Berkeleyan*, may likewise be called in question, because all the sensations, &c. which other men are generally believed to excite, might have been excited without them.

"No," says Berkeley as here quoted, "It is granted, we have neither an immediate evidence nor a demonstrative knowledge

of the existence of other finite spirits; but it will not thence follow, that such spirits are on a foot with material substances; if to suppose the one be inconsistent, and it be not inconsistent to suppose the other; if the one can be inferred by no argument, and there is a probability for the other; if we see signs and effects indicating distinct finite agents like ourselves, and see no sign or symptom whatever that leads to a rational belief of matter; I say, lastly, that I have a notion of spirit, though I have not, strictly speaking, an idea of it: I do not perceive it as an idea, or by means of an idea, but know it by reflection." P. 288.

But a Hyloist will reply, that he has just as much knowledge of matter by reflection or reasoning as Dr. Kirwan has of finite minds. He has indeed no idea of it as he has of colour, figure, and solidity, neither had Berkeley any idea or notion of the substance of mind, as he had of its powers of thinking and volition. If our author or his master thought it sufficient to infer the existence of mind from his own consciousness of exerting the power of perception, thinking and volition (for that *exertion* is all of which any man is conscious), we think it sufficient to infer the existence of our own bodies and other corporeal substances from perceiving their effects. No, says Dr. K. this cannot be; for to suppose the existence of matter is inconsistent, but there is no inconsistency in supposing the existence of finite minds! But why is it inconsistent to suppose the existence of matter? We have repeatedly denied, as this author has indeed as often affirmed, that extension and solidity are sensations or resemblances of sensations; and if they be not sensations, there is surely nothing inconsistent in supposing an inert solid substance to resist pressure on all sides, or to reflect the rays of light, which fall on it, to the eye. What is obviously inconsistent or contradictory cannot be conceived; but all mankind, from the profoundest philosopher to the most illiterate clown, distinctly conceive that the rays of light are reflected from the object on which they fall, to the eye of the percipient, and thus render that object visible. This is as easily and as clearly conceived as that the ivory ball which we strike against the pavement, is repelled by the solidity of that pavement and its own elasticity. Very possibly all this may be mere delusion; very possibly we infer the existence of the solid ball rebounding from the solid pavement, from the sensations excited in our minds by the immediate agency of the Supreme Being; but it must, on the other hand, be admitted that the reality of the solid ball and solid pavement is likewise possible, for they are both clearly and distinctly conceived;

conceived; and nothing is more certain than that a metaphysical or absolute impossibility cannot be conceived.

But, says Dr. Kirwan of an author, who appears to have thought on this subject exactly as we do, "It is strange that he did not perceive that matter was [is] entirely useless, since even admitting its existence, the Divine agency must still be called in; and since he allows that every thing might go just as well, even if it did not exist, he should also allow that its existence is at least doubtful." P. 319.

We have explicitly admitted, and so, we believe, has the author referred to, that no man can have so absolute a conviction of the existence of matter as he has of the existence of his own mind; we likewise admit that, supposing the existence of matter, the divine agency must still be called in, because though bodies are inert, and the particles of the densest of them not in absolute contact, not only are their masses kept together by some power, but they even appear to influence each other at a distance; but we have not therefore admitted that every thing might go on *just as well*, even if matter did not exist, because, though we *perceive not its necessity*, it *may be necessary* or at least *useful* as an instrument to such minds as our's. A Carpenter could make a small boat or canoe with no other instrument than a common clasp-knife; but it does not therefore follow that the other instruments commonly employed on such occasions are useless. We have said that an absolute impossibility cannot be distinctly conceived; but it does not from this follow that we can conceive *all* that is *possible*, or even all that is *real*. Matter therefore might exist and be useful, even though we could form no conception of its uses; just as many things are found in the human body of which the most skilful anatomist is not able to assign the particular uses, though no intelligent anatomist ever supposed them to be useless.

To account for the general persuasion that matter exists this author makes several suppositions, of which one is that it was suggested by the structure of language.

"This, says he, requires, most commonly at least, adjectives and substantives. Now the same adjective is applicable to a variety of different substantives; thus, we say, a good man, a good house, a good horse, &c. Frequently indeed the substantive with which the adjective is supposed [to be] conjoined, is not expressed; thus Hudibras says, *better* is the only enemy to *good*; but as an adjective is imperfectly intelligible without reference to some substantive, the general term *thing* was invented, which denotes any substantive: then all sensations being expressed by adjectives,

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on account of their various applicability, as *red, fragrant, sweet, loud, hot, cold, hard, soft, extended, &c.*, the mechanism of language necessarily supposes them to have some substantive to which their aggregate is applicable. This substantive was called a *thing* or substance, though perfectly unknown, being unperceived by any of the senses, until a particular name was devised, which name was supposed to denote also that unknown thing, and to involve it in its signification: thus an apple was at first called a red, fragrant, juicy *thing*, before it was named an *apple*, which more expressly denoted the peculiarities of its taste, smell, colour, shape, hardness &c. Thus these sensations were deemed to be modifications of this fictitious thing, which was called their *substratum*, and the supposed *substratum* of all sensational aggregates was by philosophers called matter." P. 272.

Without stopping to question this theory of the origin and progress of language, we beg leave to observe, that supposing it true, it would lead us to a conclusion just the reverse of that which Dr. Kirwan has deduced from it. Language was either invented gradually by men, or communicated to the first pair by the Author of their Being. If it be a human invention, how came it to pass that all mankind should have given to all the various languages that have been spoken on the earth, such a structure as led to the universal belief of the very same absurdity? If it was communicated from Heaven, it is still less credible, that God, who could not be himself deceived, should have bestowed on man a gift calculated to lead them into absurdity and error. The structure of language therefore, supposing this to be a just account of its progress, compels us to believe that matter exists; especially as this Author's account of the *manner*, in which sensations are communicated to the human mind is extremely improbable if not ridiculous. That account we have in one of his replies to the Author of the article, *Metaphysics*, in the Encyclopædia Britannica.

That Author, treating of the resistance, made by an ivory ball of certain dimensions, to the closing of one's hand, adds, says Dr. Kirwan, "that it is the same *thing* which communicates to our eye the sensation of colour, and has the power of resisting the compression of our hand, is evident. This is true, if the word *thing* be taken for an *aggregate of sensations*, as it should be, for colour is one of that aggregate; but it cannot be inferred, that the sensation of resistance or solidity, is that which causes colour, which is, I suppose, what is meant by communication." P. 317.

Without giving ourselves the trouble of turning over the work referred to, we may take it upon us to affirm, that this

cannot be what is meant by communication; for no hyloist admits that solidity is a sensation. The same solid substance, however, which resists the compression of the hand, reflects the light which falls on it, to the eye; the impulse on the eye is communicated through the optic nerve to the brain; and that communication *excites*, by some means unknown to us, the sensation of colour in the mind. Such is the process by which sensations are excited, according to the theory of those, whom our Author calls Hyloists; but according to his own theory as here stated, each sensation communicates itself! An ivory ball is nothing else than an aggregate of sensations; an aggregate of sensations can exist only in a sentient mind; and yet that aggregate existing in the human mind, communicates to that mind one of the sensations of which the aggregate itself consists!

We pass over the Author's arguments against the existence of matter, deduced from the facts, that a body appears much harder, or colder, or hotter to one man than to another; as well as what he urges in behalf of Berkeley's opinion, that the primary and secondary qualities of body are on the same footing. In our review of Mr. Drummond's *Academical Questions*, we had occasion to examine these arguments, stated with the utmost force of which they seem capable; and to our review of that work we refer our readers*.

In the remainder of this Essay, Dr. Kirwan treats, in a very cursory manner indeed, of a variety of important subjects, metaphysical, physical, and moral; of the various kinds of sensations, ideas, and notions; of abstraction, generalization, consciousness, and attention; of intellectual abilities and disabilities; of the origin and degrees of human knowledge; of truth and reality; of the association and connection of ideas; and of mere approbation and disapprobation, &c. As we have found here little that is new or objectionable, though much that is curious and interesting, we shall barely refer the reader to the work itself for that information, which our limits will not permit us to give them. We cannot, however, pass on to the next Essay without remarking, that we have here met with one or two positions, which appear to us not favourable to the theory of Berkeley, and which the philosophers of that school are not, we believe, very willing to admit.

The Author acknowledges that we are endowed not only with a *moral sense implanted in us by nature*, (p. 415) which

* Brit. Crit. Vol. xxvii. p. 1, &c. and p. 149, &c.

instinctively discovers *practical moral truths*, when they are *simple*, but also with another *instinct*, (p. 419) on which rests *our persuasion*, that the *past resembled the present* in similar cases, as well as our *expectation* that the *future* will also *resemble the present*. Without calling in question the reality of *these instincts*, we only beg leave to ask whether it be not at least as probable, that the *hyloists* are impelled by *another instinct* to refer their sensations of *colour, taste, smell, and sound*, as well as their perceptions of *solidity, extension, figure and hardness*, &c. to a material world as the instrumental cause by which they are excited. We feel ourselves likewise strongly inclined to object to this Author's notion of *vindictive justice*, (p. 442) as distinguished from what he calls *corrective and preventive justice*; but, as we have detailed our own notions of such justice at some length elsewhere †, we hasten to the concluding Essay, in which the Author professes to have given a new demonstration *a priori* of the existence of the Supreme Being, and to have "exposed" some opinions of the divine attributes peculiar to himself.

This new demonstration is contained in the following propositions.

"Since many beings now exist, some one or other of the following propositions concerning the duration of their existence must be true, as they comprehend every possible case:

"First, *all* the Beings now existing, have always existed.

"Second, *some* of the Beings now existing, have always existed.

"Third, *one* of the Beings now existing, has always existed.

"Fourth, *none* of the Beings now existing, has [have] always existed." P. 448.

The falsehood of the first of these propositions is very easily shown by an appeal to each individual's consciousness, for proof that he has not himself always existed. The falsehood of the fourth is proved by showing, as had been a thousand times shown before Dr. Kirwan was born, that if none of the Beings now existing, had always existed, no Being whatever could be now existing. It is therefore sufficiently demonstrated that either the second or the third proposition must be true; but there is surely nothing new in this demonstration, unless there be novelty in demonstrating the existence of the Supreme Being, by propositions stated in the form of a dilemma. That the third and not the

second proposition is true, is thus attempted to be demonstrated.

“ If there were more than one God, there might be an infinity of gods, which seems absurd ; for to suppose even two Beings existing independently of each other, that is, having separate existences, and yet both to exist necessarily, involves a contradiction ; for if the existence of each is independent of that of the other, and perfectly unconnected with it, then the existence of one of them separately from that of the other, is perfectly conceivable and intelligible ; therefore the non-existence of the other may be supposed ; therefore it is possible ; (for what is impossible may be admitted in argument, but cannot be supposed, being unintelligible ;) therefore its existence is not necessary, which contradicts the supposition of its necessity.” P. 457.

This demonstration of the unity of God has no claim, whatever to originality. It is indeed nothing else than the seventh proposition of Dr. Clarke's celebrated Demonstration, which Bishop Butler found it so difficult to understand, and which other metaphysicians of some name have deemed a mere sophism *. The unity of the Supreme Being may be inferred from the harmony of the Universe and the unity of design which appears to pervade the whole ; but it cannot be demonstrated from any notion of necessity, which has ever been conceived by the mind of man. Since Beings now exist it necessarily follows that some one Being must always have existed to whom existence is *essential*, or *so necessary* that his existence can have had no beginning nor can possibly have an end ; but we are acquainted with no law of human thought which compels us to deny that there *may* be more such Beings than one, or to perceive in the supposition of a plurality any thing contradictory. According to Dr. Clarke the necessity by which the Supreme Being exists, is the very same kind of necessity which is the cause of the unalterable relation between *two* and *four* ; but, if the word *cause* can be here used without absurdity, the necessity, which is the cause of the relation between *two* and *four*, is the cause likewise of the relation between *three* and *six*, between *six* and *twelve*, and even between *six* and *eighteen*. Why then may not two or more independent Beings exist, as well as one, by *such* necessity ? We cannot indeed demonstrate the existence of more than one such Being, because no more than one is

* See Encyclopædia Britannica, 3d edition, Vol. XI, pp. 601, 602, with the works referred to in the margins of those pages.

necessary for the creation and government of the world; and that there is actually but one supreme and independent Being is so evident from the unity of design, &c. that to suppose more than one is highly unreasonable; but let not the pride of philosophy be ashamed to confess that it is to divine revelation *alone* that we are indebted for our *knowledge* of the unity of God.

In this Author's disquisitions on the attributes of God we have found as little novelty as in his demonstration *a priori* of the Divine existence. We have found, indeed, many salutary truths, and likewise several positions, which we cannot admit: but we have not found one truth or one error, that we have not repeatedly met with elsewhere. The whole indeed seems to be a compilation from *Leibnitz*, *Clarke*, Archbishop *King*, Lord *Bolingbroke*, *Tucker* *, Dr. *Priestley*, Dr. *Law*, and the *Analytical Review*! and we have no hesitation to say that the third is by far the least valuable and least ingenious Essay in the volume. That Dr. Kirwan should have adopted the pre-established harmony of Leibnitz, or rather something resembling that harmony, as far as the efficacy of prayer is concerned, does not surprise us; for much may be said in favour of it, and has indeed been said in its favour by Wollaston and others, in terms more plausible than those which are here employed; but that the man who believes that all the sensations and impressions, from which we infer the existence of the material world, are impressed on the mind by *the immediate agency of the Deity*, should yet deny the reality of *those Divine influences*, to which Christian Divines give the name of *Grace*, does indeed surprise us. On this subject, however, he prefers to the reasonings of Berkeley, which to us, though Hyloists, appear unanswerable, the reasonings of Bolingbroke, a notorious Deist; and of "the excellent Dr. Priestley," a materialist and necessarian!

On the whole we have been much amused, sometimes instructed, and often disappointed by this volume. Yet we shall be glad to see a second by the same author; and request him to pay greater attention to the correcting of the press than he seems to have done when the Essays before us were passing through it; for they abound with errors undoubtedly typographical, though not one is corrected either at the beginning or at the end of the volume.

* Here referred to by his fictitious name, *Search*.

ART. VIII. *Erin, a geographical and descriptive Poem.*
Large 8vo. With a Map, and several Vignette Plates.
By the Rev. E. Smedley. 87 pp. 1l. 1s. For the Author,
by Ginger, College Street. 1810.

TO examine this production as a poem, to analyze its plan, and balance the cadence of its verses, would be to depart from the line of judicious criticism. The author is not now commencing a poetical career, the success of which is to be calculated from this specimen. Having been thirty-six years employed as an assistant in a public school*, he must rather be taking his leave of the Muses, than paying his court to them; and his appeal must be more to the regard of the multitudes, who, in that long period, have passed under his care, than to the suffrage of the public at large. We see him, accordingly, supported by a most honourable list of names, and we cordially hope that the ultimate result will be such, as to gratify every feeling of the veteran instructor.

Erin has, however, further claims to attention. It is, as far as we know, the first specimen of a local and descriptive poem on Ireland; and though, with reference to a subject so extensive, it may appear but a sketch, yet does it bring forward many remarkable particulars, and contain several pleasing allusions to the history and traditions of that country. It will, therefore, fill a chasm, till some more elaborate and extended poem shall take its station next to the thirty books of Drayton's *Polyolbion*. The concluding lines, in which the poet celebrates the famous harp of Brien Boro, king of Ireland, still preserved in the library of Trinity College, Dublin, may afford no unfavourable specimen of the poetry.

Brien Boro, it seems, was slain in his twenty-fifth battle against the Danes, in 1014.

“ Mute is the tongue of Erin's tuneful king,
 Cold is the hand that swept the silver string:
 But, while his harp remains, it still recalls
 Terrific measures in resounding halls;
 War, tumult, shouts of triumph, dying groans,
 Love's playful strains, and Pity's melting tones.
 Six valiant sons around their monarch stood,
 Of chieftains first, and best among the good;
 As the light chords he swept with magick skill,
 He mov'd their warring passions at his will:

* See his Dedication.

Rude tho' himself, each faithful kern admires
 Th' exalted virtues of departed fires.
 Feats of the brave he sung—the robber Dane,
 Invading foemen, friends in battle slain;
 Shame and disgrace the coward's certain meed,
 Eternal bliss to those who nobly bleed.

“ If haply I, without a muse of fire,
 Have dar'd to touch the muse of Erin's lyre,
 Have faintly sung of desolated woods,
 Meads, mountains, lakes, and their prolific floods,
 The weakness of the bard in pity spare;
 Few well describe high-sounding deeds of war.
 Yet if, fond hope! the verse successful prove,
 Adding one convert to his country's love,
 Erin no more shall at her lot repine,
 But with the oak her hallow'd grass entwine,
 And form (more envied than thy laurel, Rome!)
 A wreath to decorate the poet's tomb.” P. 63.

A few notes are subjoined to the poem, which, to English readers in particular, must be indispensable, as they illustrate local allusions very little known on this side of the Channel *. Some of the vignette plates are extremely elegant, particularly the last, p. 59.

ART. IX. *Sermons by Samuel Horsley, LL.D. F.R.S. F.A.S. Late Lord Bishop of St. Asaph.* 2 Vols. 8vo. 11. 1s. London, Hatchard, Cadell and Davies; Edinburgh, Manners and Miller. 1810.

NO English preachers, in their day, drew together more crowded audiences, or more completely engaged the attention of those audiences, than the late Bishops of London and St. Asaph. Both Prelates were indeed fully entitled to all the admiration, which, as pulpit-orators, they obtained, nor would it be easy to say, which of them obtained the larger portion; and yet few preachers, justly celebrated, and equally orthodox, have differed more widely than these two distinguished men, either in the choice of their subjects, or in their manner of discussing them.

* A small book entitled “*Hibernia curiosa*,” republished in London in 1782, contains delineations of several curiosities mentioned in this poem, rude indeed, but probably exact: for instance, of the giant's causeway, the Powerscourt waterfall, the lake of Killarney, &c.

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The former generally preached on common topics, on which it was impossible to say any thing at once novel and true; but by the simple elegance of his style, the mellifluence of his voice, and the earnestness of his manner, he delighted listening multitudes, while he was bringing home to their business and bosoms, the practical doctrines of the gospel. The latter, conscious, as men of strong and capacious minds generally are, of his own powers, seems to have taken pleasure in grappling with difficulties, from which most other preachers would have shrunk; and convinced that it is the duty of the Christian Clergy to declare unto those committed to their pastoral care, all the counsel of God, as far as it is known to themselves, he never shunned an opportunity that was afforded him, of explaining to those, to whom he was preaching, the most obscure passage of Scripture, which appeared to have any reference, even remote, either to their faith or to their practice. In throwing light on obscurity, he excelled, indeed, all the preachers whom we recollect to have heard; and though it is generally thought dangerous to enter, in the pulpit, upon a critical or logical discussion, of which if a link in the chain of argument be lost, the object of the whole discourse is liable to be mistaken, little danger of this kind was to be apprehended when Bishop Horsley was the preacher. The subject of his sermons was seldom hackneyed, his illustrations of what was obscure were generally so original, and in his voice and manner there was something so commanding, that the attention of *his* auditors could hardly wander.

The characters of these two great prelates, as preachers, were, in our hearing, accurately distinguished, and in a very few words, by a clergyman, who observed, that “the Bishop of London *solicited* the attention of his audience, and by the gentleness of his manner, and the agreeable smoothness of his style, *obtained it*; while the Bishop of St. Asaph, by the energy of his manner, and the vigour of his style, *compelled* that attention which he *demand*ed.” The smoothing or rounding of periods, indeed, seems not to have been at any time an object of his particular regard; but his style was always suited to his thoughts; it rose and fell with his subject; and if it was sometimes rough, it was never feeble, and never perplexed. As he thought profoundly, he spoke and wrote nervously and perspicuously.

It was obvious to all who had ever heard him, that his sermons, however hastily composed, were at least as fit for the closet as for the church; and we believe that at his death, a wish very generally prevailed, that those discourses, which
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when pronounced from the pulpit, had at once delighted and instructed those who heard them, might soon be given to the public at large. The delay which has taken place in gratifying that wish, is sufficiently accounted for by the editor of these two volumes, the only son of the Bishop; of whom we can say, on the evidence of one well acquainted with both,* and with their modes of thinking, that he inherits all his father's prominent principles, with no small share of the vigour of his mind.

That the Christian part of the British public will be highly gratified by this publication, there can be no doubt; nor will that gratification be the less for its being well known that Bishop Horsley never prepared for the *press* any sermons but those, which, being preached on public occasions, he was either requested or commanded to publish himself. We have, indeed, the means of knowing, that he did not consider his own sermons as adapted to the taste of *the age*. When solicited, as he often was, to print a volume, and put in mind of the rapid and extensive sale of other sermons, certainly of not greater merit, his usual reply was, that the sale of sermons is not regulated by their merit, and that as he preached neither fanatical divinity, nor mere moral essays, his sermons, though he had compelled them to be heard, would not be generally read. But we trust that there is yet among us a sufficient portion of good sense and seriousness, to prove that in forming this low estimate of British taste, the learned prelate was mistaken.

The sermons contained in these two volumes, are in number twenty-nine, of which six were given to the public by the Bishop himself. These are the ninth, thirteenth, fourteenth, nineteenth, twentieth, and the twenty-ninth, which was, we are told, the last that he ever composed; and the critical reader will find some rational amusement in comparing the style of these six sermons with that of the others, of which the editor says, that "fearful of injuring the native dignity and strength of the composition, he felt it a sacred duty to let them appear in the state in which they were left by the Bishop." In judging thus, he judged rightly; for he has shown to the public, that his father composed his sermons with as great care, when he had no other object in view than the instruction of his audience, as when he must have been aware that what he was composing would be sent to the press.

The three first sermons are upon the most important of all subjects—the coming of the Lord to judgment; and in the first, which is preached from St. James, v. 8, the learned

Prelate

Prelate thus introduces the discussion, which is pursued through this and the two following discourses.

“Time was, when I know not what mystical meanings were drawn by a certain cabalistic alchymy, from the simplest expressions of holy writ,—from expressions in which no allusion could reasonably be supposed, to any thing beyond the particular occasion upon which they were introduced. While this frenzy raged among the learned, visionary lessons of divinity were often derived, not only from detached texts of scripture, but from *single words*—not from words only, but from *letters*—from the place, the shape, the posture of a letter! and the blunders of transcribers, as they have since been proved to be, have been the groundwork of many a fine-spun meditation!

“It is the weakness of human nature, in every instance of folly, to run from one extreme to its opposite. In latter ages, since we have seen the futility of those myttic expositions, in which the school of Origen so much delighted, we have been too apt to fall into the contrary error; and the same unwarrantable licence of figurative interpretation which they employed to elevate, as they thought, the plainer parts of scripture, has been used, in modern times, in effect, to lower the divine.” P. i.

Among the passages which have been thus misrepresented by the refinements of a false criticism, he reckons all those which contain the explicit promise of the “coming of the Son of Man in glory, as in his kingdom.” These, he thinks ought, every one of them, to be understood *literally* of our Lord’s coming to *judgment at the end of the world*, and not, as they are now commonly interpreted, of the destruction of Jerusalem by the Roman armies. But before he states the arguments by which he supports his own opinion, and obviates the objections which the learned have urged to it, he thus accounts for discussing such a question before a mixed audience.

“It is the glory of our church, that the most illiterate of her sons are in possession of the scriptures in their mother tongue. It is their duty to make the most of so great a blessing, by employing as much time as they can spare from the necessary business of their several callings, in the diligent study of the written word. It is the duty of their teachers to give them all possible assistance and encouragement in this necessary work. I apprehend that we mistake our proper duty, when we avoid the public discussion of difficult or ambiguous texts, and either keep them entirely out of sight, or when that cannot easily be done, obtrude our interpretations upon the laity, as magisterial or oracular, without proof or argument;—a plan that may serve the purposes of indolence, and may be made to serve worse purposes, but is not well adapted to answer the true ends of the institution of

of our holy order. The will of God is that all men should be saved; and to that end it is his will that all men, that is, all descriptions of men, great and small, rich and poor, learned and ignorant, should come to the knowledge of the truth. Of the *truth*,—that is, of the truths brought to light by the gospel; not only of the fundamental truths of faith towards God, of repentance from dead works, and of a future judgment,—but of all the sublimer truths concerning the scheme of man's redemption." P. 4.

That there is no danger to be apprehended from the illustration of the sublimest truths of the gospel, or the public discussion of difficult and ambiguous texts, by such a man as Bishop Horsley, who thought accurately and profoundly on all subjects that attracted his attention; who never attempted to explain what he did not himself understand; and who possessed the art of rivetting the attention to the most subtle or critical discussions, we readily grant; but we should hesitate to recommend to the clergy in general such discussions, in mixed audiences, of difficult and ambiguous texts, not connected *intimately* with the essentials of the faith. A man may be a very useful parish-priest, who is not qualified to discuss texts which can be illustrated only by a minute acquaintance with ancient customs, ancient superstitions, and ancient science; and hence it is, that the royal declaration prefixed to our articles, prohibits, we think with great wisdom, all public discussion of those curious points which disturbed the peace of the church in the seventeenth century; and which a party among us, are now, in defiance of that prohibition, discussing again, as essential doctrines of the gospel. With respect to the doctrines essential to the faith, what the Bishop says is unquestionably true. Of them nothing that can be profitable ought to be kept back from the lowest of the people; and we are willing to hope, with him, that the knowledge of the scriptures necessary to the understanding of such things, is what few in this country are too illiterate to attain. We likewise agree with him, that

“ It is our duty to facilitate the attainment by clearing difficulties. It may be proper to state those (which) we cannot allow,—to present our hearers with the interpretations that have been attempted, and to show where they fail; in a word, to make them masters of the question, though neither they nor we may be competent to the resolution of it. This instruction would more effectually secure them against the poison of modern corruptions, than the practice dictated by a false discretion, of avoiding the mention of every doctrine that may be combated,
and

and of burying every text of doubtful meaning. The corruptors of the Christian doctrine have no such reserve. The doctrines of the divinity of the Son—the incarnation—the satisfaction of the cross as a sacrifice, in the literal meaning of the word—the mediatorial intercession—the influences of the Spirit—the eternity of future punishment—are topics of popular discussion with those, who would deny or pervert those doctrines: and we may judge by *their* success what *our own* might be, if we would but meet our antagonists on their own ground.” P. 6.

All this is unquestionably just; but still we may be permitted to doubt, whether the church be the fittest place for the discussion of such topics by *ordinary* preachers; and we are sure that the Bishop would have agreed with us, that great abilities, great address, and great discretion, are requisites to the discussion of them any where, so as to edify the illiterate part of the community*. It is indeed true, as his lordship observes, that we often find considerable proficiency made in *some single science*,

“ By men who have never had a liberal education, and who, except in that particular subject on which they have bestowed pains and attention, remain ignorant and illiterate to the end of their lives. The sciences are said, and they are truly said, to have that mutual connection, that any one of them may be the better understood for an insight into the rest; and there is, perhaps, no branch of knowledge which receives more illustration from all the rest, than the science of religion: yet it hath, like every other, its *own internal* principles on which it rests, with the knowledge of which, without any other, a great progress may

* The following observations on this subject, by another learned prelate, are worthy of the closest attention.

“ All objections to truth must needs be founded in false judgment. False judgment proceeds from ignorance, or a superficial view of things; but this ignorance is the proper allotment of the vulgar; so that what arises from thence, as referring to, and consonant with their capacities, cannot but make a quick and easy impression. On the contrary, the solution of these difficulties must needs be formed on a true judgment of things. This judgment proceeds from a profound view of nature or (of revelation.) But such a view requires a large detail; and the mutual connexions and dependencies of things, a strict examination. Hence the necessity of time to inquire, and of attention to comprehend. These different properties in OBJECTIONS and SOLUTIONS are so constant and notorious, that the ease of questioning foolishly, and the difficulty of answering wisely, is become proverbial.”

Warburton's Sermon on the Nature, &c. of Truth.

be made; and these lie much more open to the apprehension of an uncultivated understanding, than the principles of certain abstruse sciences, such as geometry, for instance, or astronomy, in which I have known plain men, who could set up no pretensions to general learning, make distinguished attainments."

P. 9.

If this be a sufficient vindication, as we admit it to be, of the conduct of those clergymen, who, possessed of learning and judgment sufficient for the purpose, discuss, with those committed to their pastoral care, the most obscure parts of revelation; it furnishes likewise a sufficient proof, that no clergyman should enter on such discussions, who has not some acquaintance with the whole circle of the sciences. If no branch of knowledge receive more illustration from all the rest than the science of religion; how dare the illiterate mechanic quit his workshop to enlighten his countrymen in this most important of all sciences, and how can the vulgar suppose, even for a moment, that such a teacher is a safer guide than the regular clergy, who devote their lives to the study of literature and of science. The Bishop introduces these observations, not with the view of giving the smallest countenance to illiterate preachers, but as an apology for himself in discussing a subject, which, on the first view of it, might seem adapted only to a learned auditory. That subject is the import of the phrase of our Lord's coming—a phrase which, with the exception, perhaps, of some passages in the book of Revelations, he insists, is through the whole New Testament, to be understood literally of a visible descent of our Lord from heaven, as visible to all the world as his ascension was to the apostles—"a coming of our Lord in all the majesty of the Godhead, to judge the quick and dead, to receive his servants into glory, and to send the wicked into outer darkness." That there is something figurative in many of the passages which mention our Lord's coming, he admits; but he contends that *the coming* itself is to be taken literally of the personal coming at the last day; and

"That the figure is rather to be sought in those expressions, which, in the literal meaning, might seem to announce his immediate arrival. And this St. Peter seems to suggest, when he tells us, in his second epistle, that the terms of *soon* and *late*, are to be very differently understood when applied to the great operations of Providence, and to the ordinary occurrences of human life. The Lord, says he, *is not slack concerning his promise, as some men count slackness. "One day is with the Lord as a thousand years, and a thousand years as one day."* *Soon* and *late* are words whereby

whereby a comparison is rather intended of the mutual proportion of different intervals of time, than the magnitude of any one by itself defined——Thus, although the day of judgment was removed undoubtedly by an interval of many ages from the age of the apostles, yet it might in their days be said to be at hand, if its distance from them was but a small part of its original distance from the creation of the world,—that is, if its distance *then* was but a small part of the whole period of the world's existence, which is the standard, in reference to which, so long as the world shall last, all other portions of time may by us be most properly denominated long or short.

“ There is again another use of the words soon and late, whereby any one portion of time, taken singly, is understood to be compared, not with any other, but with the number of events that are to come to pass in it in natural consequence and succession. If the events are few in proportion to the time, the succession must be slow, and the time may be called long. If they are many, the succession must be quick, and the time may be called short in respect of the number of events, whatever be the absolute extent of it. It seems to be in this sense that expressions denoting speediness of event, are applied by the sacred writers to our Lord's coming.” P. 14.

The Bishop then enumerates some of the many stupendous events that are clearly foretold as to take place before the final coming of our Lord, and then adds that

“ When the apostles speak of that event as at hand, which is to close this great scheme of Providence,—a scheme in its parts so extensive and so various,—they mean to intimate how busily the great work is going on, and with what confidence, from what they saw accomplished in their own days, the first Christians might expect, in due time, the promised consummation.

“ That they are to be thus understood, may be collected from our Lord's own parable of the fig-tree, and the application which he teaches us to make of it. After a minute prediction, (St. Matt. xxiv.) of the distresses of the Jewish war, and the destruction of Jerusalem, and a very general mention of his second coming, as a thing to follow in its appointed season, he adds—Now learn a parable of the fig-tree: when its branch becomes tender and puts forth its leaves, ye know that summer is nigh. So likewise, ye, when ye shall see all these things, know that it is near, even at the doors.”—That *it* is near;—so we read in our English Bibles; and expositors render the word *it*, by the *ruin foretold*, or the *desolation spoken of*. But what was the ruin foretold, or the desolation spoken of? The ruin of the Jewish nation—the desolation of Jerusalem. What were all these things, which when they should see, they might know *it* to be near? All the particulars of our Saviour's detail;—that is to say,

say, the destruction of Jerusalem, with all the circumstances of confusion and distress with which it was to be accompanied. This exposition, therefore, makes, as I conceive, the desolation of Jerusalem the prognostic of itself,—the sign and the thing signified the same. The true rendering of the original I take to be—“So likewise, when ye shall see all these things, know that *He* * is near at the doors.”—*He*,—that is, the Son of Man, spoken of in the verse immediately preceding, as coming in the clouds of heaven with power and great glory. The approach of summer, says our Lord, is not more surely indicated by the first appearances of spring, than the final destruction of the wicked by the beginnings of vengeance on this impenitent people.” P. 17.

But our Lord proceeds—“Verily I say unto you, this generation shall not pass, till all these things be fulfilled,”—words, which, according to Whitby and others, afford a full demonstration that *all* which Christ had mentioned hitherto, was to be accomplished, not at the time of the conversion of the *Jews*, or at the final day of judgment, but in that very age, or while some of that generation of men should be alive. To such interpreters the Bishop replies, that

“All these things, in this sentence, must unquestionably denote the same things which are denoted by the same words just before. Just before, the same words denoted those particular circumstances of the Jewish war, which were included in our Lord’s prediction. All those *signs*, which answer to the fig-tree’s budding leaves, the apostles and their contemporaries, at least some of that generation, were to see. But as *the thing portended* is not included among *the signs*, it was not at all implied in this declaration that any of them were to live to see the *harvest*, *the coming of our Lord in glory*.” P. 19.

The Bishop pursues this interesting discussion through the second and third sermons, which are both preached from St. Matt. xxiv. 3, obviates many objections that have been urged against his opinion; and from a collation of the parallel passages in the three first gospels, concludes, notwithstanding the great authorities which incline the other way,

“That the phrase of *our Lord’s coming*, wherever it occurs in his prediction of the Jewish war, as well as in most other passages of the New Testament, is to be taken in its literal

* “Whitby understands the original so far as relates to the pronoun, which must be here supplied exactly as the Bishop does, though he thinks that by the coming of Christ is meant the destruction of Jerusalem. *Rev.*

meaning, as denoting his coming in person, in visible pomp and glory, to the general judgment." P. 56.

The fourth, fifth, sixth, and seventh Sermons are on the forty-fifth Psalm, which Bishop Horsley considers as a direct prophecy of the reign of the Messiah, and as in no sense applicable to Solomon or any other earthly monarch. The application of the Psalm to Solomon and his Egyptian bride, was first made, he says, by Calvin, in direct opposition to all antiquity, Jewish as well as Christian. Yet the same interpreter, and his followers, acknowledge that "the subject is not dalliance; but that under the figure of Solomon, the holy conjunction of Christ with his Church is propounded to us."

"It is most certain," continues the Bishop, "that in the prophetic book of the Song of Solomon, the union of Christ and his Church is described in images taken entirely from the mutual passions and early loves of Solomon and his Egyptian bride. And this perhaps might be the ground of Calvin's error: he might imagine, that this Psalm was another shorter poem upon the same subject, and of the same cast. But no two compositions can be more unlike than the Song of Solomon and this forty-fifth Psalm. Read the Song of Solomon, you will find the Hebrew king, if you know any thing of his history; produced indeed as the emblem of a greater personage, but you will find *him* in every page. Read the forty-fifth Psalm, and tell me if you can any where find king Solomon. We find, indeed, passages which may be applicable to Solomon, but not more applicable to him than to many other earthly kings, such as comeliness of person, and urbanity of address, mentioned in the second verse.——But the hero of this poem is a warrior, who girds his sword upon his thigh, rides in pursuit of flying foes, makes havoc among them with his sharp arrows, and reigns at last by conquest, over his vanquished enemies. Now Solomon was no warrior: he enjoyed a long reign of forty years of uninterrupted peace. He retained indeed the sovereignty of the countries which his father had conquered, but he made no *new* conquests of his own." P. 68.

Applying the Psalm, therefore, wholly and exclusively to the Messiah, the Bishop divides it into three sections, of which the first

"Consisting only of the second verse, describes our Lord on earth, in the days of his humiliation. The five following verses make the second section, and describe the successful propagation of the gospel, and our Lord's victory over all his enemies. This comprehends the whole period from our Lord's ascension to

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the time not yet arrived of the fulfilling of the Gentiles. The sequel of the Psalm, from the end of the seventh verse, exhibits the re-marriage,—that is, the restoration of the converted Jews to the religious prerogatives of their nation." P. 90.

The learned preacher illustrates each of these sections with a perspicuity peculiar to himself, and in a style so admirably calculated to fix the attention, that if we were called on to exhibit the most perfect specimen of pulpit eloquence with which we are acquainted in the English language, we know not that we should look for it any where else than in these four sermons.

The eighth sermon, from 1 John v. 6, is an exceedingly ingenious disquisition, and as pious and instructive as ingenious; but it will not admit of an abridgment, nor could we make an extract from it that would not be injured by being torn from the context. The Bishop seems to consider the seventh verse of the chapter as authentic, but does not censure those men of great learning and unquestioned piety, who have given it up as spurious; and candidly acknowledges, that all that is necessary to the apostle's present argument is, that the three in heaven are *one*, "in the unity of a consentient testimony." In this he is perfectly consistent with what he wrote on the subject long ago, when the learned had not such grounds as they have now for questioning the authenticity of the text. Even then, if our recollection do not deceive us, he acknowledged the verse to be such, as, granting its authenticity, would not *alone* be a sufficient proof of the Trinity in Unity; though, as he observes here, the Apostle had probably that doctrine in his eye, when he expressed the unity of the testimony of the three celestial and the three terrestrial witnesses in different terms. The explanation which is given of these different testimonies, is to us *new*. At least we do not recollect to have met with it any where else, nor indeed with an explanation half so satisfactory; but we are not convinced, nor does the reasoning require it, that the Apostle meant to speak of the water and the blood, which issued from our Saviour's side, with such chemical accuracy as the Bishop supposes him to have done.

Of the ninth sermon, which, from St. Luke iv. 18, 19, was preached before the Society for promoting Christian Knowledge, (June 1, 1793) we have elsewhere made our report, to which we refer the reader *; only adding in this

* See our third vol. p. 453, where this sermon is said to have been preached on June the 6th, not the 1st, 1793.

place, that, on a second perusal of the discourse, we are inclined to abandon the objection which we there took the liberty to make, to the Bishop's interpretation of the *poor* in the text. Whenever the personal preaching of the Messiah to the poor is mentioned, it must, as his Lordship justly observes, be a preaching of the gospel to the poor *literally*; for the preaching of it to the *figurative* poor, the poor in religious knowledge—to the heathen world—commenced not during our Lord's life on earth.

The tenth sermon, from St. Mark vii. 27, was preached in the year 1796, for the deaf and dumb Asylum; and we feel ourselves under peculiar obligations to Mr. Horsley for now giving it, for the first time, to the public. It is one of the ablest and most judicious discourses on miracles in general, and on our Saviour's miracles in particular, that we have ever read. Bishop Horsley, like Bishop Warburton, contends, against Jos. Mede, Dr. Mead, Mr. Hugh Farmer *, and their followers, for the possibility of *angels*, and even of *wicked angels*, performing deeds which may be properly called miraculous; but being much more thoroughly acquainted with the laws of nature, as discovered by philosophy, than the education of Warburton permitted him to be, his illustration of this doctrine will be more satisfactory to the *philosophic* divines of the present day, than any thing to be found in the writings of the learned Bishop of Gloucester. As such we recommend this sermon to the most serious and attentive perusal of these divines, as well as to those who consider human science—especially the mathematical science—as of little importance to the student of theology. In the mean time, for the satisfaction of the sober and pious Christian, we shall extract a single passage, (regretting that our limits will not admit of more,) which is alone sufficient to prove, that, in this doctrine, there is nothing either novel or dangerous.

“ It was not, therefore, in the general principle—that miracles may be wrought by the aid of evil spirits, that the weakness lay of the objection made by the Pharisees to our Lord's miracles, as evidence of his mission. Our Lord himself called not this general principle in question, any more than the writers of the Old Testament call in question the reality of the miracles of the Egyptian magicians. But the folly of their objection lay

* He does not enter into controversy with these great men. nor indeed refer to them; but he successfully combats their opinion respecting the agency of evil spirits.

In their application of it to the specific instance of our Lord's miracles, which, as he replied to them at the time, were works no less diametrically opposite to the devil's purposes, and the interests of his kingdom, than the feats of Pharaoh's magicians, or any other wonders that have at any time been exhibited by wicked men in compact with the devil, have been in opposition to God. Our Lord's miracles, in the immediate effects of the individual acts, were works of charity: they were works which, in the immediate effect of the individual acts, rescued the bodies of miserable men from that tyranny, which, before the coming of our Lord*, the devil had been permitted to exercise over them: and the general end and intention of them all, was the utter demolition of the devil's kingdom, and the establishment of the kingdom of God upon its ruins. And to suppose that the devil lent his own power for the furtherance of this work, was, as our Lord justly argued, to suppose that the devil was waging war upon himself." P. 246.

In the eleventh sermon, from St. John xiii. 34, the Bishop shows in what sense our blessed Lord's commandment to his followers, that they should love one another, is a *new* commandment; vindicates the Mosaic dispensation from the charge of deficiency brought on this account against it, by some divines of more zeal than judgment; and urges on his audience the practice of benevolence, from the example set them by Christ. This sermon is in all respects worthy of its author; but it is not like those which precede it in the volume, *characteristic* of its author; for it contains nothing which might not have been said by preachers inferior to Bishop Horsley.

This cannot be said of the twelfth sermon, which could not have been composed by ordinary talents. Yet there is not in the two volumes a discourse more likely to provoke controversy, or a subject discussed which affords greater scope for both philological and metaphysical disputation. The text is St. Matt. xvi. 28; and the object of the bishop, after ascertaining the sense of the words—"Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom," is to establish the eternity of future punishment. Having in the three first sermons of this volume proved that by the coming of the Son of Man in his kingdom†, is in the New Testament

* And probably at that period more than at any before or since, for very obvious reasons.

† There is no reference made to these sermons, but when this volume shall come, as it surely will soon come, to a second edi-

Testament generally meant his coming at the end of the world to judge the quick and dead, he very easily overturns the hypotheses of those, who, by the coming of the Son of Man in this text, understand either the *transfiguration*, the *ascension and mission of the Holy Ghost*, or the *destruction of Jerusalem*. But what then, he asks?

“Did our Lord actually aver that any of those, who upon this occasion were his hearers, should live to the day of the general judgment? It cannot be supposed: *that* were to ascribe to him a prediction which the event of things has falsified. Mark his words: “There be some standing here, who shall not *taste* of death.” He says not, “who shall not *die*,” but who shall not “*taste* of death.” Not to *taste* of death, is not to *feel* the *pains* of it—not to taste its bitterness. In this sense was the same expression used by our Lord upon other occasions, as was indeed the more simple expression of not dying. “If a man keep my saying, he shall never *taste of death*.” The expression is to be understood with reference to the intermediate state between death and the final judgment, in which the souls both of the righteous and the wicked exist in a conscious state, the one comforted with the hope and prospect of their future glory,—the other mortified with the expectation of torment. The promise to the saints that they shall never taste of death, is without limitation of time;—in the text, a time being set, *until which* the persons intended shall not taste of death, it is implied that *then* they *shall* taste it. The departure of the wicked into everlasting torment, is, in Scripture, called the second death. This is the death from which Christ came to save penitent sinners; and to this the impenitent remain obnoxious. The pangs and horrors of it will be such, that the evil of natural death, in comparison, may well be overlooked; and it may be said of the wicked, that they shall have no real taste of death till they taste it in the burning lake, from whence the smoke of their torment shall ascend for ever and ever. This is what our Lord insinuates in the alarming menace of the text;—this, at least, is the most literal exposition that the words will bear; and it connects them more than any other with the scope and occasion of the whole discourse.” P. 284.

This is exceedingly ingenious and plausible; but whether it will generally carry conviction with it to the minds of the

tion, we beg leave to suggest to Mr. Horsley the propriety of making such a reference in a note at the bottom of the page. Perhaps the arrangement of the sermons would be improved, were this to be made the fourth, in any subsequent edition, or at any rate immediately to follow those which now stand as the three first in the volume.

readers of these volumes, we must acknowledge that we have some doubt. It is proper to add, that the Bishop seems to consider the menace as denounced against the traitor Judas alone. Having justly observed that the original words might have been translated—*There are certain persons standing here,* and that *certain persons* is an expression of the same import with *a certain person*, he says,

“ Now, in the assembly to which our Lord was speaking, *a certain person*, it may well be supposed, was present, whom charity herself may hardly scruple to include among the miserable objects of God’s final vengeance. The son of perdition, Judas the traitor, was standing there. Our Saviour’s first prediction of his passion was that which gave occasion to this whole discourse. It may reasonably be supposed, that the tragical conclusion of his life on earth was present to his mind, with all its horrid circumstances; and among these, none was likely to make a more painful impression than the treason of his base disciple. His mind, possessed with these objects, when the scene of the general judgment comes in view,—the traitor standing in his sight,—his crime foreseen,—the sordid motives of it understood,—the forethought of the fallen apostle’s punishment could not but present itself; and this drew from our Divine Instructor that alarming menace which must have struck a chill of horror to the heart of every one that heard it.” P. 289.

On the duration of future punishment the Bishop reasons with the ability of a philosopher and the humility of a Christian divine. Though he strenuously opposes every deviation from the Catholic doctrine on this subject, he does not revile every man whose opinions are different from his own.

“ If,” says he, “ it were, on any ground, safe to indulge a hope that the suffering of the wicked may have an end, it would be upon the principle adopted by the great Origen, and by other eminent examples of learning and piety which our own times have seen,—that the actual endurance of punishment in the next life will produce effects to which the apprehension of it in this had been insufficient; and end, after a long course of ages, in the reformation of the worst characters. But the principle that this effect is possible—that the heart may be reclaimed by force, is at least precarious; and the only safe principle of human conduct is the belief, that unrepented sin will suffer endless punishment hereafter.” P. 301.

In the thirteenth sermon, which is on St. Matt. xvi. 18, 19, the reader will find the text explained in the most satisfactory manner, and the claim set up by the Roman Pontiff completely demolished; but as the discourse has

been

been long in the hands of the public, having been first published in 1795, we feel not ourselves called on to enter more particularly into its merits. In our opinion it is by much the most perspicuous and convincing account that we have any where seen of "the distinctions conferred on St. Peter, appropriated to him in positive and absolute exclusion of all other persons,—in exclusion of the apostles, his contemporaries, and of the Bishops of Rome, his successors."

The fourteenth discourse, from 1 Cor. ii. 2, was preached in the Cathedral Church of Gloucester, at a public ordination of Priests and Deacons; and the object of it is to prove the necessity of human learning and science to every unassisted preacher of the gospel. After stating the abuses which prevailed in the infant Church of Corinth, and gave occasion to the two Epistles which St. Paul addressed to that Church, the learned preacher ascertains the precise meaning and object of his text.

"It was not that, in the Apostle's judgment, there is any real opposition between the truths of revelation and the principles of reason—or that a man's proficiency in knowledge can be in itself an obstacle in the way of his conversion to the Christian faith—or that an ignorant man can be qualified to be a teacher of the Christian religion; which are the strange conclusions which ignorance and enthusiasm, in these later ages, have drawn from the Apostle's words. P. 337.—I insist that that knowledge of Christ, by which a man may be qualified to bear the office of a teacher, cannot be separated from other branches of knowledge, to which uneducated men can in these days make no pretensions. I contend that it never was separated: for *the word of wisdom* and *the word of knowledge*, in the Apostles and primitive Prophets, consisted not in a knowledge of revelation *only*, but, as their writings testify, in a general comprehension of all that other men acquire in a less degree by education,—in those branches at least of human knowledge which are connected with theology and morals.

"They were, perhaps, not knowing in the details of natural philosophy: for the argument for the being and the providence of God, from the visible order and harmony of the universe, is the same, by whatever laws its motions may be carried on. They were not physicians or anatomists: because they had the power of curing diseases and healing wounds without medicine or art. But they were profound metaphysicians—the best of moralists—well-informed historians—accurate logicians—and excellent in that strain of eloquence which is calculated for the conveyance of instruction, the enforcement of duty, the dissipation of vice, the conviction of error, and the defence of truth. And whoever pretends to teach without any of these qualifications,

hath no countenance from the example of the Apostles, who possessed them all in an eminent degree, not from education, but from a higher source." P. 349.

(To be concluded in our next.)

ART. X. *Reports of the Society for bettering the Condition of the Poor.* 5 Vols. Price 1l. 12s. Hatchard.

The same in Crown Octavo; a Cheap Edition. Price 10s.

(Continued from p. 387.)

IN a former Number we stated the principles and objects of the Society for bettering the Condition of the Poor. We now proceed to examine how far they have adhered to those principles, and attained the objects in view. Their first volume, published in 1797 and 1798, contains thirty-five original papers, of various degrees of interest, but some of them very important. It commences with a preliminary address to the public; the beginning of which, being a commentary on their original proposal, we shall offer to the reader.

“ The interests of the poorer classes of society are so interwoven with those of every part of the community, that there is no subject more deserving of general attention, nor any knowledge more intitled to the exalted name of SCIENCE, than that in which their well-being is concerned;—than that, the tendency of which is to carry domestic comfort into the recesses of every cottage, and to add to the virtue and morality of a nation, by increasing its happiness. The noblest and most elevated employments of the human mind lose their importance, when placed in competition with researches, on which the welfare and good conduct of millions may depend; and the result whereof may add as much to national prosperity as to individual benefit.

“ Let us therefore make the inquiry, into all that concerns the POOR, and the promotion of their happiness, a SCIENCE; let us investigate *practically*, and upon *system*, the nature and consequences, and let us unite in the extension and improvement of those things which experience hath ascertained to be beneficial to the poor. Let the labours of the industrious, the talents of the wise, the influence of the powerful, and the leisure of the many, be directed to this important subject; and let us be assured, that united and patient industry will not fail of success.”

“ The principles of all modern improvements in the sciences, in the arts, in every thing in which the industry of man has extended the narrow limits of human knowledge,—that principle, without which *all is conjecture, and hazard*, has never yet been properly

properly applied to the concerns of the poor. A search after what has *really* augmented *their happiness and virtue*,—after what *use and experience* have given their sanction to—into facts and existing circumstances—this has never yet been fairly and fully made. For a period of more than two centuries, the attention of the nation has been engaged by a succession of projects, for the management of the poor; almost all of them originating in benevolence: and every one of them received in a manner, and with an interest, that distinctly marked the public anxiety upon the subject. The good effects however, as to the poor, have been limited and uncertain; the project having originated not in them, but in the projector;—not in fact, but in speculation.

“ We all feel how far we can be led by encouragement, by kindness, by management, and while we retain the idea of *choice* and *free-will*. We all know in our own instances, how little is to be effected by compulsion;—that, where force begins, inclination ceases.—Let us then give effect to that master-spring of action, on which equally depends the prosperity of individuals and of empires—THE DESIRE IMPLANTED IN THE HUMAN BREAST OF BETTERING ITS CONDITION. Be it our endeavour that this principle have its full influence on the lower classes of society. OUR DUTY TO THE POOR IS A PERSONAL SERVICE, INJOINED BY THE HIGHEST AUTHORITY, AND CANNOT BE COMMUTED. It is a work in which no man has a right to be idle—‘ Where is it that in such a world as this, health and leisure and affluence may not find some ignorance to instruct, some wrong to redress, some want to supply, some misery to alleviate? Shall ambition and avarice never sleep? shall they never want objects on which to fasten? shall they be so observant to discover, so acute to discern, so eager, so patient to pursue, and shall the benevolence of Christians want employment?’ ”

The observations which are made on the administering of charity to the poor in the paper No. 7, are very deserving of the attention of every one, who wishes to be the friend of his poor neighbours, and is not, at the same time, sufficiently aware, that every kind of assistance that is injudiciously given to another, induces an habit of helplessness; and that all relief which is not so given as to be a spur to industry, has a tendency to promote idleness.—The passage is this;—

“ Neither increase of wages merely, nor donations in charity, nor *any* advantages to *any* extent, can effectually improve the condition of the poor, unless inducement be added for industry and economy. No provision can be properly made for the labourer by way of wages, that will be sufficient for a man, his wife, and a large family of young children: but if, by encouragement, you can induce young men, while single, to lay up a little store of money against they marry, and can enable them

to give that money an increasing produce in proportion as the family increases, the whole object may be attained at present, under our existing system. It is chiefly by promoting the means of comfort, with every act of kindness and attention which can disseminate and increase the benefits of industry and economy, that the Society hopes to be useful. The good effect of such measures is unquestionable.—That from every other species of charity, which may tend to render our fellow-subjects inert and helpless, is at *least* doubtful as to its consequences. The best relief that the poor can receive (as Sir Frederick Eden has well expressed it) *must come from themselves*. It must be derived from their own exertions, aided by the voluntary and disinterested encouragement of the other classes of society. The fruits of industry and good management contribute to civilize the mind, and to form elevated and independent principles; equally distant from mean servility, and from savage and noxious democracy. The innate energy of man is destroyed by a daily and regular expectation of support.”

Among the contributors to the funds of the Society, we have the pleasure of seeing the names of some of the most distinguished and elevated characters of the present day. A co-operation so respectable has had the effect of giving a fashion to practical and scientific inquiries on the effects of charity, and on the best mode of promoting the welfare and good habits of the poor. More has been done for that great object during the last ten years in the United Kingdom, than has been effected in a century, in any period or part of the world.

The Society for bettering the Condition of the Poor is hardly to be considered as an acting body; but as a stimulator, inciter, and instructor of those benevolent individuals who exist in numbers in every part of the United Kingdom, and want nothing but directions and means of obtaining co-operation to put them in action. Not that the Society has abstained from action, where circumstances called for it; as in respect to infectious fevers, formerly very prevalent and destructive, but at present hardly known in the metropolis;—or during the scarcity, when the public looked to their Committee for some of the most effectual measures that were taken for the relief of the metropolis, and of other parts of the kingdom. So also as to the education of the poor, which at present so much engages the attention and efforts of the benevolent and enlightened in every part of the kingdom, the assistance of the Society has been of great use, and it is to be hoped will be in its consequences of still more and more important service, in every part of the country.

We

We must not, however, presume that their labours have always been crowned with success, or (considering this as a scientific investigation on subjects respecting the poor) that the experiment has *always* been attended with the expected result. Our best efforts are only seed committed to the ground; the productive power rests with Almighty Wisdom. The harvest must be progressive and distant, and the produce uncertain; the general average however,—the total amount of success,—and the reward of unlooked-for advantages, occasionally bestowed—often far exceeding in value the object originally in view—abundantly repay the labours of the benevolent.

The papers, Nos. 13 and 58, on the House of Recovery at Manchester are the more interesting, as having led to the establishment of Houses of Recovery, Fever Wards, Purification and Whitewashing of Houses and Public Buildings, the use of cold and tepid affusion, and the consequent diminution of that dreadful and destructive calamity, TYPHUS FEVER, in London and other parts of the kingdom.—The Charge to Overseers of the Poor (inserted in the Appendix to the first volume) has been adopted in some special sessions, and regularly delivered to every overseer on his appointment. We shall select a few passages out of it.

“ The office, to which you are this day appointed, is of no small importance; inasmuch as the welfare of a considerable part of our fellow-subjects depends upon the due execution of it. It is *your* duty, Sir, to be the GUARDIAN AND PROTECTOR OF THE POOR; and, as such, to provide employment for those who *can* work, and relief and support for those who *cannot*; to place the *young* in a way of obtaining an honest livelihood by their industry, and to enable the *aged* to close their labours and their life in peace and comfort.

“ In the execution of this office, it is your duty to consider how you may best *improve the situation of the poor* in your parish, so as to lessen the calls for parochial relief, and thereby to diminish your parish-rate. In this respect, much may be done by *occasional* aid and encouragement to parishioners with large families; much, by means of regular employment for children, either at home or in schools of industry, so as to fit them to be placed out in service at an early age;—and much, by a judicious management of your poor-house, if you have one, and by making a proper distinction and separation between the honest and industrious, who are driven thither by age, infirmity, or misfortune, and the idle and profligate, whose loose and vicious habits of life have made them a burthen and a disgrace to their parish.

“ In applying the rate for the relief of the poor, we request that you will attend to the *permanent improvement* of their condition,

dition, rather than to the little expedient or economy of the moment.—If a poor man's family is visited by sickness or calamity, it is better for your parish, that he should receive a timely supply of medical and other necessary assistance at home, and be re-established in the power of maintaining himself and his family by his labour, than that they should be neglected, until it becomes necessary to move them into the poor-house, where they may probably remain, a burthen to the parish for many years:—if the poor of your parish want employment, there is more economy in supplying them with instruction, encouragement, spinning-wheels, wool, and other means of earning a livelihood, than in leaving them to be oppressed by poverty, and by that languid and desponding indolence, which is often rather the misfortune than the vice of the poor; with the consequence of being obliged to maintain the family afterwards, at ten times the expense, that would have been incurred at first, by a timely supply of relief to themselves.

“ With regard to your workhouse, we have another observation to make, and that respects *your parish children*.—As you regard your own interest and their welfare, we entreat you to educate them *out* of the workhouse. You can do it with as little, and even less, expense to the parish; with much less annoyance to the old people in the workhouse, who are too often the sport of those little, unthinking, and uneducated creatures;—and with much more benefit to the children, who get earlier and more advantageous situations in service, and succeed better in life, proceeding from a parochial school, or cottage, than from a workhouse.

“ With regard to the removal of labourers belonging to other parishes, consider thoroughly what you may lose, and what the individual may suffer, by the removal, before you apply to us on the subject. Where you have had, for a long time, the benefit of their labour, and where all they want is a little *temporary* relief, reflect whether, after so many years spent in your service, this is the *moment* and the *cause*, for removing them from the scene of their daily labour to a distant parish. There are cases, in which removals from one parish to another are proper and justifiable; but, in every instance, before you apply for an order of removal, consider whether it is *prudent*; and, if prudent, whether it is *just*.”

The prefatory introduction to the second volume opens with an Address to the Public on the interesting subject of the increase of the Poor's Rate.

“ The increase of the poor's rate has been for some years a just subject of alarm. Complaints have been made, and with too much reason, of the prevalence and magnitude of the evil. Two millions and a half annually expended in parochial relief, and a
larger

larger sum in charities and benefactions, producing no improvement in the condition of the poor, but rather prejudicing their means of life by the general effects of the system,—this is a mystery in our internal polity, difficult, but very important to be explained.

“ To some it has appeared the necessary consequence of national prosperity. That, however, must be a very equivocal species of prosperity, which is inimical to the comfort and happiness of the great mass of the people, and tends to diminish their means of life.—By others it has been deemed a symptom of national decline, common to all states which have passed their zenith;—but this opinion is controverted by increase of trade and manufactures, by improvements in agriculture and every art and science, and by the unrivalled energy and glory which attend the British arms in every quarter of the globe.—Others have conceived that speculation in estates, a noxious tribe of land-valuers and rent-raisers, and the consequent press on the farmer to make his *present* greatest profit with the *least possible outgoings*, have given birth to an improvident system with regard to the poor: hostile to any permanent improvement in their condition, and operating to discourage foresight and good habits among them.

“ Efforts have not been wanting to check this growing evil. Laws have been made to *compel* industry and economy; and workhouses have been erected, and *farmed* to the best bidder, in order to deter the poor from *wanting* relief: but parishes and parish officers have not as yet been aware that in every instance, in which a poor family is driven by distress and depression of circumstances to take refuge in a workhouse, an incumbrance has been entailed on the funds of the parish, never to be redeemed, even in part, except by a change of system;—by *encouraging* that industry and prudence, which no Act of Parliament can *compel*; and by assisting them with increased means and advantages of life, calculated to enable them to support themselves and their families in their own cottages, without parochial relief.”

The paper No. 55 (in the second vol.) contains an interesting account of the formation of the Royal Institution, by a Committee of the Society for the poor. A similar account, soon after that time published by Count Rumford, is now out of print. The papers No. 48 and 51, of a system of Rewards for the poor, the accounts of the establishment of similar societies to that by which these Reports are published, and the detail of the advantages which Lord Winchelsea has given of his Cottagers in the neighbourhood of Burleigh on the Hill, are very deserving of the reader's attention.

The promoting of the religious and moral instruction of the poor became, in a very early period, a principal object of the society's attention. From the accounts of the Chester
and

and the Mendip schools, we shall select a few striking observations.

“ In all those moral virtues, which are of such inestimable value through life—of industry and skill I say nothing, for it is obvious that instruction and habit are their vital principle—but in moral virtues, in fidelity, truth, justice, and integrity,—every attainment is casual and accidental,—all improvement deceitful and uncertain, except that which originates in principle, and whose basis firmly rests on the sure ground of a religious education.

“ The absurd prejudices that *have* existed against extending the common and general benefits of Education to the children of the poor, and the extraordinary supposition, that an uneducated and neglected boy will prove an honest and useful man,—that a youth of ignorance and idleness will produce a mature age of industry and virtue,—are now in great measure exploded. Switzerland, and Scotland, and the northern counties of England, where the education and occupation of youth are particularly attended to, afford very gratifying evidence of the contrary position. The individuals of those counties are not only more industrious and more thriving, but, of all parts of Europe, peculiarly exempt from criminal habits.

“ To occupy life with satisfaction,—to improve the morals, and increase the happiness, of the circle around us,—to strengthen the bonds, and insure the peace, of society,—and to draw gratitude and blessings from a virtuous and thriving neighbourhood,—these are not pleasures of an ordinary cast, or of inferior consideration. These enjoyments, however, and more than these, may be attained by those individuals who may be induced to adopt the example of what has been here detailed; and to form themselves into societies, for the protection and improvement of the poor. Great indeed would be the benefit of such associations, for the assistance of middle age, for the relief and consolation of declining years, and for that object, the importance of which cannot be too strongly or too frequently stated,—the education of youth *in steady habits of industry and integrity, and in the genuine principles of Christianity.*

“ Of education it may be truly said, that it is the only *earthly* blessing, capable of being universally diffused and enjoyed, with an exemption from all inconvenient consequences. I speak of that genuine and well directed education, which is calculated to fit persons to act a strenuous and useful part, in their allotted station in life;—of that education, which teaches and demonstrates the advantages of early and steady habits of attention and industry, and forms in the heart, stable and permanent principles of conduct. It is this, and this only, which supplying the mind with competent funds of human knowledge, and with just conceptions of man’s probationary state in this world, drawn from the sources
of

of revelation, doth thereby preserve it from the danger and taint of infidelity; that never confidently attempts, and very rarely succeeds in debasing and corrupting the heart of man, unless where it has been left *vacant and unoccupied*, for the evil spirit to fix his abode in.

“ In the present state of Ireland, and (to take a wider and more awful scope) amid the tremendous convulsions which have for some time agitated Europe, let us reflect how much of the evil is to be attributed to *an improvident neglect in the education of the poor*; a neglect, which has left them a defenceless prey to the sophistry and delusion of the teachers of infidelity, and of the disseminators of sedition. Ignorant, unprincipled, incapable of giving a reason for their faith, or of explaining the benefits of civil order and society, to what miseries have not the poor, in many parts of Europe, been exposed? How have they been taught by sad and calamitous experience, that without the sanctions of revealed religion, and the restrictions of civil polity, man is of all animals the most savage and noxious? and that reason, which is his boast and pride (and justly so when properly directed) becomes in a perverted state, the potent instrument of evil; and enables him to surpass the ferocious beast, and the venomous animal, in the magnitude and extent of the calamities, too often inflicted on his fellow-creatures.

“ Every attainment of man carries in it the principle of decay and corruption; with exception only of that instruction and institution, which prepares him for the performance of duty here, and for the enjoyment of happiness hereafter. Of manufactures, of commerce, of both individual and national prosperity, nay even of science itself, the extended and abundant increase tends to complete the fatal circle; and, by decay, convulsion, anarchy, and misery, to produce a new and renovated order of things. In an advanced state of society, where the meridian is attained or passed, nothing can prevent or even protract the evil day, except the revivifying influence of education, operating to correct the vices which flow from affluence and prosperity.”

With a short extract from the close of a paper in the Appendix of “the Comforts of the poor,” we shall for the present conclude our observations on the Reports of the Society.

“ Lastly, the great and essential comfort of the poor, and particularly in old age and in sickness, is RELIGION. In labour and fatigue, in sorrow and anxiety, it is *most consoling to the afflicted mind* to look up with habitual hope and gratitude to THAT BEING, whose tender mercy is over all his works. It is by confidence in his wisdom and goodness, and by the hope of unfailling happiness hereafter,—by these consolations delivered to us in his revealed will,—and by these only,—that the rugged path of life

can be smoothed, the crooked ways of man be made straight, and the rough places plain. It is, therefore, of infinite consequence that the poor should have the full benefit of RELIGION; that they should be taught, in the sanctuary of GOD, the use of those gradations of rank and wealth, which in infinite wisdom he has thought fit to establish in this transitory life, as stimulants to the industry and energy of man;—and that he should be instructed to look forward to that blessed state, where ‘they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES.’—To the aged this *comfort* is of peculiar importance. At a time, when the power of labour and activity is enfeebled, and the gratification of the senses diminished and exhausted, it is, indeed, true charity to give the poor the advantage and comfort of religious meditation; and to open their eyes, and raise their hopes, to those scenes of bliss, which become brighter, and more enchanting, as we approach the confines of the grave.”

(To be continued.)

ART. XI. *An Historical and Topographical Account of Chelsea and its Environs, interspersed with Biographical Anecdotes of illustrious and eminent Persons who have resided in Chelsea during the three preceding Centuries. By Thomas Faulkner, of Chelsea.* Large 8vo. 15s. Egerton. 1810.

NOTWITHSTANDING its vicinity to the metropolis, and its various local claims to the curiosity of the antiquary, we have no more particular account of Chelsea than is to be found in the environs of London by Mr. Lysons. This, as far as it goes, is satisfactory enough, but Mr. Faulkner, who has long been resident on the spot, thought, and thought justly, that so distinguished a place merited more minute and circumstantial description. He has accordingly exerted great diligence, and no contemptible sagacity, in procuring, from various sources, an abundance of materials, which he has judiciously arranged and displayed.

Mr. Faulkner has also introduced a great deal of new matter relating to the manor and ancient houses of Chelsea; and his biographical sketches of eminent persons are entertaining and satisfactory. We have only room for a short specimen.

" The present Bishop of Winchester having been, in the year 1791, obliged, by the bad health of a part of his family, to seek the climate of Italy, collected there many curious articles of antiquity, modern art, and natural history; the principal of which are Greek sepulchral vases, called the Etruscan vases, specimens of ancient marble, used in the Roman villas; mural paintings from Herculaneum; beautiful works in Mosaic, bronzes, gems, China, &c. These are disposed with great taste in various apartments of this house, and some of which we shall here enumerate:

" The great entrance hall is forty feet long and twenty wide. On a table stands an antique juvenile bust of Bacchus, much admired:

" Tibi inconsumpta juvena?
Tu puer æternus, tu formosissimus alto
Conspiceris cœlo, tibi, cum sine cornibus adstas
Virgineum caput est." OVID.

" On the great stair-case is an ancient sepulchral Roman vase, ornamented with rams' heads and festoons of flowers, with the following inscription:

" SEMPRONIÆ.
ELEGANTIORIB. CHOREIS.
PSALLENDQ. PRÆSTANTISS.
SUÆ VIRIDIS IN MEDIO JUVENTÆ.
E. VIVIS.
PER CRUDELIA FATA DIREPTAE
SODALIÛ. SIBI. COHORS. DILECTA.
D. Q. M.
MOER. M. P.

" Near the preceding is a plaister cast, from a bust of Dr. Burney, taken from the original marble bust by Nollkens, in the possession of the Rev. Dr. C. Burney of Greenwich.

" Here are also placed several large glass cases filled with Etruscan vases, and other curious remains from the ruins of Herculaneum, and some fine ancient China vases.

" There are two drawing-rooms of the same dimensions as the hall: the first is ornamented with several Mosaic and mural paintings from Herculaneum, and other works of antiquity and ancient art.

" In the next apartment are portraits of the present Bishop of Winchester, and the late Mrs. North.

" Along the gallery, which leads to the garden, are disposed in cases a great variety of beautiful shells, spars, ores, and a large collection of various Italian marbles.

" This house is also decorated with many specimens of modern art, in modelling, painting, &c., executed by Miss
S s North,

North, Mr. Brownlow North, and others of his lordship's children." P. 334.

PAVILION HANS PLACE.

"When Mr. Holland took the above lease he reserved to himself twenty-one acres of land; on which he erected an elegant house, and laid out the adjoining grounds for his own residence. This is called *The Pavilion*, a view of which is annexed, and is now the property of *Peter Denys, Esq.* who purchased it of the executors of Mr. Holland.

"The pavilion consists of three sides of a quadrangle, open to the north. The approach is from Hans Place through a handsome pair of iron gates, into an avenue of trees. There is also another entrance from Sloane Street through Pavilion Street. The south front faces an extensive lawn, gently rising to the level of the colonade and principal floor.

"This front was originally built as a model for the Prince of Wales's pavilion at Brighton, and is ornamented by an elegant colonade of the Doric order, extending the whole length of the building.

"This front contains the music-room, drawing-room, dining-room, library, and lobby; the whole of which, being one hundred and fourteen feet in length, may be seen at one view by means of two superb mirrors placed at each extremity.

"The wings contain various offices and apartments.

"The entrance to the house is through an octagon hall in the centre, paved with black and white marble, from which you approach the principal suite of apartments by a flight of stone steps. In the centre of the house is placed a curious clock of large dimensions, made by Thwaites, which acts upon the dial of the north front, and communicates with several dials in different apartments.

"In the east lobby is a proof cast from the original bust of Lord Nelson, taken from life.

"To attempt a panegyric on Lord Nelson would be a waste of words:

"As long as Egypt's pyramids shall stand,
As long as Nile shall fertilize the land,
So long the voice of never-dying fame,
Shall add to England's glory, Nelson's name."

"There are, besides, several busts, among which are those of Mr. Pitt and Mr. Fox.

"The death of those distinguished luminaries has left a chasm in the political hemisphere, which ages may not supply; torn from their country at a period when insulted Europe was groaning under the tortures of a marble hearted tyrant, compared with whom, Nero may be deemed merciful, and Caligula just.

"In

" In the same lobby stands a bust of the late Professor Porson, a man of the deepest erudition and of the most capacious mind. This cast in plaister, was taken immediately after his death, and on which the hair of his head and his eye-brows are partly preserved; so that it presents an awful aspect, and it is impossible to contemplate the bust of this distinguished scholar, without mingled sensations of admiration and regret.

" Near the preceding is a pleasing bust of Dr. Burney, whose "History of Music," as a science, excited much admiration from its novelty and excellence.

" At the east end of the library, on two mahogany pedestals, stand superb busts in statuary marble of Pitt and Fox, by Nollkens; and at the opposite end are placed five well chosen antique casts. In the saloon are two excellent pictures by Fuseli: one a Vision of Lady Jane Gray, before her execution, from a manuscript letter of Bishop Latimer to Dr. Bullinger, preserved in the public library at Zurich. The other, a scene from the tragedy of King Lear.

" In the music saloon stands a whole-length muscular figure, in bronze, of a marine deity, about four feet in height; a figure of equal energy and elegance by John de Bologna. This statue formed part of the collection of Danbury Place, Essex, and cost the present possessor one hundred and fifty guineas.

" In two niches over the doors are two superb vases of Verd Antique.

" The shape of this room, as well as that of the library, is an oblong with circular ends. There are, in two arched recesses, mirrors of large dimensions, ingeniously producing the deception of two other rooms; the effect of which is very striking." P. 436.

The defects of the work are neither many nor important. The compiler might easily have obtained more extensive and more satisfactory information with respect to the Lord and Lady Dacre, who were the founders of that admirable charity in Westminster, known by the name of Einmanuel Hospital. We were also somewhat surprized at finding no mention or anecdotes of Addison, who so often frequented Chelsea, and dated from thence some of the most excellent Papers in the Spectator. We must further take the liberty of adding, that the book deserved superior embellishments; those which accompany the volume are very unequal, and many of them very indifferent indeed. However, we on the whole consider Mr. Faulkner as well entitled to our acknowledgments, and think that he cannot fail of receiving, what indeed he merits, due encouragement for his labour. It is, with the exceptions above specified, a handsome volume, and will be found to communicate much both of information and entertainment.

ART. XII. *The Battles of Talavera, a Poem.* 12mo.
3s. Second Edition. Murray. 1810.

REPORT generally assigns, though with what truth we are not able to determine, this very spirited and patriotic poem to Mr. Croker, Secretary to the Admiralty. Whoever is the writer, he is entitled to the acknowledgments of all lovers of genuine poetry, and of British courage. The scene is the country in which the sanguinary battles of Talavera took place; the opening describes the night before the conflict; than which opening nothing can be more animated and appropriate. That the poem has made a great impression, obviously appears from its having passed to a second edition before it reached us. But we hail its approach with no common ardour. Every page would afford a satisfactory specimen of the justice of our commendation, but we content ourselves with giving the conclusion:—

XXI.

“ And now again the evening sheds
Her dewy veil on Tajo's side,
And from the Sierra's rocky heads,
The giant shadows stride.
And all is dim and dark again—
Save here and there upon the plain,
As if from funeral pyres,
Casting a dull and flickering light
Across the umbered face of night,
Still flash the baleful fires.
But since the close of yester-e'en
How altered is the martial scene:
Again, in night's surrounding veil,
France moves her busy bands—but now
She comes not, venturous, to assail
The victors in their guarded vale,
Or on the mountain's brow—
No! baffled and disheartened, o'er
Alberche's stream, and from his shore,
With silent haste she speeds,
Nor dares, e'en at that midnight hour,
To take the rest she needs;
Far from the tents where late she lay,
Far from the field where late she fought,
With rapid step and humbled thought,
All night she holds her way:
Leaving to Britain's conquering sons,
Standards rent and ponderous guns,

The trophies of the fray !
The weak, the wounded, and the slain—
The triumph of the battle plain—
The glory of the day !

XXII.

" I would not check the tender sigh,
I would not chide the pious tear,
That heaves the heart and dims the eye,
When honoured friend and kinsman dear,
Even upon victory's proudest bier,
Loved, lost, lamented, lie !
But I would say, for those that die
In honour's high career,
For those in glory's grave who sleep,
Weep fondly, but, exulting, weep !
The fairest wreath that fame can bind,
Is ever with the cypress twined ;
And fresher from th' untimely tomb
Renown's eternal laurels bloom ;
Fickle is fortune and unsure,
And worth and fame to be secure
Must be in death enshrined !
I too have known what 'tis to part
With the first inmate of my heart ;
To feel the bonds of nature riven,
To witness o'er the glowing dawn,
The spring of youth, the fire of heaven,
The grave's deep shadows drawn !
He slept not on the battle plain
The slumber of the brave—
Worn with disease, and racked with pain,
Far o'er th' Atlantic wave
He fought eluding health—in vain—
Health never lit his eye again,
He fills a foreign grave !
Oh, had he lived, his hand to-day
Had woven for the victor's brow,
Such chaplet as the enthusiast lay
Of genius may bestow ;
Or, since 'twas Heaven's severer doom
To call him to an early tomb ;
Would, Wellesley, would that he had died
Beneath thine eye and at thy side !
It would have lightened sorrow's load,
Had thy applause on him bestowed
The fame he loved in thee ;
And reared his honoured tomb beside
Those of the gallant hearts who died,

Their kinsmen's, friends', and country's pride,
In Talavera's victory." P. 29.

Among the more striking passages is the just and happy delineation of Lord Wellington's character, and the terrible contest for "the Blood-stained Hill," in which so many of our gallant countrymen bit the dust. We have not often had a greater poetical feast than this small poem has supplied.

ART. XIII. *Danmorii Orientales Illustres; or, The Worthies of Devon.* By John Prince. A new Edition, with Notes. 4to. pp. 821. 3l. 13s. 6d. Plymouth, Rees and Curtis. 1810.

MORE than one hundred years have elapsed since the publication of the "Worthies of Prince;" and of late this book has sold at a very high price. This was a sufficient incentive to the publishers to bring it forward in a new shape. But their additions are very few and unimportant. The note on Monck is a favourable specimen.

"The name of Monck is associated with the restoration of the monarchy, and the reasonable joy excited by that event, in the distracted state of the country, very naturally tended to an extravagant admiration of the Monarch restored, and of the instrument of his restoration. If the errors and the vices of a long and infamous reign opened not the eyes of his subjects to the real character of Charles, it is no reasonable ground of surprize that some degree of a similar delusion influenced the estimation of the real character of Monck. His popularity had not abated in our author's time, and we may readily, in this instance, account for and excuse the partiality which led to the adoption of the panegyrical language of the text. Time, which has taught us to view the character of Charles in its true light, and to appreciate the extent of his demerits, by developing the profligacy of his actions, and the pernicious tendency of his secret designs, has thrown a shade of suspicion on the purity of the intentions of the General. A celebrated historian, whose partiality to the house of Stuart is no where so conspicuous or reprehensible as in his attempts to palliate the misconduct of Charles the Second, has adopted the favourable side of the question in relation to Monck; while a no less celebrated statesman has recently exhibited his portrait in colours of the blackest dye. Each of these characters we shall lay before the reader, premising only, that as profound dissimulation was the predominant quality of his mind, and a studious concealment of his views the invariable principle of his conduct, it is not improbable that the measure which he ultimately accomplished was the result as much of chance as of design; and that he merits
not

not entirely either the encomium of the one party or the invective of the other. 'Never subject, in fact,' says Mr. Hume, 'probably in his intentions had deserved better of his king and country. In the space of a few months, without effusion of blood, by his cautious and disinterested conduct alone, he had bestowed settlement on three kingdoms, which had long been torn with the most violent convulsions. And having obstinately refused the most inviting conditions offered him by the king, as well as by every party in the kingdom, he freely restored his injured master to the vacant throne.' 'The army,' says Mr. Fox, speaking of the same person, 'by such a concurrence of fortuitous circumstances as history teaches us not to be surprised at, had fallen into the hands of one, than whom a baser could not be found in its lowest ranks. Personal courage appears to have been Monck's only virtue: reserve and dissimulation made up the whole stock of his wisdom. There is reason to believe, that from the general bias of the presbyterians, as well as of the cavaliers, monarchy was the prevalent wish; but it is observable, that although the parliament was, contrary to the principle upon which it was pretended to be called, composed of many avowed royalists, yet none dared to hint at the restoration of the King, till they had Monck's permission, or rather command, to receive and consider his letters. It is impossible, in reviewing the whole of this transaction, not to remark, that a General who had gained his rank, reputation, and station in the service of a republic, and of what he as well as others called, however falsely, the cause of liberty, made no scruple to lay the nation prostrate at the feet of a Monarch, without a single provision in favour of that cause; and if the promise of indemnity may seem to argue that there was some attention at least paid to the safety of his associates in arms, his subsequent conduct gives us reason to suppose, that even this provision was owing to any other cause rather than to any generous feeling of his breast. For he afterwards not only acquiesced in the insults so meanly put upon the *illustrious corpse** of Blake, under whose auspices and commands he had performed the most creditable services of his life; but in the trial of Argyle, produced letters of friendship and confidence, to take away the life of a nobleman, the zeal and cordiality of whose co-operation with him, proved by such documents, were the chief ground of his execution; thus gratuitously surpassing in infamy those miserable wretches, who, to save their own lives, are sometimes persuaded to impeach and swear away the lives of their accomplices.' " P. 599.

The readers of Prince have here the advantage of a copious index, the most valuable addition to the original work.

* "The illustrious corpse!" This is a strange expression of Mr. Fox, neither is the sentence which precedes remarkably elegant. *Rev.*

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Minor Minstrel; or Poetical Pieces, chiefly Familiar and Descriptive.* By W. Holloway. 12mo. 182 pp. 4s. Suttaby. 1808.

The specimen which Mr. Holloway has chosen to give of his own poetry, under a beautifully designed and engraved frontispiece is this :

“ *Stump, Stump*, the beast, with heavy tread,
The crazy foot-bridge safely pass,
His master dozing o’er his head,
And reach’d the further bank at last.”

Whoever reads these will at once recollect that the author is one of the heroes of the *Simpliciad*, and completely in that style is the poem there quoted, called *Hurst Water*, (p. 20.) the aim of which, we are told in a note, is “to impress on the mind *just ideas* of the superintendence of Providence.” Far be it from us to write with levity on such a subject, but certainly the sagacity and powerful instinct of the horse is the chief idea impressed by the tale; and why it should be particularly edifying to suppose an actual interference of Providence in favour of a rash and drunken farmer, we cannot perceive. We say however, with pleasure, that the intentions of Mr. H. appear to be uniformly good, and that all his poems are not of a level with “*stump, stump.*” We have not been better pleased with any thing in them than the following :

“ A FATHER’S EXPOSTULATION WITH HIS CHILDREN,
ON THEIR QUARRELS AT PLAY.

“ Why do those clouds of angry humour lour,
My thoughtless children, o’er your playful hour?
ELIZA!—MARY!—why this distance keep?
Why pouts MARIA?—why does LUCY weep?
Let not those little wayward passions reign,
To mar your sports, and give my bosom pain;
While thus I moralize :—The time is near,
Which will, perhaps, demand a *serious tear*;
The day of separation soon will come,
To break the bond that binds you to your home;
While memory paints each scene of infant mirth—
The garden play-place—the parental hearth—
Then, on the wings of rapture would you fly,
To meet again in such society!
Gladly forget each petulant offence,
To share again the kisses of innocence :

For

For cruel is that world you have to prove ;
 Its smile is treachery !—death its boasted love !
 Yes ! trust a Father's undissembling song,
 False is mankind, and prone to many a wrong ;
 Oh ! never may you mourn his faithless arts,
 With unavailing tears, and aching hearts,
 When parent-eyes can watch your weal no more,
 And my sollicitudes must all be o'er !
 May heav'nly grace your virtues then embalm,
 And every rising storm of passion calm !
 In sisterly affection, O ! unite,
 'Twill sweeten life, and make its burthen light :
 Be wise betimes !—forget each past offence—
 Shake hands, and share the kiss of innocence :
 Now to your mirth—Be happy while you may,
 And snatch from grudging care *one little day.*" P. 108.

After all, though we detest affected and over-ornamented poetry, the prosaic simplicity of Mr. Holloway is often too much in the opposite extreme to give us pleasure. The true genius of poetry feels the right medium, and attains it, without deviating on either side.

ART. 15. *The Battle of Flodden Field; a Poem of the sixteenth Century. With the various Readings of the different Copies; historical Notes; a Glossary, and an Appendix, containing ancient Poems and historical Matter, relating to the same Event. By Henry Weber. 8vo. 389 pp. 15s. Edinburgh, Constable; London, Murray. 1808.*

Though this poem has been several times printed, it has never till now been well edited. Lambe's edition has latterly been the most esteemed, though, as the present editor says, "with regard to the first duties of an editor, Lambe failed most grossly. He gave no account of the manuscript from which he printed his text, and which he seems actually to have sent to the press. It was natural to suppose, from the expression upon the title-page, *a curious manuscript*, that he had made use of a very ancient copy. In this way he saved his conscience and deceived the purchasers of his book (and among others, Ritson.) For the friendly exertions of Walter Scott, Esq. and Patrick Brydone, Esq. having procured the editor a sight of this manuscript, he was greatly disappointed in discovering the very modern date of it. There are certain evidences that it was written after 1707, as Eachard's (Echard's) History, which is quoted in the notes, was published in that year; and the modern hand-writing demonstrates that it was copied 30 or 40 years after that." P. xvi. It appears also, that the various transcribers from the ancient MS. had boldly introduced their own interpolations, and as they deemed, emendations, not excepting Mr. Lambe himself. Lambe's notes are also

also very often rambling and little to the purpose. Such of them as are valuable are here preserved.

The edition almost exclusively followed by Mr. Weber is one in 12mo. which appeared in 1664, and the various readings of the other copies have been noticed. The present edition then contains, besides the preface, in which the history of the poem is given, 1. The Poem itself, in nine Fits or Cantos. 2. Notes. 3. Various Readings. 4. Glossary. 5. An Appendix of twelve articles, consisting of poems and historical extracts relating to the subject.

In transcribing the title of the poem from the Harleian MS. 3526, the editor has overlooked a few words, which should be inserted after "the Earl of Surry, Lieutenant-Generall for the King," namely, these, "with his son Lord Thomas Haworth, the Great Admirall of England." See the third volume to the Harleian Catalogue of MSS. But in general there is every reason to commend the faithfulness and good judgment of Mr. Weber, whose edition must of necessity supersede all its predecessors. The ornaments are, 1. The sword and dagger of King James IV. preserved in the Heralds' College, London. 2. The standard of the Earl Marishall, preserved in the Advocates Library, Edinburgh. 3. The form of the Earl of Huntley's standard.

ART. 16. *An exact History of the Battle of Flodden; in Verse, written about the Time of Queen Elizabeth. In which are related many Facts not to be found in the English History. Published from a curious MS. in the Library of John Askew, Esq. of Palinsburn, Northumberland; with Notes by Robert Lambe, Vicar of Norham. 12mo. 227 pp. 6s. Newcastle, Hodgson; London, Longman and Co. 1809.*

This appears to be merely a republication of Lambe's edition, we believe without any addition, but of this we cannot be positive, not having Lambe's at hand to compare with it. If any prefer "*glandem post aristas*," they will be purchasers of this edition, the appearance of which, after that above described, is rather extraordinary.

DRAMATIC.

ART. 17. *Riches, or the Wife and Brother, a Play, in five Acts, founded on Massinger's City Madam. First acted on Saturday, February 3, 1810, by their Majesties' Servants, of the late Theatre Royal, Drury-lane, at the Lyceum Theatre. By Sir James Bland Burges, Bart. 8vo. 99 pp. 2s. 6d. Tipper. 1810.*

This play attracted the public attention, and it deserved to do it: there are good materials in it, both old and new. Sir James
Burges

Burges does not, we think, speak too harshly of the old play, when he says, that "it presents so strange a mixture of good and bad writing, of exalted sentiment, and gross obscenity, that it is less surprising that it should have been so long banished from the stage, than that its representation should ever have been suffered. Nor was its contexture better than its morals; its plot was extravagant and improbable: its characters were ill supported; and any interest, which might have been created in the course of the drama, was effectually stifled by the absurdity of its conclusion." Though some excellent critics have spoken more favourably of the plot of Massinger, we cannot but feel that this opinion is much nearer to the truth. The task of the modern writer has therefore been, not to alter or new model the old comedy, but to found another upon it, in which the most striking parts of the original are introduced. Sir John Frugal, now Sir John Traffic, is supposed to make away with himself, from vexation at his wife's ill conduct, and by a pretended will in favour of his brother Luke, detects the latent villainy of that canting hypocrite. To accord with the passages of Massinger, the whole play is written in blank verse, and in a style very well agreeing with the original. Sir John thus explains his purpose of trying his brother Luke:—

"Turn as it will,

One of my purposes must be fulfill'd.
 If Luke be such as you conceive he is,
 If he can bear prosperity as well
 As he hath stood the shock of adverse fortune,
 I gain a treasure in him: if he fail,
 And change of circumstances only serve
 To bring his evil nature into action,
 A short dependence on his tyranny
 Will prove a lesson not to be forgotten
 When the delusion's past.

"*Sir M.* Howe'er that prove,
 I feel assur'd your brother will be found
 Such as I think he is.

"*Sir J.* Heav'n grant he may!
 I loath suspicion: 'tis a fiend that preys
 Upon the nobler virtues of the heart,
 And by its morbid touch converts them all
 To call a mortal poison. Prove him well,
 I pray you: mark his change of countenance
 When first he hears your tidings—probe his soul." P. 50.

Sir James has often with great skill interwoven the verses of his author with his own. Much and often have we wished, that the classical English custom of writing comedies in blank verse were re-established. It would put some check, at least, upon the torrents of nonsense which overwhelm the stage.

MEDICAL.

ART. 18. *The Muscular Motions of the Human Body.* By John Barclay, M. D. Lecturer on Anatomy, Fellow of the Royal College of Physicians, and of the Royal Society of Edinburgh, &c. &c. 8vo. 590 pp. 12s. Boards. Longman and Co. and J. Murray. 1808.

Dr. Barclay is already known to the public by a bold attempt at reform in anatomical nomenclature. But the innovation which he proposed, although sanctioned by the Edinburgh critics, has not yet extended beyond the precincts of his own school. The subject which he has now chosen is important, and well adapted to display that minute knowledge of anatomy, for which he is deservedly distinguished. He has, however, in our opinion, limited both the circulation and the utility of his work, by employing terms, which must be unintelligible to the majority even of professional readers, unless they will endure the labour of consulting and studying the treatise on "a new Anatomical Nomenclature."

The volume is divided into three parts; of these, the first contains the arrangements of the muscles into regions of Albinus, of Innes, and of Dumas; the names of Albinus alphabetically arranged, with the different synonyms of Innes and Dumas, and references to the regions in which they are found; lastly, the synonyms prior to the time of Albinus. This part occupies 161 pages, and consists of a dry catalogue of hard names, in the perusal of which the most obtuse plodder can alone hope to succeed.

The second part contains the muscles peculiarly belonging to the osseous structure, arranged according to the several bones to which they are attached, with general observations on the different parts constituting a muscle, and general observations on muscular action. Many interesting particulars are stated respecting the carneous fibres, the tendinous fibres, cellular membrane, arteries, veins, absorbents, nerves, life and irritability.

The connection between muscular action and the vital powers is very remarkable: it explains, says this author, "those extraordinary changes which take place in the system of credulous persons, whose fancies are under the impressions of witchcraft, insanity, galvanism, of animal magnetism, or animal electricity. And the same connection likewise explains how our muscular strength is varied by the states of sickness and health; and how our exertions are more or less vigorous and extensive, continued for a longer or a shorter period, and attended with greater or with less fatigue, in proportion as the mind happens to be influenced by the exhilarating or depressing passions." P. 219.

If, in the course of these observations, we are seldom delighted with novelty, we are at least gratified with ingenious argumentation

tion and deep research: indeed the author almost persuades us that he has arrived at the boundaries of investigation, and exhausted all the fountains of knowledge. Thus, after touching on the difficulty of explaining the manner in which impressions reach the sensorium, he remarks,

“ Even the voluntary functions themselves, the very functions that seem to depend on our own choice, that seem to follow as the consequences of our own previous intentions; even these very functions are in many respects fully as inexplicable as the involuntary; the functions over which we have no controul, and concerning a great many of which we have not even the least information by feeling, by consciousness, or the processes of reasoning. A man cannot move his tongue, or his finger; he cannot so much as even make a sign that he really has within him a few inconsiderable particles of knowledge, without employing at that very moment a variety of means of which he is grossly and deplorably ignorant, and must ever be ignorant to the last pulsation that vibrates in his heart.” P. 269.

The most original portion of the volume is the third part, which treats of the action of muscles, and contains their different arrangements according to the motions in which they co-operate. The author begins by considering the motions of the head, and proceeds in regular order to those of the neck, trunk, and extremities. The arrangement is judicious, and surgeons and anatomists will derive much instruction, from this part of the work, at least, from that portion of it which they *can understand*. That this is not a groundless insinuation, we submit the following specimen to our readers. The author, after describing four pair of muscles which affect the articulation between the occipital bone and the atlas only, observes, “ As each of these pairs has one of their halves situated dextrad, and the other sinistrad, of the mesial plane, in exerting a force that is sternal or dorsal, they must at the same time exert a force that is dextrad or sinistrad. In conceiving, therefore, how the head is inclined simply sternal, simply dorsal, dextrad, or sinistrad, we cannot help seeing that it must move in the diagonals of forces that are sternal, of forces that are dorsal, dextral, or sinistral; that the lateral forces, dextral and sinistral, must act as directors to the sternal and dorsal; the sternal and dorsal, again, as directors to the dextral and sinistral; that the motor forces must be moderated by those of the opposite aspect, and the sacral forces, at the centre of motion, be resisted by the fulcrum: in all cases, the dorsal muscles, dextrad and sinistrad, being the motors in inflections dorsal; the sternal muscles, dextrad and sinistrad, the motor muscles in inflections sternal; and the lateral muscles, dorsal and sinistral, necessarily co-operating in inflections latered.” P. 313.

In taking leave of this work, we have no hesitation in declaring, that it is a valuable addition to physiological science: at the
same

same time, we fear, that it is too abstruse for the generality of students, while those who are capable of comprehending it will hardly find leisure for the acquisition of knowledge which is rather curious than useful.

POLITICS.

ART. 19. *The British Exposé; or Comparative Views of the Political State of Great Britain and the European Continent, A. D. 1810. By Menæceus. 8vo. 31 pp. 2s. Chapple. 1810.*

An exposition of the comparative state of Great Britain and the Continent is undoubtedly (as this Author observes) the best antidote to that poison which it is still the object of some persons to infuse into the minds of our countrymen; and forms the most complete detection of those artifices by which they would reconcile us to a yoke the most oppressive, perhaps, that ever yet was endured by civilized nations.

The very nature of such a government as that of France, the character of him who wields it, and those notorious acts, which it is impossible to deny and shameless to palliate, we should have supposed, would have deprived our enemy of all apologists or abettors in this free and happy country. But (strange to relate!) there are still found those who are dazzled by his successes and blinded to the consequences resulting from them, who cherish those principles of anarchy which have paved the way to his military despotism. Against such evil designs, or such deplorable infatuation, it is necessary to guard our countrymen by frequent warnings. We therefore sincerely applaud the intentions of this Writer; intentions which are executed with considerable energy and effect. It is justly remarked by him, that in the early stages of their Revolution, the tribe of French sophists prepared the way for their armies, in countries which might have proved invulnerable by the ordinary modes of warfare. That such is the system pursued by the present revolutionary Chief, no one can doubt who peruses the journals and other publications on the Continent, now universally subjected to his controul or influence. His means indeed are somewhat varied, but the object and end is the same, namely, to palliate or disguise his own tyranny, and render all the former established governments odious and contemptible to the people. The pains taken to drown the cries of the injured and oppressed in the notes of military preparation, the system of *espionage* by which the freedom of speech, and almost of thought, is suppressed, and all confidence and friendship annihilated, are strikingly contrasted by this Author with the real freedom and happiness of Britain.

“ I never hear,” says he, “ a man with a smile on his countenance,

ance, extol the talents, enumerate the successes, or praise the government of Bonaparte, without considering him, if a British subject, as an enemy to his country; and if a foreigner, an enemy to the happiness and prosperity of Britain, and unworthy of its protection. Those who once supported the principles and doctrines of Paine, are still the same beings, with this difference only: formerly, they publicly declared that all governments were oppressive, and contrary to the *rights of man*; now, they privately disseminate that Britons have nothing worth fighting for; that the *Napoleon Code* of laws, and the Imperial Government of France are monuments of the most stupendous human wisdom; and that the people are much happier under such government than those who enjoy the blessings of the admirable and enviable British constitution. Such Persons are more numerous than is generally supposed; and they are the more dangerous, because they act in the dark. It is therefore the duty of the real patriot to endeavour to counteract such infernal machinations, and to convince deluded people of their errors, by divesting some of the actors in the political drama, which has been performing in Europe ever since the year 1789, of their tinsel decorations, and exposing them in that state which Nature intended, when she ushered them into the world." P. 7.

The Author proceeds to notice, with some severity, the clamours of the disaffected in this country, and especially their misrepresentation of facts and perversion of language. Of the latter he gives a very apposite instance in their abuse of the term *emancipation*, applying it to the claim of the Roman Catholics, who have long been in the full enjoyment of freedom, but are not to be satisfied without power and commanding influence. In the course of these remarks he takes occasion to censure the conduct of the late Administration, and especially their treatment of their Sovereign, (a topic which has already been sufficiently discussed,) and he contrasts the miseries of the continent with the enviable situation of this country.

On the whole we can recommend this little work to those who may not have leisure for the perusal of more laboured publications, as equally just in its arguments and public spirited in its motives.

ART. 20. *A Letter to Samuel Whitbread, Esq. M. P. upon the Military Conduct of Lord Wellington. With some Remarks upon the Marquis Wellesley's Government in India, and the Fatal Effects of Party Spirit. By Britannicus.* 8vo. 101 pp. 4s. Chappie. 1810.

The object of this Letter is to prove (so far as the subject admits of proof) the military skill and consummate ability displayed by Lord Wellington in his various campaigns, and particularly in the last, which has been so much criticized by a party

at home. It is impossible, within our limits, to follow the Writer through his very detailed and (in our opinion) convincing statements, or to do justice to the arguments by which he vindicates the fame of this distinguished General; and it appears the less necessary, because, with the exception of a few democratic Orators, and some prejudiced retainers of Party, we believe the talents and services of this Commander are generally acknowledged and admired by his countrymen. On almost the only questionable measure, (that of advancing so far into Spain) the Author has done much towards repelling the charge of rashness and inconsideration, so industriously thrown on that brave Officer whom he defends. In order to prove the military talents of Lord Wellington this writer follows him through his campaigns in India, apparently with considerable local knowledge and intelligence: he then describes the campaign in Portugal, which terminated by the battle of Vimiera, declaring that had his proposal of following up that victory been acceded to, the capture or destruction of Junot's army would have been the certain consequence, and the Convention of Cintra would never have taken place. In the late campaign, the passage of the Douro is described as having evinced great talents in the Commander; by whom Marshal Soult (one of the ablest of the French Generals) is said to have been completely surprised. But the Author employs his chief attention in explaining and vindicating the motives which induced Lord Wellington to advance against the French armies in Spain. That measure, he states was undertaken at the earnest desire of the supreme Junta; it promised the most complete success against the corps of Victor; the defeat of which would probably have decided the fate of the campaign; since the French armies would then have been engaged separately, and beaten in detail. This splendid success was prevented by the obstinate folly, or the treachery of the Spanish General; who might also have rendered the victory of Talavera complete by the almost entire destruction of the French army engaged. The Writer also accounts for the untoward circumstances which occasioned the subsequent retreat of the British army; a retreat which he describes as the most judicious and masterly; by which our General was still enabled to affect a considerable diversion of the enemy's force in Spain, and to protect the kingdom of Portugal. In the course of this defence he animadverts with just severity on the harangues of the City Orator, Waithman; who, without the least acquaintance with the art of war, or (probably) any local knowledge of the scene of action, and certainly without a knowledge of all the circumstances which occurred, took upon himself to depreciate the talents and condemn the measures of an experienced and distinguished General. Nor is he less severe on the Writers in the Edinburgh Review, who flippantly and most uncandidly represented Lord Wellington as having marched into Spain for no object but "to see the country and get near the
"French;"

“French;” as if the junction with the principal Spanish force, the destruction of Victor’s army (of which there was so fair a prospect) and the diversion of so large a French force from the South of Spain, were no objects; as if the earnest request of the Spanish government did not merit attention.

Lastly, the Author adverts to and repels some of the calumnies thrown out against the Marquis Wellesley for his conduct in India. On the whole he appears a well-informed and candid Writer; and his statements (which we believe to be accurate) should make the aspersers of one of our ablest Generals blush for their ill-founded censures.

ART. 21. *Short Remarks on the State of Parties at the Close of the Year 1809.* 8vo. 30 pp. 1s. Hatchard. 1810.

The object of this little tract is to convince those who wish well in general to the present administration, or (at least) who do not wish to be governed by the party now in opposition; that by joining in the censure of some particular measures, such as the Walcheren Expedition, or objecting to the secession of some late Members, (for instance of Mr. Canning) they are, unintentionally indeed, but effectually, playing the game of their adversaries; of those whose return to power they still sincerely deprecate. There is much of truth in this observation; and probably that consideration had its weight in the deliberations of Parliament, the result of which has sustained the present Ministers in power. The Author also justly distinguishes the parties that compose the present, and indeed most former Oppositions, consisting of the partizans of certain leaders, who only wish for a change of Ministers, and the Reformers or Revolutionists; the object, or at least the tendency, of whose measures is the overthrow of all government. This should, in our opinion, be seriously considered by all the respectable part of the opposition; since, by lending themselves to the views of the popular Demagogues, and combining with them to inflame the minds of the people, they may produce a crisis which might end in the destruction not only of their adversaries, but of all their own hopes, and ultimately of the constitution itself.

ART. 22. *A Letter to the Right Honourable Spencer Perceval, First Lord of the Treasury, &c. &c. &c. upon his reported Correspondence with Lord Viscount Melville, in Reference to the Return of that noble Lord to Power.* By A Country Gentleman. 8vo. 43 pp. 2s. 6d. Chapple. 1810.

The censure which this Letter endeavours to fix on the present Minister for his supposed correspondence with Lord Viscount Melville, rests wholly on the accuracy of all the circumstances;

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as well as the language, of that correspondence, as stated by the Author. The report, he informs us, was repeated in Mr. P.'s presence in the opening debate of the Session, and "having been permitted to remain undenied and unqualified, he (the Author) feels himself *at full liberty* to discuss the merits of the proceeding as an undoubted and admitted matter of fact."

Now, we conceive, that this is by no means a fair or conclusive inference from the omission of a Minister to notice a loose and unauthenticated report of a private transaction by no means essentially connected with his official duties, and the truth or falsehood of which was not likely, in the least degree, to influence the event of that debate. Surely, on that occasion, the new Minister had attacks enough to repel, and charges sufficiently weighty, if not just, to arrest his attention, in the reply he had to make to a host of adversaries, without being obliged to contradict every rumour disseminated, and correct every misstatement respecting transactions of a private nature. Were it otherwise, yet, in our opinion, motives of delicacy would forbid any notice of the report said to have been repeated on that occasion. Had no negotiation of the kind taken place, the vehement denial of it might have appeared disrespectful to the other party in question, and have implied a disavowal of any wish for his assistance and support; or, admitting (which seems probable) that some intercourse had taken place, but that the object and language of it was inaccurately stated, it was scarcely possible to correct that inaccuracy without the indelicacy of publishing all the circumstances of a transaction the most confidential and private. We therefore object to the ground and foundation of this censure.

Admitting, however, the Author to be well grounded, and even minutely accurate in his facts, we see no advantage that can *now* be derived from the discussion. Certainly we are among those who would rejoice to see the abilities of the noble Viscount again employed in the service of his country: but we do not conceive the way to attain that object is to publish and aggravate any misunderstanding that may *possibly* have arisen between him and His Majesty's present Ministers. The Author also animadverts on the attempt of Mr. P. to conciliate the leaders of opposition, as seeming to betray weakness. But the desire of unanimity appears to have prompted that attempt, and this sentiment may not (now that the attempt has failed) disqualify him who made it from a reasonable reliance on his *own* abilities, and the independent support of the country.

INDIA.

ART. 23. *A Statement of Facts delivered to the Right Hon. Lord Minto, Governor General of India, &c. &c. on his late Arrival.*

Arrival at Madras. By William Petrie, Esq. Senior Member of the Council at Madras. 8vo. 64 pp. and 36 pp. of Appendix. 3s. 6d. J. J. Stockdale. 1810.

It would be presumptuous, and indeed unfair, in us, who have not the means of investigating all the circumstances of the case, to give a positive opinion on the merits of this controversy. The impression on our minds, from what we have read or heard, respecting the unfortunate disputes between the Civil Government and the Officers of the Army on the Madras Establishment, is, that considerable blame attaches to both parties. Nothing indeed can justify (scarcely any provocations can palliate) the resistance of a military body to the civil authority under which it is placed. Yet that there were provocations, which necessarily created discontent, and that the conduct of the Government was not throughout wise and temperate, there is too much reason to suspect. The subject is, however, before those who have much ampler information than can be possessed by us, and whom the constitution empowers to decide on the case.

In the pamphlet before us, Mr. Petrie, the Member of Council next in rank to the President, explains and justifies his own conduct in dissenting from the measures of the majority; and he also lays before the public the minute of Sir G. Barlow, the President, censuring him for that dissent. Thus is the case (so far as respects these gentlemen) fairly before the world. We will only add therefore, that it is stated by Mr. Petrie apparently with candour, and certainly with perspicuity and moderation. The part of his conduct which seems most questionable is, his refusal to sign an Address of the principal inhabitants of Madras to the President, declaring their resolution to support the Government. But whether or not such a measure would have been consistent with his dissent from some of the principal acts of the Council we are not enabled to judge, as Mr. P. has not subjoined any copy of the Address.

DIVINITY.

ART. 24. *The Motive and the Recompence of Duty in the Christian Ministry, especially in Circumstances of Depression and Suffering: A Sermon, preached in the Episcopal Chapel, Dundee, February 11, 1810. Being the Sunday after the Funeral of Bishop Strachan.* By the Rev. James Walker, A. M. formerly of St. John's College, Cambridge; Minister of St. Peter's Chapel, Edinburgh. Published at the Request of the Managers of the Congregation. 8vo. 37 pp. 1s. 6d. Edinburgh, Cheyne; London, Rivingtons. 1810.

It has not often fallen to our lot to review a funeral sermon more interesting or more instructive than this. The various fortunes of the Episcopal Church in Scotland since the Revolution

tion in 1688, and the state in which she has been placed by that event, bear so striking a resemblance to the fortunes and state of the primitive Church, before the conversion of the Emperor Constantine, that the death of one of her aged Bishops could not indeed fail to furnish to a man of talents matter for a discourse which must be interesting to all who look back to primitive antiquity with proper reverence. Of the advantages thus presented to him, by the occasion on which he preached, Mr. Walker has availed himself with great judgment. Having shown, from Heb. xi. 26. that "the recompence of the reward to which Moses had respect, when he esteemed the reproach of Christ greater riches than the treasures of Egypt," could only be the recompence of the reward in a *future state*; that the same motive influenced the conduct of good men before the law, under the law, and under the gospel; that such men have, for it, subjected themselves, in every age and in every country, to much real restraint and many great temporal inconveniences; and that no motive inferior to that recompence of eternal reward, by which their minds were filled and actuated, could have enabled them to endure, with patience and resignation, the afflictions and privations to which many of them were subjected for adhering to what they believed to be the truth, he thus proceeds:

"If I have at all succeeded in explaining the connection and import of my text, you will readily perceive with what propriety it may be applied to the case of your late Bishop and Pastor, whose mortal remains we followed to the grave three days ago. The first thing that engages our attention in making this application is, that he was the last of that race of Clergymen in our Church, who, for the testimony of the truth, were subjected to many painful and vexatious sufferings. I say, without hesitation, that our Church has been subjected to suffering for the testimony of the truth. It is acknowledged, indeed, that political scruples were combined, among the Clergy of the period to which I allude, with their religious profession.—It is proper to remark, however, because it is true, that the combination was accidental, and that the evils to which the Church was subjected, affected (and by her enemies were intended to affect) her religious profession, more than the political scruples of her members. This was distinctly acknowledged at one of the most interesting periods of her history, by the whole bench of English Bishops. That venerable and illustrious order of men (to whom, in every variety of circumstances, in prosperity and in adversity, this Church owes the greatest gratitude,) deprecated, in the year 1748, with all the force of their authority, and of the most powerful arguments, the passing of those penal laws which at that time were enacted against the Scotch Episcopalians. They did not defend, and could not be supposed to favour, the political scruples which formed the pretext for the enactment. But they justly

justly distinguished between these, as accidental and temporary, and the religious profession which was founded on permanent principles, which they could not fail to approve, and which the constitutional laws of the empire actually sanctioned by the most solemn statutes. They justly argued, that the political scruples and prejudices would die away apace; but they contended, with equal justice, that the (penal) laws which they *opposed* (were opposing) were calculated to destroy, not political errors, but religious truths, which, when destroyed, no act of parliament could ever revive. 'The great body of the nobility and gentry of Scotland,' said the then Bishops of London, Oxford, and Worcester, *i. e.* SHERLOCK, SECKER, and MADDOX, 'are Episcopallians. By driving them from their own chapels by a penal statute, Parliament cannot compel them to attend the Established Church; and by restraining the public exercise of the religion to which they are attached, it will probably in a short time, and especially in the rising generation, destroy their religion altogether.' It is on the principles maintained by these ornaments of the English prelacy * that I assert that our Church suffered for the testimony of the truth."

As Bishop Strachan, who died at the age of 90, had been admitted into the order of Deacons five years before the enactment of the penal statutes to which the preacher here alludes, and two years before the breaking out of the rebellion which gave occasion to those statutes, he could be under no apprehension, when he entered into the service of the Scotch Episcopal Church, of those sufferings to which he was soon to be exposed, and under which he and his brethren are here exhibited as conducting themselves with zeal, piety, and patience of the primitive confessors. The view which Mr. Walker gives of the external state of Scotch Episcopacy; of the distresses under which the Clergy of that communion in general, and Mr. Strachan in particular, laboured, from the year 1748 until the accession of our present gracious Sovereign; and indeed the Scotch Episcopal Church from the Revolution to the present day, though unavoidably concise, is extremely affecting. The detail will admit of no abridgment, and our limits are too confined to allow us to transcribe the whole. We recommend the Sermon, however, to such of our readers as interest themselves in any degree in the prosperity of

* That Sherlock and Secker are entitled to this character will be universally admitted; but that Maddox, though a very respectable prelate, was so conspicuously eminent we have never heard before. He was, however, the most competent witness perhaps of the three; for he completed his education in the University of Aberdeen, and must therefore have been thoroughly acquainted with the state of Episcopacy in Scotland. *Rev.*

that Church; and even those who are prejudiced against her will at least acknowledge the candour of her present apologist, unless indeed they be destitute of all candour themselves; and probably will find their prejudices vanish after an attentive perusal of this excellent discourse. In the personal character of Bishop Strachan * there seems to have been nothing remarkable. He is represented as a man of amiable manners, gentle temper, and inflexible integrity; but it is to his great age that we are indebted for the opportunity afforded to this judicious preacher of introducing so much useful information, and so many valuable reflections into his Funeral Sermon.

ART. 25. *On the Character and Influence of a virtuous King. A Sermon, preached on the 25th Day of October, 1809, in the West Church, Aberdeen, on the Occasion of the Jubilee, on the fiftieth Anniversary of his Majesty's Accession. By William Laurence Brown, D. D. Principal of Marischall College and University. 8vo. 36 pp. Aberdeen, printed; Cadell and Co. London. 1810.*

This discourse is worthy of the author of the excellent Essay on the Natural Equality of Man †. The author makes a four-fold division of his subject, undertaking, 1. To sketch the character of the virtuous Sovereign of a free people; 2. To enumerate the blessings of the long reign of such a Prince, both to himself, and the nation over which he reigns; 3. To recapitulate the blessings of his Majesty's reign; lastly, To point out the sentiments and conduct which those blessings ought to dictate to us. The circumstances which are noticed as forming the character of such a Prince are, piety, an uniform and unshaken regard for justice, a sacred regard for the rights and privileges of the people. a disposition to patronize and encourage merit and virtue, a dignified elevation of character, and an undaunted resolution and courage. The blessings enjoyed by such a Prince are limited to the Sovereign of a free people; the advantages diffused by him are briefly but strongly expressed. The view of the present reign is given with temperate judgment, without exaggeration; and the preacher concludes it by saying, that, "with every abatement which truth may candidly make, or prejudice or disaffection may maliciously urge, we have most ample grounds of thank-

* We have heard from another quarter that the Bishop was a descendant of the family of Thornton, in the county of Angus; and that he used to say, that he believed himself to have the best right to the rank of Baronet conferred on that family in the year 1625, but that, as he had no children, he would never contest it with a man so gallant as Sir Richard, whom he acknowledged to be, after himself, the undoubted heir. *Rev.*

† See Brit. Crit. Vol. i. p. 394.

giving to the Supreme Lord of the Universe, on reviewing the whole extent of our venerable Sovereign's reign!" Speaking of our duties, in the last place, he says:

"Many pretend to zealous loyalty on the one hand, or to flaming patriotism on the other, who cherish no sense of piety. Fools! destitute of all knowledge of the basis of civil government. Let them show me any one nation governed without religion; let them show me that Christianity does not advance the best interests of men, and cement society in a manner unattainable by human laws. Let them show me these [things], and I will applaud their system. Even the atheists of revolutionary France were compelled to restore that corrupt form of Christianity which they had abolished; and have we yet among us men so mad as not to cherish, as to discourage and reject the genuine Gospel of Christ, which alone can confer substantial happiness, both in the life that is, and in that which is to come? Loyalty to God is the foundation of loyalty to the King." P. 29.

On this ground he afterwards insists on religion as the sovereign remedy for every evil which wounds our political existence.

"The pure and vivifying spirit of the Gospel, by restraining selfishness, by repressing avarice, by moderating ambition, by purifying sensuality, by limiting luxury, by humanizing oppression, by checking party spirit; in a word, by reforming the vices which disturb and embitter the social state of man, and by substituting in their place all the virtues which improve, consolidate, and adorn it, would remove our present distresses, secure us against the recurrence of similar calamity, and place us under the immediate protection of God." P. 32.

It is hardly worth while to remark, that the *fiftieth anniversary*, in the title-page, is erroneous. The Sermon itself is excellent.

MISCELLANIES.

ART. 26. *A short Introduction to the Theory of Harmonics, or the Philosophy of musical Sounds, for the Use of such musical Professors, Amateurs, and others, as have not previously studied Mathematics.* By J. Marsh, Esq. 4to. Chichester, printed; London, Goulding and Co. 1809.

This able work appears to us well worthy of the attention of all those musical professors and others, who feel an interest in the questions respecting different modes of temperament, the character of keys, &c. which have lately agitated the musical world. Mr. Marsh, who in many previous publications has proved his knowledge of the theory and practice of music, as well as his taste and judgment in selection, has here provided an introduction to the philosophy of Harmonics, calculated to be studied without

that mathematical preparation, which is necessary to the comprehension of Smith's celebrated work, and other theoretical treatises. The doctrine of vibrations, and of the length and proportion of strings, is here made familiar: and the use of the monochord is explained, with a description of such an instrument, of very superior construction, contrived and executed by the gentleman to whom these pages are dedicated, Lawson Hudleston, Esq. of Shaftesbury.

The practical advantage most immediately sought in this treatise, is the mode of tuning piano-fortes, and other keyed instruments, so as to remove, as much as possible, the necessary imperfection of temperament arising from their construction: but as the best method of effecting this purpose, Mr. Marsh recommends the improvement of having, throughout those instruments, two distinct notes for G sharp and A flat. As this might be done, he says, without materially increasing either the dimensions or expence of the instrument, he cannot but express his surprise that it has not long ago been adopted, not only in organs, but in piano-fortes. It might be effected by means of a double, or divided key for those two notes, "which key being distinguished from all the rest, as the centre of three short keys, performers in general would soon get into the habit of managing their fingering, so as always readily to distinguish the one note from the other *." We completely agree with the author in this and most other points, and strongly recommend his book to those whom it is calculated to instruct,

ART. 27, *Flowers of Literature for 1808, 1809, or characteristic Sketches of human Nature and modern Manners. To which are added a general View of Literature during that Period; Portraits and biographical Notices of eminent literary and political Characters: with Notes, historical, critical, and explanatory. By Francis William Blagden, Esq. Proprietor and Editor of the Phoenix, and the Weekly Political Register. To be continued annually. 12mo. 448 pp. 6s. Crosby and Co. 1810.*

This is, as usual, a very pleasing miscellany; the passages in it are well selected from a great variety of publications, and the illustrative matter, of all kinds, is very ably prepared. See our former notices of this work.

* His remarks on the further improvements attempted in the Temple organ, that at the Foundling Hospital, and one exhibited at Mr. Elliott's in Tottenham Court Road, are extremely judicious. We could not but smile, though without disapprobation, at the concluding idea of Mr. Marsh, that one of the privileges of Heaven is to be that music is to be entirely perfect, that systems of tuning shall no longer perplex us, and that "TEMPERAMENT SHALL BE NO MORE!"

Mr.

Mr. Blagdon, the editor, apologizes for an unusual delay in the publication of this volume, partly on account of unavoidable obstacles, and partly by the confession, that his own political avocations have prevented him from making so rapid a progress as he could have wished, in the selection of the matter. To the latter part of the allegation we can bear the strongest testimony, by saying that we have read nearly the whole of his principal, and now sole paper, "the Political Register," and that it contains abundant proof not only of his diligent exertion in the cause of truth, but of his ability and patriotic zeal. We should blush for our country, and be much inclined to despair of her safety, if such efforts, made at such a time, should not be crowned with just and honourable rewards; though at the same time we confess, that there are but too many reasons to apprehend a different result; the chief of which reason is an unaccountable apathy, in those of sound principles, respecting the effects of political writings, whether seditious or loyal.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons. By Samuel Horsley, L. L. D. F. R. S. F. A. S. late Lord Bishop of St. Asaph. 2 Vols. 8vo. 1l. 1s.

A Sermon on the Sacrament of the Lord's Supper; preached in the Parish Church of St. Anne, Limehouse, April 20, 1810. By the Rev. James Rudge, A. B. of Pembroke College, Oxford; and Curate and Lecturer of St. Anne's, Limehouse. 1s. 6d.

A Sermon, preached before the Lords, spiritual and temporal, in the Abbey Church, Westminster, on Tuesday, Jan. 30, 1810; being the Day of King Charles's Martyrdom. By William Lort, Lord Bishop of Bristol, and Master of Trinity College, Cambridge. 2s.

An Address from a Clergyman to his Parishioners. by Richard Valpy, D. D. F. A. S. Rector of Stradishal, Suffolk. 3s. 6d.

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A Discourse on Cruelty to the Brute Creation. By the Rev. James Beresford, M. A. Fellow of Merton College, Oxford. 1s.

The Duty of preaching the Word: a Sermon, delivered at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York, in the Church of All Saints, Pavement, York,

York, May 16, 1810. By the Rev. John Graham, Rector of Saint Saviour, and of Saint Mary Bishophill, sen. York, and Domestic Chaplain to the Right Hon. Earl Bathurst. 1s.

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The Rev. Mr. Hodgson has nearly completed his republication of the *Works of the late excellent Bishop of London*, with a Life. The work will extend to six volumes 8vo.

Mr. Cox, the Traveller, has nearly completed the *Life of Stillingfleet*.

Five Volumes of the *Anecdotes of Bowyer* are printed. The work will be completed in Six.

Strype's Lives of the Bishops are reprinting at the Clarendon Press.

A Translation of *Humboldt's Account of New Spain* has been announced as in the Press, and nearly ready for publication.

A History of Lincoln, with an appendix, containing a list of the members returned to serve in parliament; as also of the mayors and sheriffs of the City, in one volume 12mo, will be speedily published.

Mr. Grant, author of "Institutes of Latin Grammar," has

has made considerable progress in preparing for the Press, *a comprehensive, practical Work on the English Language.*

The Rev. *Samuel Elsdale*, Curate of Surfleet near Spalding in Lincolnshire, has nearly ready for publication, a small volume under the title of "Death, Judgment, Heaven, and Hell;" a Poem with other Pieces, being a second edition (with additions and emendations) of what he published last year for the benefit of the Lincoln Lunatic Asylum.

Mr. *W. Moore*, of the Royal Military Academy, Woolwich, has in forwardness, *a Treatise on the Doctrine of Fluxions*, with its application to all the most useful parts of the true Theory of Gunnery and other very important matters in military and naval Science.

The Rev. *H. H. Baber*, of the British Museum, has just published a new edition of *Wiclif's Version of the New Testament*. Prefixed to this most ancient English Version of the New Testament, are *Memoirs of the Life of Dr. Wiclif*; and an historical Account of the Saxon and English Versions of the Scriptures previous to the xvth century; embellished with an elegant Portrait.

A new edition of *Dr. Lamont's Sermons*, on the most prevalent Vices, is in the Press, and will appear early in August.

In the Press and speedily will be published, *A clear and full Refutation of all Mr. Mather's Principles*, proving from infallible documents, a decrease of population, and showing that the alarming high price of grain, for these last ten years has not been owing to a deficiency but to the artful policy and address of the Land Owners.

The author of *Nubilia* is about to commence a periodical work, entitled the *Contemplatist*, a number of which will appear every Saturday. It is meant to be pursued upon the same plan as the *Spectator*, *Rambler*, &c.

The first volume of the *theological works of Mr. Archibald McLean*, one of the pastors of the Baptist church, Edinburgh, has been lately reprinted. Volumes 5th and 6th, containing the Paraphrase and Commentary on the Epistle to the Hebrews, will be immediately put to press, and the subsequent volumes will be published as speedily as possible. The whole, when finished, will consist of eight or nine volumes duodecimo. A new edition of his *Treatise on the Apostolic Commission* is also just published.

ERRATA.

In our last, p. 515, and in the corresponding place of the blue cover, for *Milford* read *Mitford*

In the present No. p. 568, last line, for *Hic* read *His*

AN

INDEX

TO THE

REMARKABLE PASSAGES

IN THE

CRITICISMS and EXTRACTS in VOLUME XXXV.

A.

	PAGE
ABSOLUTION, in our Liturgy, explained	138
Accomplishments, female, remarks on	65
Accusation, criminal, in itself a severe punishment	292
Aidanus, a Scotch Bishop	153
Alfred a friend to the Church ..	139
All for Love, characterized ..	283
Amboyne, Dryden's play of ..	281
American Policy explained ..	411
Amphitryon, Dryden's, account of	576
Angels, their agency credible ..	611
Angers, town of, description of ..	121
Angling, enecgnum of	30
Antichrist, his time calculated ..	322
..... falsely applied to French Revolution	331
Apollonius, various translations of his life	570
..... opposed Nero	572
Apostles, the, were Bishops ...	50
Arc of the Meridian measured on Coromandel Coast	225
Aristomenes, Pindar's ode to ..	506
Aristotle, Commentators on ..	177

BRIT. CRIT. VOL. XXXV.

PAGE

Associating recommended to the Clergy	169
Astle, Mr., his miscellaneous Antiquary Tracts	34
Augustine, his treatise de Civitate Dei, why written	548
..... engaged Orosius to write	ibid.
Aurengzebe, Dryden's play of ..	282

B.

Baker, Sir Geo., Latin Eulogium of	340
Barclay, Dr. John his new Nomenclature	636
..... Unintelligible quotation from	637
Barlow, Sir Geo., censured Mr. Petrie	643
Barutaple described	374
Bat, long-eared, described	449
Balfour, Dr., on Fevers in India ..	221
Beggar's Dog, Poem ou,	483
Beharistan, or Garden of Spring ..	171
Bell, Dr., account of his system ..	381

Bentley,

I N D E X.

	PAGE
Bentley, J., Esq., on Hindu Astronomy	226
Berkeley, attempt to revive his philosophy	453
Berkeley's Theory, some inconveniences of	464
— supported by Kirwan	567
Bidecomb Hill, near Longleat ..	397
Bill of Rights, falsely connected with Reform of Parliament ..	301
Bishops, their authority derived from the Apostles	45
Bishops of Scotland praised	644
Blackmore attacked by Dryden ..	581
Blagdon, F. W., Esq., his meritorious exertions	649
Blindness poetically described ..	520
Blount, Charles, his translation of <i>Philodotus</i>	570
Body, Reflection of, a strong intimation against Berkeley ..	590
Books of Friends, the misery of ..	63
Boro, Brien, the King of Ireland	599
Boys fighting, described	512
Brandreth, Dean Swift's, Letter to	239
Britons, their angry patriotism censured	307
Buonaparte, Life of	312
— his hatred of Commerce	444
Burgess, Pp., of St. David's, his clerical schools	345
Burke, his work on the French Revolution finely characterized	218
Bushy, Dr., erroneously called Bushby	101

C.

Cadwallader, the last British King	343
Campbell, Dr., his inconsistent conduct	41
— more favourable to Deists than to Bishops, &c.	145
Canada, View of its situation ..	75
Castle Hill, at Filleigh, Devon, ..	374
Catalogues of Libraries, their value	33
Catholics, Roman, vain attempt to justify	199

	PAGE
Chalybeate, account of one near Stow	79
Chapman, Geo., translation of <i>Hesiod</i>	518
Charlemagne, a banquet of, described	568
Chatham, Lord, defended	414
Christ's coming to judgment, Sermon on	603
Chudleigh-rock, described	370
City Madam, of Massinger, remarks on	635
Clarke, Dr. Adam, passage from one of his Sermons	60 n.
Clarke, Dr. S., his demonstration of the unity of God	597
Clemenes, Dryden's, account of ..	576
Cobbett, coarseness of	305
Colebrook, Mr., on the Vedas ..	349
Commerce, European, mode of improving	408
Conquest of Granada, when produced	272
Constitution, British, not perfect under Charles II.	165
Cornwall, longevity common there	23
— four degrees warmer than Devon.	25

D.

Damp-bed, how to detect	310
Daubeny, Archdeacon, why attacked by Dr. Mitchell	42
— justified	153
Declaration of Rights, has no allusion to the state of the representation	301
Degree <i>speciali gratia</i> explained ..	232
Delicacy in Naturalists commended	445
De Luc, Mr., an experiment of his cited	242
Deluge, chronometers which lead us to the	498
Diabetes, cured by blood-letting ..	126
Diseases, their symptoms, and causes, &c.	416
Docetae, their doctrine	19
Dominic compared to Falstaff ..	288
Don Sebastian, of Dryden, when produced	575
Double-senses of prophecies vindicated	324

Dramatic

I N D E X.

	PAGE
Dramatic composition, how far suited to the powers of Dryden	104
Drew, S., account of his own life	112
Dryander, Mr., his catalogue of Sir Jos. Banks's library	33
Dryden, induced to defend the court	465
—— converted to Popery ..	473
Duke of Guise, Dryden's, account of	471
Dutch Commissioners, ably defended	289
—— recognized as prize agents ..	290
Dwight's Conquest of Canaan, cited	185

E.

Earthquake, symbolical, not the fall of the French Monarchy	333
Education, religions, described	383
Egyptian and Indian deities compared	222
Elastic fluids, theory of their mixture	246
Eliakim the Scribe, Book attributed to	109
Emancipation, a term misapplied to Roman Catholics	639
England, state of, described by an American	442
Episcopacy, finally overturned in Scotland	40
—— supported by unanimous testimony,	49
Espionage, system of in France	403
Essays, selected from various authors	88
Exmouth described	373
Extemporaneous preaching, account of	59

F.

Fables, Dryden's, account of ..	580
Farrier, ignorant, specimen of ..	324
Felton, Dr., Life of	253
—— his character	260
Fox, Mr., condemned	164
—— his conduct in the American War,	212

	PAGE
Fox, Mr., a friend to the enemies of his country	213
—— his negotiation with Russia, supposed true	214
—— extolled the French Revolution	ib.
—— his conduct during the mutiny	215
—— his India Bill characterized	ibid.
France, causes of her present power	434
—— present taxation of	436
—— Revenue of estimated ..	437
French, their military activity ..	435
Friend, beautiful celebration of	629

G.

Garrick, his address in Bayes ..	273
—— story of	311
Geology, great objects of	497
Geological Letters, six, references to	503
Gerald, invidious assertion concerning	78
Gesner, character of his pastorals	69
Gosse, Banabe, sonnet by	31

H.

Haldon House described	371
Hardy, Thomas, called a pure patriot!	77
Harvest-Mouse described	446
Headly, Henry, sketch of his Life	481
Heat, total privation of, estimated	245
Heathcock, the, by Miss Baillie	401
Heberden, Dr. W., his Eulogies on Baker and Pitscairn	340, 1
Hebrew, plan for reviving the study of	423
Hector and Andromache, their parting	367
Hind and Panther, Dryden's account of	474
Hindoo Religion, Paterson on ..	221
Hindoo and Egyptian Superstition, compared	224
Holland,	

INDEX.

	PAGE
Holland, Mr., his Pavillions, de- scribed	626
Horn, little, of Daniel, applied	327
Horsley, Bp., how treated by Dr Mitchell, and why	43
----- his energetic style of preaching	601
Hume, Sir Patrick, justified ..	162
----- his narrative	163
Hume, impieties of, not de- rived from Berkeley	460
Hy, the same as Icolnkill or Jona	155
Hydrophobia, absurd denial of its existence	526
Hyloist, defined	455 n.
Hyloists, those who believe the existence of matter	588

I. and J.

Jews, theory of their Conversion	338
Iliad, two blank verse translations of, compared	363
Imagination, works of; their effects on the writer himself	106
Imagination, how connected with affection	555
Independents, their principles . .	33
Indians, North American, ac- count of	249
Indifference, religious, danger of	418
Interpretation, Mr. Faber's prin- ciples of	323
Johnson and J. Whitaker, not cordial	10
Juvenal, Dryden's, when pub- lished	578

K.

King, Happiness of a good	85
Kirwan, Dr., a professed Berke- leyan	387
Knox, John, preached at the con- secration of an Archbishop . .	39

Lo

Lambe's, edition of Flodden
Field, imperfect 633

	PAGE
Land in England less valuable than in Scotland	375
Layman, might he made Bishop at once	156
Learning, human, necessary to divines	615
Leaves of plants, organs of digestion	130
Lectures, true objects of	485
----- read at Westminster ..	546
Leibnitz, his pre-established harmony	592
Light, the cause of liquidity ..	504
Ligonier, Lady, described as Penelope	81
Limberham, Dryden's, a Comedy ..	983
Lindridge described	370
Livy, curious editions of	173
Logic, extract of a Persian Treatise on	225
Logos of St. John; account of ..	16
Love Triumphant, Dryden's, last play	577
Lupton, Donald, his translation of Holland's Heroologia	22

M.

Mac-Flecnoc, Dryden's, origin of	469
Mackintosh, Sir James, his character of Fox	217
Madnets, occasioned by Enthusiasm	480
Madras, insurrection at, illustrated	403
Magna Charta, has no reference to reform of Parliament	301
Maiden Queen, by Dryden, remarks on	108
Malone, Mr., his illustrations of Dryden	98
Man of the People, usually their flatterer only	216
Manchester, History of, when published	9
Mandan, Indians, account of ..	248
Mania, symptoms of, described ..	477
Marshall, Sir Martin, account of ..	272
Markers, in France, held on Sundays	122
Marriage Alamode, when produced	281
Matter, how distinguished from mind	589
Mary	

I N D E X.

	PAGE
Mary Queen of Scots, an adventure of	298
Maurus, Dryden's name for Blackmore	582
Mausoleum, ruins of, poetically considered	69
Melanchthon, his mild disposition	35
Mental, examination, very difficult	553
Merian, Mr., his arguments against Hume, abstract of, ..	460
Methodism, seven causes for its increase	57
——— has been inculcated for 70 years	167
——— extravagancies of in Wales	344
Methodists, general character of	62
——— heads of their Doctrines	169
Meyler, Hugh, Lines on his death	295
Milton, an inconsistency of	467
Mind, modes of, defined	456
Miners, their diseases	26
Mitchell, Dr., the epithets he gives to his antagonists	45
Morality, Christian, foundations of	512
Monck, Gen., account of	630
Mutic, poem on the pleasures of	400

N.

Names of Men, (7000) falsely explained	336
Native place, Sonnet on,	294
Naval Arsenal, project for	406
Newton, verses on his death	398
New commandment of Christ explained	612
Nicolaitans, confuted by St. John	135
Nomenclature, Barclay's, characterized	636
Northfleet, excellent site for a Naval Arsenal	407
Nowell, Al., Master of Westminster School	28

O.

Ode to St. Cecilia, Dryden's, remarks on	579
--	-----

	PAGE
Oedipus, by Lee and Dryden ..	284
Opposition, violent and indiscriminate, not justifiable	212
Orders in Council, defence of 263, 266	136
Ordination illustrated	514
Orosius, why he wrote his history	171
Outely, Sir Gore, his Indian Collections	171

P.

Palk, Sir Lawrence, his place at Haldon, described	371
Papal Power, spiritual, described	323
Park, Mungo, verses on his death	515
Parody on the Blessington Address	237
Patent Coach, Milton's	537
Paterfon, I. D., Elq., on the Hindoo Religion	221
Pathetic writing, not to be abused	562
Pearson on the Creed, abridged by Kennett	584
Penal Law, discussion on by Dr. Parr	219
Persia, exact account of	388
Petrocchi, Sonnet of, translated	400
Phocas, his grant to the Popes	330
Phillips, Sir Richard, why he left off animal food	424
Phthisis, symptoms of	21
Piety the basis of civil government	647
Pig-pointer, described	451
Pinitz, treaty of, never existed	410
Pindar, English versions of, enumerated	505
Pitcairn, Dr. David, praises of	341
Pitt, Mr., Eulogies of, should be collected	220
Political Register, Blagdon's recommended	649
Poltesco, description of	23
Pombal, Marquis de, account of	358
Poor, the assisting of, a Science	616
Poor's Rate, remarks on	620
—— education of, defended ..	622
—— Society for, account of its formation	385
Popery, Spirit of	533
Porteus, Bishop, his style of preaching	601
Portugal, various accounts of ..	357
—— arts at a low ebb there	361
Prayer for pardon and support	87
Preaching, importance of ...	254
Privileges.	

I N D E X.

	PAGE		PAGE
Privileges, of the House of Commons	523	Sheridan, Mr., more patriotic than Fox	215
Prophecies unaccomplished, nature of	325	Sherlock and Seeker, ornaments of Prelacy	645
Prophecy, caution respecting present events	326	Signs of Christ's coming discussed	608
Providence, interference of ..	38	Simony, remarks on	150
Proelia, remarks on its fall	73	Simpliciad, a hero of the	632
Psalm 45th. Solomon not the subject of	609	Sioux, Indians, account of	250
Public Schools, defence of	545	Skinner, Bp., his words misrepresented	53
Punishment, future, Bp. Horley's opinion of	614	Slawkenbergius H., on Notes ..	132
R.		Small-pox, dread of it among the American Indians	249
Ramfay, biographer of St. Neot, how led to the marvellous ..	2	Solomon not intended to be celebrated in Pl. 45	609
Rehearsal, character of	277	Sotheby, Mr., his Georgics commended	519
Rengion, an object of Science as well as Faith	491	Spanish Friar, a play	238
— the great comfort of the Poor	623	Stage Coaches, Martyrs to	537
Resurrection of Body, seems to imply the necessity of matter ..	500	State of Innocence, play of ..	281
Revenue, English, in 1783 and 1808, compared	527	Strachan, Bp., character of	616
Rhyme, plays in, allowances to be made for	107	Sublime, various theories of the ..	557
Rollo, Dr., his theory of diabetes, plausible	125	Sugar, useful in feeding cattle ..	500
Roncesvalles, battle of, its history	565	Supreme Being, pretended demonstration of	596
Rosalind, her dying complaint ..	483	Swift, whether English or Irish ..	231
Role, Irish, newly discovered ..	516	— his college, fines	233
Ruan Lanyhorne parish, its conduct to Whitaker	11	— Parody on the Blessington Address	237
Russel, the verbotomist	194	— illustration of one of his poems	238
S.		— original Letter from	239
Sacrament, persuasive to attend ..	307	Swinbridge described	374
Saint, biography of a, not now attractive	1	T.	
Saint Neot, fountain of	4	Taste of death, illustrated	613
Saint Neot's, in Huntingdonshire, how far connected with that Saint	6	Temperament, musical when to cease	648
Satan, the mode of his seduction ..	257	Tempest, Dryden's, alteration of, censured	109
Schiller's Robbers, censured ..	138	Temptation of our Saviour, attempt to explain	256
School-Masters, difficulties of their situation	535	Terra incognita, King of	297
— encouraged ..	586	Terror, why it produces pleasure ..	559
Scottish Scenery, Sonnet on ..	515	Texts, difficult, reasons for discussing	603
Sempronius, inscription to	625	Theological Lectures, plan of ..	487
		Theology, parts of, according to Dr. Marsh	493
		Three Witnesses, text of, supported by Bp. Horley	610
		Titius, battle with, described ..	517
		Times, legally established by Pope Innocent III.	355
		— defended by a Farmer ..	376
		Title.	

I N D E X.

	PAGE
Title-page, to assert like a	310
Toomer's pining pig	451
Topham defended	372
Toryism of Mr. Fox	215
Tree of life, Drew's, account of	118
Tripas at Dublin, attributed to Swift	236
Truth lies at the bottom of fic- tions	3
Tyrannic Love, Dryden's, when produced	272

V. and U.

Varro, his theology, characterized	550
Vedas, Mr. Colebrook on the . .	349
Ugbrook described	370
Villiers, Geo., D. of Buckingham, character of	275
Virgin, Dryden's translation . . .	579
Vision, Berkeley, essay on, beau- tiful	462
----- Berkeley's, theory of . .	551

W.

Walpole, Sir R., false imputation on	301
Warwick Castle, described	190

PAGE

Washington, address to Americans upon	183
Wellington, Lord, defended . .	640
Westminster, King's Scholars there, attend theological lec- tures	514
Whitaker, John, hatred prefaces ----- born at Man- chester	9
----- mutually ver- fable	13
----- his unfinished plans	14
----- his christian death	15
Widow, Indian, poetically describ- ed	293
Wild beasts, account of, in Eng- land	7
Wilcox, Capt. F. on the sacred sites of the West	227
----- his Indian geo- graphy	346
Wilkes, never was a Wilkite . .	301
Wolstan, monk of Worcester, account of	5
Women, in Britain, characterized	55
Worcester, late Bp. of, Life re- ferred to	99

Z.

Zuingle, his opinion on Church Authority	37
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